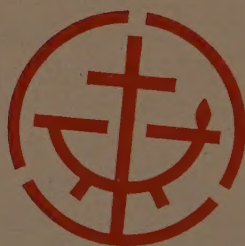


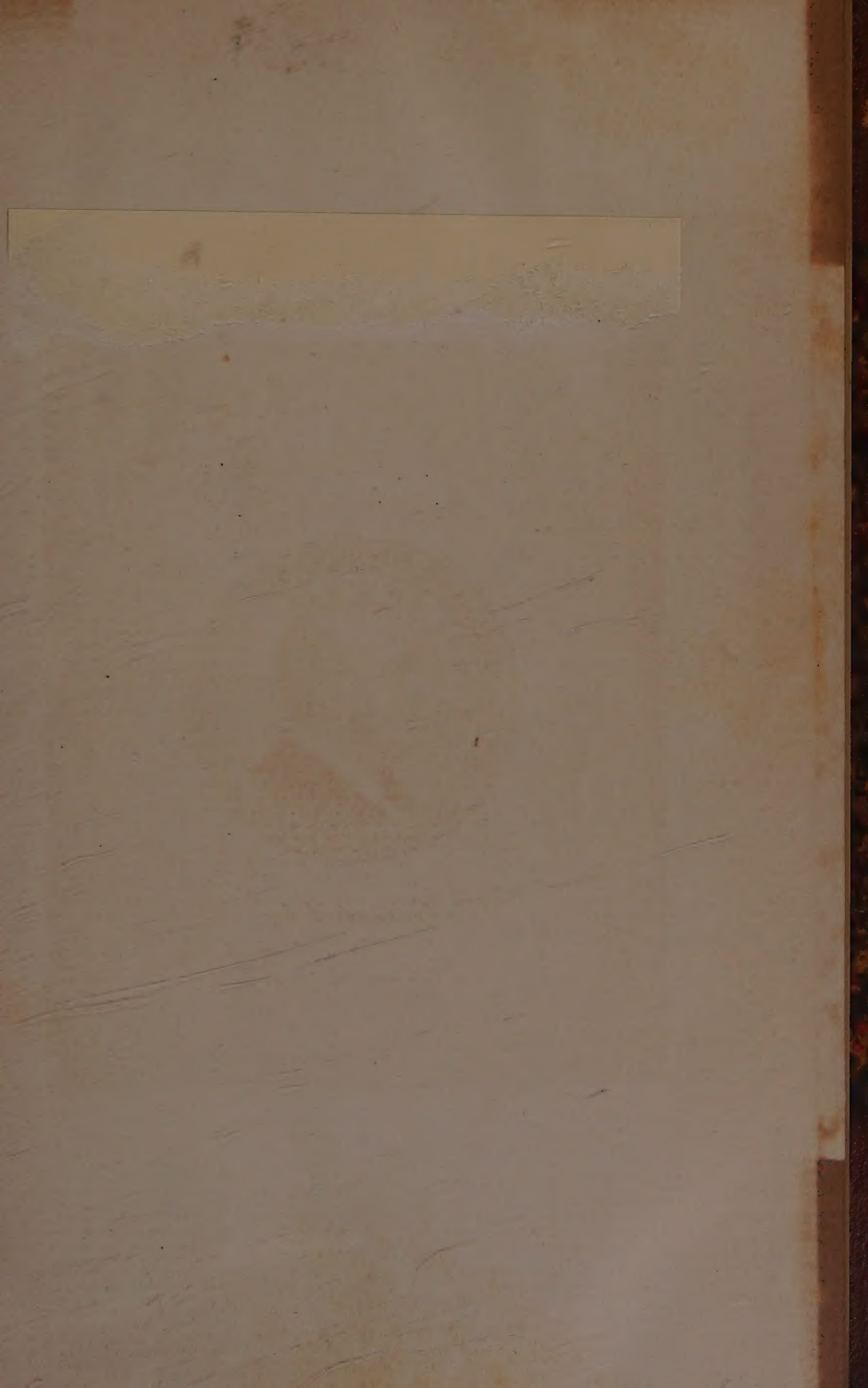


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THE  
HOME MISSIONARY;

FOR THE YEAR ENDING

APRIL, 1854.

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Go, . . . . . PREACH THE GOSPEL.—*Mark* xvi. 15.

How shall they PREACH, except they be sent?—*Rom.* x. 15.

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# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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## The Inadequacy of Ministerial Support.

IN very few communities in our country is it necessary, at the present day, to argue the right of the Minister of the Gospel to be supported by others, for his work's sake. The teachings of the Scriptures on this subject, the absorbing claims of the ministerial vocation, growing out of its spiritual, separate and responsible duties, make it abundantly evident that no man who suitably fills the sacred office, should, at the same time, be cumbered with the cares of this life, and tempted daily to be anxious concerning "what he shall eat, what he shall drink, and wherewithal he shall be clothed."

But though it is generally conceded, that the gospel laborer, like other laborers, is "worthy of his hire," there is a great remissness in carrying the doctrine into practice. In many congregations of our country, there is a want of attention to the details by which salaries are raised and collected, so that large deficiencies occur every year. But even were there no such discount from the salary pledged, and every cent were promptly paid, the minister must still be the victim of a corroding solicitude respecting the supply of his temporal wants, because his salary, at the best, is entirely inadequate. The instances of a competent support are so few as to constitute only the exceptions, while the general rule is formed from the cases of low and insufficient income.

The following considerations, in reference to ministerial support, should be borne in mind.

1. The rate of compensation made to Ministers of the Gospel, is, generally, no higher than it was many years ago, when the cost of living was much less than it is now. Sixty or seventy years since, in almost any New England parish of such age and resources as to be considered established, the pastor's salary was as high

as at present; and in addition, when a new minister was introduced, it was common for the people to give him what was called "a settlement," i. e. a certain sum as *outfit*, to set him up in his profession with furniture, library, horse and vehicle, &c. This sum amounted to several hundreds of dollars. The custom has long since fallen into disuse; and instead of it, on the contrary, the expense of these needful professional equipments has to be added to a previous debt for his education; and the aggregate hangs like a millstone about the minister's neck, during the best years of his life.

2. Meanwhile, there has been a gradual and constant increase in personal and family expenses. The minister is obliged to maintain a style of living corresponding in general with that of families around him, with whom he is on terms of social equality. This he cannot avoid, without disregarding the suggestions of propriety and impairing his usefulness. But the average cost of living has steadily advanced. Rents, furniture, and other incidentals of housekeeping, have risen. In the effect of this rise, the minister participates with the community around him. Whether he will or not, the expense of his house, his dress, his general style of living, will advance or recede with those of respectable persons in his parish.

3. Of late years there has been a gradual increase in the price of manual labor, which has the effect to depress the relative value of salaries. The wages of agricultural and of most mechanical laborers, and of domestics, have increased from ten to fifty per cent.; consequently, many of the more important articles required in the family, have been steadily advancing in cost, to a degree which is by no means counterbalanced by the reduction in the price of such as have been cheapened by the introduction of machinery.

4. It should also be borne in mind, that the increased demand on the ministry for public and professional labors, carries with it a pecuniary tax. The higher general intelligence of the community requires that the clergyman be a man more extensively and accurately informed on all topics of general interest. Hence, he must keep up with the current literature, not only of his own profession, but of the country and the age. He has to be wakeful and influential in matters of reform; education, in its higher and in its lower departments, depends greatly on his influence. As the result of this, he must *read*—and that he may read, he must *possess* the standard theological works, the more important current publications, and the magazines, papers, &c., pertinent to his multiplied responsibilities. These cost money; but he must have them, or run the risk of starving his own mind, and falling below his own standard of usefulness and the expectations of his people. The inconvenience—not to say the injury and the *agony*—of being obliged to stand as the champion of truth against the subtleties of error, without the requisite literary helps, none can estimate who has not been thus situated.

5. With all these occasions of increased responsibility and sources of increased expense, the average amount of ministerial support in this country is less than is paid for any other kind of professional service.

It is generally supposed that the average of salary nominally given to ministers in the Presbyterian and Congregational connection, out of the cities and larger villages, is about \$400 per annum. In some portions of the country it is probably more; in others, it is much less; while the sum *actually realized*, inclusive of parsonages and perquisites, is, we fear, not equal to \$350. If the average income of the lawyer, or the physician, were not higher than this, should we see those professions so much crowded as they are, and would they afford such frequent instances of the accumulation of property? And yet, the standard of ministerial education, in these denominations, the time and the cost demanded to enter the sacred office, and the



mental toil needful to meet its current exigencies, are not less, but rather more, than those required by any other of the learned professions. Teachers of schools of any grade—except of common schools in some parts of the country—are in general paid as liberally, and far more promptly, than ministers; while the preceptor of an academy, the engineer, the agent of a factory, or the magistrate, is, by common consent, awarded a compensation of double the value of the minister's income.

This comparative depreciation of ministerial service is doubtless owing, in part to the fact that all other laborers may set the price on their services, and may insist on having their views of compensation met, without derogating thereby from their professional character. But the minister must take such amount as his employers choose to offer him; and if he attempt to stipulate for more, it is at the risk of being thought too anxious for the things of this life. And thus it comes to pass, through a delicate sense of professional honor, that ministers, as a class, are obliged to live, and to maintain a position immediately in the public eye, with smaller incomes than men of other professions, whose private affairs are far less subject to the scrutiny of others.

#### **Ministerial Support in the New States.**

In respect to all these sources of embarrassment, ministers in the newer portion of the country are sufferers in a peculiar degree. Much of the population where they labor is diverse in its origin, representing the most heterogeneous opinions on religious subjects, and without any common and well-formed habits of sustaining the Gospel. Preachers also, of various names, there are in great abundance, ready to supply the people with every form of error without cost, and to denounce a paid ministry as mercenary "hirelings." Various local causes, such as the prevalence of epidemics, the failure of crops, and other peculiarities incidental to lands but partially subdued, often cause disappointment in the payment of the minister's humble salary; while a still larger loss arises from the change of residence of the subscribers, and the low standard of honesty in meeting this kind of obligation. Much of what is paid him he is obliged to receive in produce of various kinds, which is of little use compared with its nominal value in money. Again, as the minister is not a producer of any material article, he has no means of barter; but out of his small salary, thus depreciated by imperfect and irregular payment, he has to purchase every thing with cash only, and at the highest price. Domestic help, for the relief of the overtasked wife and mother, medicines, and the services of the physician, are also to be obtained only for money. And how to eke out his scanty income, so as to meet all his physical demands, maintain his credit, furnish food for his own mind, educate his children, and hold up his head among the respectable families around him, is a problem in solving which many a minister is tempted to turn aside from a whole-hearted devotion to his work; and many a noble spirit, delicately organized, is crushed under the insupportable burden. In other callings, they might have avoided the heaviest of these trials. But they turned away from the paths of ambition, in which they might have shone, and from the pursuit of wealth, in which they might have gained a competency for themselves, and those dearer than their own flesh; and for the sake of doing the Church's work, they have submitted to live in a condition of constant privation and disquiet. In innumerable cases, they have sunk prematurely, not so much under the burden of duty as under the burden of neglect. Many a well-educated and noble-spirited wife, who laid her youth and her heart on the missionary altar, has gone out into an obscure and rude community, and for the sake of souls suffered the privation of comforts, as well as of refinements; has repressed her aspirations, controlled her tastes, and bound down her whole nature,

till it would work willingly in the routine of duty—bearing, without complaint, the drudgery of a poor minister's household—and there has stood faithfully by her husband, till she fell at his side, and left him to the bitter thought, how *little* of this world's good would have sufficed to lighten her load, and allowed her still to shine, the light and joy of his now darkened home! How often it has happened that, foreseeing such coming desolation, the minister of noble heart, distracted between his duty to the perishing which draws him one way, and domestic necessities which drive him another, has made a desperate plunge to escape from embarrassment, and left his position, to go anywhere—do any thing—if he might thereby procure relief!

This want of sufficient ministerial support, in addition to the inherent difficulties of frontier labor, goes far to hinder the planting of churches in the newer portions of the country. Had it not been for the operation of Home Missions, ministers could not have been introduced and churches raised up in such regions, except in an irregular and desultory manner; and the trials and privations of the missionary must have been far greater even than they are now. But with the blessing of God on the agency of the American Home Missionary Society, and of similar institutions in other denominations, the Gospel has been preached, and its heralds sustained to a degree which, without these organizations, would have been quite impracticable.

#### What the American Home Missionary Society can do on this Subject.

And here it is proper to notice a position which is sometimes taken, viz: that it belongs to the American Home Missionary Society to correct the evil complained of. It is said, that this Institution has several hundreds of ministers directly under its appointment; that its relations with various sections of the country impart great influence to its opinions and usages; and therefore, that if the Society will but elevate the standard of appropriation to its own missionaries, that fact alone will be accepted as an example and argument in favor of a *general increase* of ministerial income.

To this we reply, that the Society would gladly employ whatever influence it may possess for so desirable an end; but there are several serious hindrances, which seem to be overlooked by those who suggest the course above named.

*First.*—With its present income, the Society could increase the rate of appropriation to a part of its missionaries only by diminishing or entirely cutting off its grants to others.

*Secondly.*—Such a change would be likely to cost the Society the loss of no small portion of its income. Many of the churches which contribute to its funds pay their own ministers but little more than the present average of missionary support; and these could hardly be expected to contribute to make up higher salaries for the missionaries than they pay to their own pastors.

*Thirdly.*—Not only would it diminish the number of the *contributing* churches, but it would probably augment greatly the number of *applying* churches. If we reckon the present maximum of missionary compensation at \$400, then all those churches which pay over \$400 salary are not regarded as needing missionary aid. But if the Society should fix its standard at \$500, all the larger churches which now pay more than \$400 and less than \$500, would be reduced to the rank of churches requiring aid; and few of them would be slow in seeking it—thus bringing upon the Society a multitude of beneficiary churches, which are now its supporters instead of its dependents.

For such reasons as these, it will be seen that the Home Missionary Society—having no permanent funds, and no pecuniary resources but the current charities of the

friends of missions—cannot, *alone*, change the standard of ministerial compensation; though it may greatly assist such a change by co-operating with a general movement, the effect of which shall be to call public attention to the cruelty and injustice of the present rate, and the impolicy of its continuance. Meanwhile, the conductors of the Institution act under a strong sympathy with the missionary, in interpreting their duty. They seek to have justice done him by the people who employ him, often making their own grants only on condition of larger contributions on the part of the people, and always requiring, in case of a renewed application, that the people who make it furnish evidence of having fulfilled their previous engagements to their minister. Neither is the Society disposed to *wait* for the needed reform to be *accomplished* by others, before it will put forth its own efforts; it is ready to act among the first in this matter, and adapt its action, as fast as the public will furnish the *means*, to the doctrine that the *rate of ministerial support must rise*. And we now call upon the friends of the Society, and all who honor the sacred office as an appointment of Jesus Christ, all who recognize its power and indispensableness as a means of our country's salvation, to give more liberally to the Society, that the Society may thereby be able more adequately to sustain the faithful men who are fainting under the burden and heat of the day. The glimpses of missionary suffering, that, from time to time, are caught by the public eye through the veil with which delicacy would enshroud it, are too severe and too frequent to be passed by with only a passive sense of regret. The American Church has no right to let these things continue. It is not according to the will of Christ,—who is dishonored in the persons of his messengers. It is a ruinous evil to the congregations of our land; it teaches them to be mean, to undervalue religious privileges in comparison with money, and to withhold the means of diffusing the Gospel through the world. Heavy will the reckoning be, if those whom Heaven has called to the warfare, and who have responded to the call by giving themselves to its labors, are allowed to prosecute it in so great a measure at their own charges. It should be known and felt that the time for a better appreciation and support of the ministers and institutions of religion has fully come; and that the further progress of the work of evangelizing our land must depend, very much, on the degree with which the heralds of the cross shall be sustained in laying aside every secular care, and doing with their might the peculiar work assigned them by the Captain of their Salvation.

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### Arrival of Missionaries in California.

It will be remembered, we doubt not, by all our readers, that a large missionary reinforcement was sent a few months since, by the American Home Missionary Society, to the Pacific coast. Eight missionaries, with their families, sailed from New York, November 13th, in the clipper ship "Trade Wind," Capt. Nathaniel Webber. The first intelligence concerning them since their departure, is the report, just received, of their safe arrival in San Francisco, on the 24th of February, after a voyage of 102 days. But little inconvenience was experienced from sea sickness, storms, or extremes of heat and cold; every possible attention to the wants of the passengers was uniformly paid by the officers of the ship; and no event occurred, with a single exception, to vary the uniform pleasantness of the passage.

On their arrival at San Francisco, the missionary families were cordially welcomed by their ministerial brethren and the christian community generally. Messrs.



Dickinson and Condon, who were destined to Oregon, sailed for the Columbia river in the steamer Oregon, Feb. 27th. The remainder of the company were expecting, in a few days, to depart for their respective fields of labor. The goodness of God to this missionary band, in preserving them amid the peculiar dangers of their voyage, and conducting them in safety to these remote shores, calls for the grateful acknowledgments of all the friends of missions.

The particulars of the passage have been communicated by several of the missionaries. We publish below a few extracts, relating to the most interesting incidents, particularly to the fire, by which the ship and the lives of all on board were exposed to imminent peril.

Rev. E. B. Walsworth writes, under date of Feb. 14th, as follows:

Thinking that you would like to hear from us as soon as we arrive in California, I improve a leisure moment to give a little account of our voyage. We are now but 1,000 miles distant from San Francisco. In the last four days we have sailed 1,039 miles, and the wind is now favorable and very strong. This is our ninety third day out from New York. We have sailed about 15,000 miles in all. The voyage, thus far, has been most delightful. Every day has brought us a succession of varying pleasures. It was most wise, as far as health and comfort are concerned, that we have come around Cape Horn. We have had much less seasickness than we expected to have. We have had but little of the usual nausea, but a great deal of headache. This has been our only affliction. The seasickness was all confined to the first two weeks of the voyage.

We have found Capt. WEBBER to be, in all respects, better than he was recommended to us, high as those recommendations were. He has left nothing undone that he could do, which would minister to our comfort. He has made us feel as if we were at home—as if he were a father to us all. He is a fine seaman—understands thoroughly all that relates to the ship and his duties, and makes the whole discipline move on with the precision and regularity of clock-work. The sailors regard him as a father and a friend. He is also a man of simple and earnest piety. He has seconded all of our efforts to do good among the passengers and crew. We have services on the Sabbath,

twice each day, when the weather allows. He has *required* the sailors to be present at the morning service, and *requested* them to attend in the afternoon. We have had morning and evening devotions on deck; a Bible class in the forecabin, on the Sabbath, and twice during the week in the cabin. We have had the communion administered twice. At the last one, by request of the Captain, I baptized his son, and five other children, who were brought forward by christian parents. It was a season that will be remembered by us all.

### Peril by Fire.

Only one thing has occurred to us, in all of the passage, which has marred our happiness, and that was the great danger which our ship was once in from fire; but, by the kind interposition of that Providence which has conducted us hitherto, we were saved. It was on the morning of the 21st day of our passage, when in lat.  $1^{\circ} 14'$ , and long.  $32^{\circ} 38'$ , that one of the sailors came running to the officer on the quarter deck, crying out, "The ship is on fire!" This officer went forward, and saw the smoke coming out of the chain lockers and crevices of the deck. He ordered the force pump to be manned, and went back to the cabin, where Capt. W. and the passengers were at breakfast. He communicated the fact to the Captain, and they both left without any suspicions being excited as to the cause. After breakfast I went upon deck, and the unusual stir on the forecabin attracted my attention, I went forward, and soon learned the cause: the ship was on fire—in the cargo—somewhere, it was supposed, between the second and third decks; but how extensive the fire was, could not be immediately ascertained. A hole was cut through the deck, and a stream of water from the force pump, which would throw about five barrels per minute, was thrown in upon the burning mass. Several other places were cut, and lines for passing buckets were formed by the passengers. We toiled on in this way for some three hours, but could see no indications that we were getting the fire under. The ventilators seemed rather to show that it was spreading aft, under the cabin, which was then beginning to be filled with gas and smoke.

The ship was then turned head to the land; we were 450 miles from it. The powder magazine was hoisted upon the upper deck, and placed where it could be easily thrown overboard; the life boats got out, and the provisions and water,



and the clothing which we would need till we could reach the land, made ready. At this time another large opening was made, and a box, on fire, was broken in pieces, and its contents passed up upon the deck. Another and another were broken up in this manner, till a place was made large enough to admit one of the sailors, who boldly went down with the hose in his hand. He directed it against the burning mass, till he fell exhausted upon the floor. He was dragged out, and another, as bold as he, came to his place. In a moment or two he fell, like his companion, and was dragged out insensible, and carried upon the deck. Another and another took his place, and shared his fate. Thus it went on, till every one of our sixty sailors had taken his turn. At one time, I counted sixteen of these generous fellows lying together on the deck. The ladies came from the cabin, and bathed their heads with camphor, which would, in most cases, bring them to in a short time. As soon as one was recovered sufficiently to walk, he would go back and offer his services again. Several of the men were brought up out of this place insensible, as many as six times. On the most of them the gas which they inhaled seemed to have an effect somewhat like that of laughing gas, particularly when they were partially resuscitated. It was no easy matter to restrain those powerful men, when they endeavored to throw themselves overboard, or do themselves or us some personal harm.

For four hours we labored in this way, and you may imagine the terrors of our position. We could not but fear that the strength of the men, self-sacrificing as they were, would not hold out till the flames were extinguished. Some of them could do no more, and these the hardest of them all. We toiled on, however,—the passengers, gentlemen and ladies, working the pumps,—for another hour, when the joyful news came that the fire was out. No more flames could be seen, no more smoke arose. We began to breathe freely, and hope that deliverance had been sent to us. After the rest of an hour an examination was made, but no signs of fire were discovered. We all lay down upon the deck (it was very warm), and passed the night. The next day was the Sabbath, and never did a more grateful, a more devout assembly, come together for the worship of God. The most daring and wicked among the sailors, confessed that if God had not helped them they could not have put out the fire. One of them had said, when the

ship was on fire, "You see, now, of how little use all this praying is, which we have had aft. There was never a ship that went out of New York, that has had so much of it on board, and yet here she is, on fire." And yet, this same man, when he went down into the hold, and saw what the fire had done, said, with a great deal of emotion, "If prayer didn't keep the ship from getting on fire, it must have had something to do in putting it out."

On Monday, the Captain ordered the cargo to be broken into, and a thorough examination to be made. It was found that the fire had burned over a space which extended forty feet in one direction and thirty in another. It had burned through from one side of the ship to the other, and had burned so nearly through the floor, or deck, that a blow of the hand would break it through. Had the fire made its way through the sides of the ship, I do not see how she could have been saved; as it was, it was a most difficult task. We owe our preservation, under God, to the fidelity of the men, and the excellence and power of the force pump with which the ship is provided. One of the men said to me, that they would not have worked as they did for any other Captain. They had no grudge against him that they wished to gratify. One of our sailors had once before been on board of a ship that was burned, and narrowly escaped with his life. When it became clear that our ship was dangerously on fire, he ran up and down, raving like a maniac. It was some time before he could be so quieted as to return to his duty.

After a very careful examination of the condition of the ship, the Captain came to the conclusion that she was not injured so as to require him to put into Rio Janeiro. He thought that her strength was not weakened, as her timbers were not much burned. We went on, therefore, and have seen the land but twice in ninety three days: once, the coast of South America, near Cape St. Roque; and the land on both sides of the Straits of Le Maire, through which we passed soon after going by the Straits of Magellan. We did not speak a single ship on the Atlantic side. We spoke a whaler off Cape Horn, and spent nearly a day on board of another, when becalmed off Callao.

Our visit to that ship was, I trust, one of the links in a chain of Providence, by which great good may be done to those on board. The Captain had been deeply afflicted in the loss of his wife, who had

accompanied him on his passage. She was buried on Pitcairn's Isle. She was sincerely pious. He told us the incidents of her death, and repeated an exquisitely beautiful piece of poetry that she wrote on their separation, just before she died. His mind was tender; he seemed to be desirous to be prepared to meet his wife in a better world. The cook on this ship was a pious man, and the Captain bore witness to the sincerity and earnestness of his piety. We gave to them a part of the books which we obtained from the Tract Society. I trust that the prayers of that pious cook will be answered, in seeing salvation come to those for whom he so long and so earnestly prayed.

### An Invisible Enemy.

The suffering and danger caused by breathing the noxious gas, which was generated by the fire, is more particularly described in a letter from Rev. Mr. Dickinson.

A new difficulty now met us. The confined fire, as it fumed beneath the deck, had filled the hold with carbonic acid gas. Every recess, every crevice of the hold, like the chinks of a smothered coal pit, was loaded with this deadly poison. And now, before the fire was extinguished, and while it still cracked beyond the reach of the water which issued from the hose, this deadly poison began to work. The boxes of freight must be removed before the fire could be fully conquered; and into the midst of this poisonous fluid the men must go, in order to extinguish the fire. They began to work without suspecting the presence of this destructive element. In removing the boxes, as one descended to the hold, he fell senseless to the floor. While he is being dragged out into the fresh air, another and another fall senseless, smitten by this strange foe. In the midst of the hurry and fearful scenes of a ship on fire at sea, it is some time before we can determine the cause of this new difficulty, and while we hesitate, another and another, and now a whole company have fallen, until nearly the whole of the remaining band of men are engaged in dragging out and bearing up, through the fore-castle hatch and the cook's companion way, the apparently lifeless bodies of their comrades.

And now a scene follows which beggars description. There lies one with his chin falling, and gasping for breath, as if in the agonies of death. By his

side lies another in mad delirium, throwing himself into a thousand contorted shapes. One is biting himself and gnashing his teeth for pain, while the froth runs from his mouth, like the slimy ejections of one afflicted with the hydrophobia. But thanks to God for the confidence and strong courage manifested by all the passengers. The ladies were as calm and self-possessed as if nothing had happened. Those who loved Christ felt that they had nothing to fear, and their calmness, together with the serene countenance of our beloved commander (Capt. Webber), seemed to infuse the same spirit into all the rest, and all of them became efficient helpers in this hour of trial.

The fire was still burning late in the afternoon, and almost every man, officers and crew, had suffered from the effects of the gas. Some of the men, after lying in agony, every limb cramping, for nearly half an hour at a time, would rise, as soon as they came out of their cramps, and breaking away from those who besought them not to expose themselves, would again go below to fight the fire. Thus, several times did some of them throw themselves down into that smoking, gaseous hold, as if determined to extinguish the fire, or die in the attempt. Six times were some of those noble fellows brought up from the hold, apparently as lifeless as a corpse; and as many times did they suffer the most intense agony, by cramps and convulsions; and yet they conquered. Officers, crew and passengers, seemed to have nailed their colors to the mast—"Never give up the ship!" Never, in any battle, was courage more fully tried. Never did victory longer waver between two contending parties, as if doubtful on whose standard to perch. Never was there a harder struggle than this day exhibited. Hungry, thirsty, weary, and faint, the men rather staggered than walked with their last buckets of water; and when it was all over, and the last spark extinguished, a more begrimed, smoke-blackened set of men was never gathered from the powder-scorched battle-field than was exhibited here.

### A Sailor's Eloquence.

The scene which occurred on Monday after the fire, and which is barely alluded to in one of the foregoing extracts, is thus described by another of the missionaries—Rev. Mr. Bell.

Monday followed. All the ship's company—officers, crew, and passengers—were called aft, where they assembled, a silent and expectant throng. Our captain stood in the midst; orders were given the helmsman to keep the ship "Steady, steady ho, to the wind!" Then, with head bared, our commander expressed his hearty gratification in his crew and passengers, and paid a well-merited compliment to their self-possession and bravery in the midst of their past perils.

He then alluded to the rumors that *were or might be* afloat in relation to the situation of the ship, as to her seaworthiness, or her capacity to proceed to her place of destination without putting into some port before reaching Cape Horn.

Our commander here recounted some facts in his history, as reasons for our entire confidence in his bravery, experience, and skill. He had followed the sea for nearly half a century; had served in every capacity, on every ocean; had commenced a cabin boy; had been a cook; had served before the mast some ten years; had been boatswain, third mate, second mate, first officer, and commander; had gone back; served as second mate, first mate, and captain again; had retraced his steps again and again; and was now commander of the Trade Wind. He had been selected for the post by the owners and underwriters of the ship, and was determined not to betray his trust, should every soul on board rise up against him. There was but one being in the universe he feared, and that was his God; before him alone he trembled. He was a mechanic; could make any thing belonging to a ship; had been a farmer; was now a sailor; had been to China a score of times; had doubled Cape Horn and circumnavigated the globe as captain of the first-class vessels; had confidence in himself, under God, that he could do all that would insure the safety of the ship and cargo, and every human being on board. He proclaimed himself as the supreme power on board the ship, to order all things for what he deemed the best interests of all; he had as much at stake as any soul on board; besides which, he had to stand between underwriters, owners, and freighters; he felt the responsibility and delicacy of his position, and knew that a false move on his part might involve much ruin. He would carefully weigh all the circumstances, critically examine the cargo, and, if he felt it to be his duty, he would put into Rio Janeiro, let gainsay who might; or, if otherwise, he would proceed onward around Cape Horn, let who might oppose.

During the course of his remarks our captain sincerely proclaimed himself a religious man; that he had never known what happiness was until he had made his peace with God. Addressing himself to the sailors more particularly, he gave them sterling religious advice, which, coming from a gray-headed veteran mariner, that has seen every service incident to a seaman's life, was admirably appropriate; and we have an abiding confidence before God that his words fell into some hearts that will bear fruit an hundred fold, and that our speaker then and there was the instrument of saving a soul alive, that shall appear as an invaluable gem in the diadem in which he shall rejoice hereafter. That sermon can never be forgotten. The time, the circumstances, the speaker, the hearers, will fasten it on every memory in indelible imprint, and a strict rendering of the account of *that* hour will be required of us all!

The speaker ceased; and the spontaneous cheer that came from the encircling throng, and the renewed *three times three* that rang on the pleasant gale, showed that one and all, crew and company, would stand by our captain whilst there was a plank between us and our unfathomed graves, or a single rag to flutter in the whirling storm! There we were, on the boundless deep, alone with the circling sky and watery waste, but we could have wished those cheers to reach the homes, the firesides, of every relative and friend of all on board, that hoped for us, that prayed for us, in scenes hallowed to us, in sacred places far, far away!

In thus announcing the happy termination of this voyage, the Executive Committee of the A. H. M. S., devoutly record their thanksgiving to Almighty God for his guardianship over their brethren during their sojourn on the deep; and, especially for their most merciful deliverance from the terrors which were about to swallow them up. Not only were their lives precious in his sight, but their hearts were kept from fear, steadily fixed on the Divine Helper, and united to each other by the strongest ties of personal and christian regard. Nor was it among the least of the mercies which marked their passage, that abundant opportunities were afforded them to do good in ways most grateful to their feelings, and consonant with the great purpose of their lives.



## Valley of the Mississippi.

### IOWA.

#### How Small a Thing may Bend a Church.

Until recently, this has been one of the most united and prosperous little churches in Iowa; the whole church seemed to be of one heart and one mind. Its growth was rather slow, yet it was steady and healthful; while the members were gradually increasing in worldly goods, they appeared to grow in grace, and highly valued the institutions of the Gospel. With much effort and self-denial, they succeeded in building a comfortable house of worship, and nearly finished it. The prospects of the church were flattering; the period when it would pass from a state of dependence to that of an efficient helper of the needy, appeared to be at no very great distance. A number of the church members, desirous to see the standard of church music elevated, applied themselves to the study of vocal music with a view to this end. The change was soon visible in our devotions in the sanctuary. Still desirous of higher attainments in this part of worship, an effort was made to have the singing of the congregation led by a select choir. This met with opposition from part of the people. The result has been, bitter feelings and mutual recriminations. How it may terminate, is difficult to tell; but it is easy to see that it already affects the church in all its movements; a chilling influence is felt in all our public devotions, and in the support of the Gospel.

In this you have a clear illustration of one of the most formidable difficulties of forming churches in a new country. Matters so trifling in themselves, that in an old community they would scarcely create an anxious thought, often threaten to sever the strongest bonds which bind associations together. So weak are the bonds of society in a new country.

#### Changes in a Few Months.

Let no missionary, whose heart is in his work and his faith fixed on his God, despair because the present aspects of his field are dark. A few weeks may change the spirit and activity of his people very essentially. Here is an example; the first of the following paragraphs was written about five months before the other.

Though we have encouragements to labor on, yet there are sore discouragements. There is but very little which we can, in fact, count upon with any degree of certainty. The *people* here manifest *very little* interest in sustaining religious institutions. They are too much disposed to sit down and rely upon what may be done *for* them. Nor do the *members* of the *church*, as a body, come up to their duty *fully* sensible how much is devolving upon them. Though they seem to understand very well their situation, their wants, and the importance of sustaining the ordinances of the Gospel among them, yet they require too much urging to rouse them to efficient action. It is extremely discouraging to see so little fruit of our labor. But the work must not be abandoned. Our prayer is, that God may pour out His Spirit and revive us.

After a season, the missionary finds occasion to write on this wise:

The prospects of the church with which I labor are evidently brightening, yet it is gaining strength so extremely slowly, that progress seems almost imperceptible; and though sometimes almost disheartened, yet we have occasion to thank God for the very evident tokens of his presence and favor.

The present season will be a period of the deepest interest to the Congregational Church here, rendered so from the effort which is being made to erect a house of worship. However, in reality, the interest of the church may be affected by the results of this effort, certain it is that much in regard to its future prosperity is depending upon it. While some are fearful that a failure will prove the occasion of its utter ruin, no one fails to see that it will prove, to say the least, highly *detrimental* to its welfare. With such views and feelings, the members of the church are putting forth their endeavors to *secure* the object so desirable and so important. All seem to feel the absolute necessity of having a house; and though poor, and though it will be a *heavy* burden upon them, they are coming up to the work in good earnest, and seem to feel that the enterprise *must not* fail. Yet such are the circumstances of this little people, that we have much reason to fear lest it *will* fail. They must, to a great

extent, depend for their means to pay their subscriptions, upon the crops the coming season. Should these, even in a measure, fail, through an unfavorable season, it will most certainly be a matter of extreme difficulty for them to raise the amount of money pledged. But we trust that God is with us here, and that, under his providence, the work will be carried through. The lot for the house is already paid for, or nearly so. The amount subscribed for the house, is now about \$380. This will, no doubt, without difficulty, be made up to \$400. This sum, together with what we are encouraged to hope to receive from the building fund, it is thought will be sufficient to build, though a small, yet a neat and a comfortable house, which will meet the wants of this place, at least till the church is able to build a larger and a more commodious one.

The church has taken a deep interest in the work of raising the \$50,000 for church building at the West; and although they have done *but little*, yet I believe they have done *far more, according to their ability*, than a majority of the Eastern churches. The amount contributed is \$6.

The Sabbath school has been continued through the winter, and its numbers remain about the same as last summer. But we are hoping to see more interest in this cause, as an effort is being made to extend its influence and usefulness.

As it regards my own labors at this time, they are confined to two points. In town, my congregation is now about four times as large as it was last winter. There is a gradual, but a *permanent* increase. My congregations at my out-post remain about the same that they have been.

Since my last report, *three* individuals have united with the church; *one by letter*, the other *two by profession*, making *eleven* in all that have united with this church within one year.

Surely, here is a change of circumstances in this little church, resulting from a change which, by the blessing of God, has been wrought in the spirit and enterprise of the people, that gives promise of greater improvement in time to come, provided the missionary grows not weary in well-doing.

#### Meeting House Built.

It is with pleasure that I can report, that during this quarter this church has

begun and built, completed and dedicated, a house to the service of Almighty God. A pledge of aid to the amount of \$75 stimulated to this action. Without this we should still have been cramped, fettered, and perplexed for the want of a comfortable place for meeting. It was truly trying and discouraging to get along as we formerly did in a filthy court house, in common with every thing, sacred and profane, that thither resorted. The thousand and one errorists that crowd into the West, and the like number of would-be shows, balls, and what 'not, here claimed an equal chance with the many orthodox denominations. How could the church prosper and the minister successfully labor under such circumstances? Amidst numerous discouragements the work has been accomplished. Never have I seen more general interest or zeal manifested in erecting a meeting house. "The people had a mind to work," and in two months' time it was completed. On the day of dedication it was crowded to overflowing with a cheerful congregation. It was supposed that all had been subscribed towards the house that could be got, but on that day \$90 more was signed to help liquidate the debt. Fifty dollars only now remains unprovided for.

New life has been infused into the church members. Our congregations are increased, our meetings more numerous, and the great Head of the Church even seems to be with us in that sacred place. Our prayer meetings are uncommonly interesting; and, as minister and church, we feel like thanking God and taking courage. O, pray for us that the Holy Spirit may descend copiously upon us!

Our little white meeting house will seat one hundred and fifty. It is humble in appearance, but neat and convenient.

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From Rev. H. W. Cobb, Tipton, Cedar Co.

My labors are every month increasing. My field is a whole county, yea, into the borders of another county. I live at the center, and work out as best I can. I greatly need a fellow-laborer to act with me in this great field that is ripe for the harvest. *Four* men might profitably be employed in places where they are urgent for my labors. This county seat is fast growing, and loudly calling for my entire attention; still, the large field around must not be neglected. Send us help. I have just closed a series of meetings



out four miles. There, in seventeen days, I preached thirty sermons, and had the great pleasure of seeing that my "labors were not in vain in the Lord." The whole region seemed moved by the Spirit, and a goodly number have been hopefully converted. Still the work goes on, and I am in "labors more abundant." Pray for us!

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*From Rev. G. Lewis, Missionary to the Welsh, Johnson Co.*

#### Demand for Ministerial Labors.

I receive many invitations to preach at places where the inhabitants are destitute of the means of grace; but I am obliged to refuse. If I could divide my labors with three others, I could find employment enough. I preach three times every Sunday, and sometimes travel six miles from one appointment to another. I have now appointments to preach statedly at five different places, and hold prayer meetings, and attend temperance meetings through the week. Every thing goes along pleasantly; the prospect for doing good seems to be brightening; we have no disturbance among us at present; as long as strife and contention exist, the peaceful Dove will keep away. One united with our church last Sabbath by profession, and we expect a few more to unite by letters soon. It is a season of rejoicing to a church of few members to receive even a small addition to their number.

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*From Rev. W. L. Coleman, Bellevue, Jackson Co.*

We have enjoyed no special season of "refreshing from the presence of the Lord," during the past three months, as a church and people. Yet we have abundant cause of gratitude to God for the evidence we have that he has not entirely left us. Our congregations are good, and there is the most respectful, and often solemn interest in regard to the preached word. In one of my outstations there are tokens that the impressions made by divine truth are becoming deeper, and there is in some minds a growing sense of the paramount import-

ance of eternal realities. Our prayer meetings, monthly concerts, and Sabbath schools are generally sustained.

We have recently held, at Cottonville, meetings of County Sabbath and Temperance Societies, which are exciting considerable interest in some parts of the county. At the temperance meeting, very strong resolutions, approving the Maine Law and calling for effort to secure it in Iowa, were unanimously adopted. In our town, the ravages of the liquor traffic are most appalling. A new era must come ere long. We have also made a new start to supply our county *fully* with the Bible. This is a cause in which our congregations are readily interested. Thus, some of the benevolent enterprises connected with the spread and triumph of the Gospel are gaining influence and favor. In these your missionaries feel called to lead the van.

This infant church raised for various benevolent objects, during the last year, \$57 70.

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*From Rev. G. B. Hitchcock, Eddyville, Wapello Co.*

#### Another Church Completed.

Meeting house building is a rather slow operation in this country. When I last wrote you, we expected to have our house ready for use by the first of October; we did not get it finished until the first of December. But we have got it *done*, and are comfortably and happily situated in this respect. Our house was dedicated on the 8th of January, Rev. B. A. Spaulding, of Ottumwa, preaching the sermon, from Isa. lvi., 7. It was a time of interest to the little church here. The sacrament of the Lord's Supper was administered on the next day, when one was received to the church by letter, and three children were baptized; the house, which will seat 200, was well filled on both occasions. Since that time, our congregations are much more regular, and as a consequence, there appears to be more interest in reference to religion than usual.

We opened a Sabbath school immediately after the house was dedicated; I have a Bible class in connection with it. I see no good reason why the church here may not go forward and soon be able to support the institutions of the Gospel without aid from abroad; for the present, however, it will be impossible.

*From an Out-station.***A Beginning Made in Spite of Much Opposition.**

Although desirable to make H. a central point, it seemed extremely doubtful whether an introduction could be made there for the word of God. Many seemed to think it entirely impracticable, as much fruitless effort had been made at different times by others, and ministers had been talked down and discouraged. But the Lord, who seeth not as man seeth, opened the way, and we were pressed in providentially, almost against our will, and certainly against our fears. The first Sabbath evening, during service, the usual attempt was made to frustrate the work. Certain lewd fellows disturbed the services, by repeating aloud after the minister. At one time it was thought that Amalek would prevail; but still the exercises went forward. It seemed to me that the Lord had some souls in the village, that were chosen vessels.

A series of meetings, commenced in the neighborhood near by, were discontinued on Monday evening, and on Tuesday, a prayerful, and, I trust, successful effort was begun in the village. Prejudice was allayed; good order prevailed; some religious interest was awakened. The Lord was with us, and some eight or ten were hopefully converted. General solicitude for the enjoyment of the stated means of grace was expressed by the people; and H. will now become the center of a decided religious influence, the home of a minister, and the location of the meeting house. I have learned that between 300 and 400 dollars have been subscribed already for the erection of a church edifice. They wish to build to the value of 700 dollars. The revival in that region commenced in December, and still continues with unabating interest. Several conversions have occurred since I have been there. The country round, for several miles, seems to be moving under the power of the Gospel and Spirit of God.

**Influence of Apostates.**

During the last three weeks, I have been laboring with Br. —, in a field of great difficulty. A strong force of Atheists and Universalists combine to prevent the salvation of sinners. Many of them have been members of churches. Two of them told me that they had been members of a prominent church (Methodist). One of these, a leader in the Atheistic clan, said that he had left the princi-

ples of the doctrine of Christ and was gone on to perfection. They have been in the habit of holding mock meetings, preaching, praying, exhorting, &c.

One individual, the father of a family, who has been almost in the vortex of ruin, has established a family altar. Two other family altars were erected, and there were two or three hopeful cases of dedication to God. But the influence of the infidel clan is dreadful, so that many professors of religion are in a state of paralysis, as if struck by a torpedo. There is a large population in the region about, with no religious connection, which attends church nowhere, fears not God, and regards not man, unless it is in hope of some earthly advantages.

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**MISSOURI.****Longing for a Revival.**

Great anxiety is felt, by some of the members of the church, for a work of grace in this community, and many an earnest and anxious prayer has been offered at a throne of grace for it. The youth here are all out of the church. The children that have been baptized in infancy, and trained in the Sabbath school, are growing up without religion. Your missionary has children nearly grown, that were dedicated to God in infancy, that have not yet embraced the hope of the Gospel. Elders and members of the church have large families out of Christ. We have doubtless been unfaithful, but a christian parent only can tell how much anxiety we feel for their salvation.

**Struggling with Opposition.**

There is here a deep hostility to the religion of the Gospel, and a strong dislike to the plain, heart-searching doctrines it teaches; but it is not an open opposition,—it seeks to do its work in secret. It brings to its aid the greater part of the wealth of the community, the influence of the ball-room, and of Universalism. Ministers, in some other denominations, have avoided, in their preaching, saying anything that would be unpopular with Universalists. They have noticed it, and boasted of it. Even my own people have sometimes been alarmed at my plainness of speech. But I try to be faithful in my ministrations; and, while I avoid every thing that ought to give offense, I endeavor faithfully, in kind language, to

declare the whole counsel of God; and I am not afraid that he will not take care of me. "If God be for us, who can be against us?"

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*From Rev. William H. Smith, Calhoun,  
Henry Co.*

#### A Fruitful Year.

In reviewing the past year, I can see that it is interspersed with many lights and shadows, with bright and dark features; but when I sum up all, I have reason, much reason, to consider myself an unfaithful servant, and yet cause to thank God and take courage. God has done great things for some poor sinners, whereof we are glad. He has entered the enemy's ranks, and taken from them several dear youth, and, as we hope and trust, is now preparing them by his grace to be transplanted from his church on earth to his church above. I regard the state of things here, as much in advance of what it was in the early part of the year. On the whole, therefore, I feel encouraged to go forward, trusting that God will do far greater things for us than he has yet done.

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#### WISCONSIN.

*From Rev. John Wilcox, Packwaukee,  
Marquette Co.*

#### Full of Work.

For several weeks past there has been a general seriousness upon the minds of the people throughout the whole region. There has been, and is still, "a shaking among the dry bones." The thoughtless, the gay, the lovers of pleasure more than of God, the Sabbath breakers, the profane swearers, have been brought to consider their ways. There are but very few that are not more or less serious. The results cannot as yet be summed up. A goodly number are rejoicing in the hope of pardoned sin. The hindrances are such as are usual in new countries, among people composed of such heterogenous materials. But God is on the throne, working wonders which are marvelous in our eyes.

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*From a Correspondent.*

#### Home Missions Indispensable.

Without your aid, the Gospel could not be enjoyed by this people to any con-

siderable extent. I am more and more impressed every year by the *vast importance* of this agency to this western country. Without it, the Gospel could be preached in comparatively but a few favored places. But, by means of its aid, the truth is now carried into the highways and hedges, and its invitations and warnings are published in the by-paths of sin and folly to such an extent that many are compelled to come in and sit down at the marriage supper of the Lamb. We have, indeed, *preaching*, aside from that which is sustained by your agency; but what preaching! There seems to be a disposition with many here to "heap to themselves teachers, having itching ears." One of this number was recently called upon by a brother preacher, to preach the funeral sermon of his child. His introduction was mainly occupied in remarks reflecting upon all other preachers except his own class, *especially* denouncing "college larnt" preachers, and those who were obliged to write their discourses, and to study commentaries. He took especial care to inform the congregation that he did not understand grammar, and that he had no need of *any helps* to understand the Bible.

As the people become accustomed to a different style of preaching, as well as to a different class of doctrines, they make such comparisons and draw such conclusions as are creditable to their intelligence. It is worth all it costs to have an intelligent ministry side by side with an ignorant one, in the influence which it exerts upon the intelligence and refinement of the community.

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*From Rev. F. G. Sherrill, Ripon, Fond  
du Lac Co.*

#### The Work Fairly Begun.

The writer of this report has labored under the greatest embarrassment for want of a suitable place in which to hold public worship. After strenuous efforts, the people have at length succeeded in erecting their house for the service of God.

As the result of our efforts, I am glad to say that our meeting house is about finished. There is a little work to be done, chiefly ornamental, which we expect to do in the spring. We are to commence regular meetings the next Lord's day. And, what we esteem a most happy circumstance, though money has been



very scarce, and the cost of the house has exceeded the estimate by two or three hundred dollars, we shall owe next to nothing.

I feel that we have reason to thank God and take courage. The want of a house or room to meet in has been a very great hindrance to the work of building up a church here; so much so that it has, at times, almost disheartened me. Thank God that difficulty is now removed, and I hope for a better state of things. For one, I feel that our new house lays upon us new obligations and new responsibilities.

#### Calmness of a Christian's Death-Bed.

Br. R.— has been lingering for some months with consumption. While in health, he was constant at our prayer meetings, diligent in the Sabbath school, and in every respect a supporter of the preaching of the word. His piety was calm, consistent, intelligent, luminous; and an exception in behalf of J. R. was often made in the sweeping charge of "hypocrisy," which would be brought against Christians by the enemies of the Cross. A few days before his death, I was sent for under the impression that his hour had come. When I spoke to him, he looked up with a cheerful face, and spoke of the Great Physician. Then in short whispers, with great energy of manner, he uttered his dying testimony in these words—

"My hope is not founded on the spirits

of this age, but on the Rock of Ages. I want the world to know, that I trust only in the Great Atonement. I am a sinner, but I have perfect confidence in the sufficiency of the Lord Jesus Christ. Do you understand me? I can't speak plainly." I told him I heard every word. Then he said, "Now I am very weary, I can't say any more; you talk to me." After a few words, he fell into a quiet slumber; I left him, and saw him no more. He died in perfect spiritual and bodily peace; neither struggle nor fears showed when the soul departed. The largest assembly ever convened in our house of worship attended his funeral with the most affecting signs of respect and grief.

Yet this man, so noble in death and so honored at his burial, was not wealthy, educated, or by any adventitious circumstances exalted. In Scotland, an apprentice; in New York city, a day laborer as stone mason; in Wisconsin, a plain farmer; he had only this distinction, that he was a **CONSISTENT, GODLY MAN.**

This day I have seen his widow, with her four little, fatherless children. I trust the affliction is already bringing forth its fruit, in the development of energy and devotion in her character. She told me that Mr. R. *attended family worship to the last.* When, a few days before his death, his eyes were dim, and his voice was too feeble to lead in prayer, he called his oldest son (eleven years old) and had him stand by his side and read a chapter in the Bible; then he engaged in prayer *silently*, and the family bowed together in that unuttered supplication.

### Miscellaneous.

#### Reminiscences of the North-west.

Could I picture to you the north-west of Illinois, as it presented itself to me soon after the Black Hawk war,—when the most prominent things of human improvements in all that land, glorious in nature's loveliness, were the log forts on the tops of the most prominent commanding prairie mounds, whilst nearly all those rich prairie lands were sleeping in flowery, undisturbed repose—I imagine you would be quite incredulous of the change which a few more than twenty years have wrought. For who could believe it, unless his own eyes had seen it? How many incorporated cities there are, on what was the field of the Black Hawk

war, I will not pretend to say. I have ridden along, solitary and alone, with not a house or human being to be seen for miles, save only a single savage with his rifle in his hand and a plume of feathers on his head, where now stands a growing city, all alive with the shipment and re-shipment of vast amounts of produce and merchandise. Numberless villages and agricultural districts, with schools and churches, are now spread over that region. I remember, on my arrival in the North-west, riding across a most enchanting prairie, decked with flowers of every hue, and the tall grass moving like the waves of an inland lake, gently moved by the wind. My trail led me close by a regu-

larly formed, beautiful mound. On the top of the mound I discovered a rude palisade or enclosure, covered over with the bark of trees. I dismounted, and went up to ascertain the purpose of the structure. I found it a circular enclosure, of some six or eight feet diameter, composed of upright "*puncheons*," closely set. Near the center was an upright post: resting with the back against this post, in a sitting posture, was a tall, lifeless human body, the arms hanging by the side, and its hands crossed upon its lap, and its legs fully extended. It was in the full costume of an Indian chief, with his bow, quiver and tomahawk lying by his side. On that spot, and in that position, I was told, he was placed by his tribe, in compliance with his dying command—he giving them the assurance that when the "pale faces" came, he would awake to life, and be in readiness to lead them on to the conflict. I have thought that this might perhaps explain the origin of our mysterious mounds. For had the red man remained undisturbed, an artificial mound would probably have been reared over this chieftain. But instead of this, for many years an institution of learning has occupied the summit of that mound. And there, too, is one of the beautiful prairie villages of the North-west, and that broad prairie is fenced into farms;—and where flowers bowed gracefully to the breeze, are now seen waving fields of grain. In all that wide region, where there were then not more than half a dozen Presbyterian and Congregational clergymen, I think there are now more than two hundred. In viewing the change, I am often constrained to exclaim, "What hath God wrought!" For surely to him must be the glory of having changed, so suddenly, the wilderness into fruitful fields—and caused to be erected so many family altars—and to be planted there so many self-denying, faithful heralds of the Cross—and to be established so many churches, not a few of which have already struggled into vigorous life. Although much land yet remains to be possessed there, and much hard labor remains to be performed, surely "God hath done great things for us, whereof we are glad; and blessed be his holy name!"

And here one is led to inquire, By what instrumentality has he wrought this great moral change? It has not been done by enchantment, nor by miracle. I unhesitatingly answer—that first and foremost of the honored instruments, as every candid man of competent knowledge of facts must acknowledge,

stands the AMERICAN HOME MISSIONARY SOCIETY. But for its agency, how sadly different, we are compelled to believe, would now be the moral aspect of this fair land. Without its fostering aid, let any man tell us, if he can, how could the missionaries have come to this new field, and accomplished their great work? The blessing of many, *very* many, in this great valley, must and will come upon that noble Society and its patrons, even in this generation. And only the arithmetic of eternity can compute its influence for the ultimate salvation of the West, and of the world. The earnest prayers of grateful thousands in this region are now being offered, that it may never grow weary in well-doing, or its power for good be lessened; but increase more and more, till every hill, and every valley, and every mountain top, from the Atlantic to the Pacific coast, shall become vocal with praise to the most high God. It has already gathered, and it shall ere long gather in a vastly richer harvest, if it faint not. And of this we are confident, that it will not faint, unless the American churches first fail in faith, and prayer, and effort. This nation, redeemed to Christ, would be life (both civil and religious) from the dead, to every nation under heaven. Let intemperance, and slavery, and Sabbath desecration come to a speedy end, by the power of truth—how would the glorious Gospel of the Son of God run and be glorified, in making us a nation whose walls should be salvation, and whose gates praise.

#### Incidents of Missionary Travel.

When I recur to my first wanderings over the prairies—from grove to grove, and from point to point—to preach in cabins and "log school rooms," many scenes of interest are recalled to mind. A storm at sea is said to be sublime—a storm on the prairie is scarcely less exciting. About one o'clock, P. M., on a soft summer's day, I left the cabin where I had dined, aiming that night to reach a grove twenty five miles distant, across a continuous prairie, without shrub or tree (save a single clump of oaks about midway), or human habitation, and only a single footpath for my horse to thread. The land was rolling, with here and there the placid bosom of a little lake—and the whole landscape was picturesque and lovely with nature's own penciling. But I could not stop to gaze and admire. As the sun was sinking to rest, scarcely could a faint blue streak be seen in the



direction of my destined grove. The sun went down behind a dark cloud, which lay like a wall of black canvas along the western horizon, and I was in darkness and silence, except the lightning's vivid flash, and the murmur of distant thunder, precursors of a coming storm. The mantle of night was laid over my charming prospect, as when ruthless death lays his pall over the dear objects of our love. The moon, that had promised to be my companion and guide, hides herself behind the rising storm, and leaves me a lone, benighted traveler. I urge on my weary beast as fast as he can carry me, that I may gain, if possible, some shelter, before the tempest breaks in fury upon my defenceless head. It is coming on rapid wings, in flames of fire, with terrific peal upon peal. The mingled darkness and fire, and the resounding arch of heaven, to me is indescribably grand and sublime. The tempest is upon me. It pours out its contents in tremendous torrents. But I am safe beneath the roof of a hospitable cabin. How insignificant, how impotent is man in the presence of the Almighty, when he ariseth to shake terribly the earth! Another storm I must meet—the storm of the last day. O my soul! wilt thou then find a refuge all-sufficient and safe? Who would not spend and be spent, in urging dying sinners to hasten their escape from the windy storm and tempest of that day, to the only refuge, Christ Jesus!

On another occasion, I set off on a missionary excursion, early one sleety morning in February. My road was through a dreary country of barrens, with a cabin only once in ten or fifteen miles. I rode all the day long, without either food or rest, as I had from forty to fifty miles to go, and had never traveled that way before. About sunset, I came into a prairie several miles in width, across which I was to direct my course by some stakes set up in range, showing where the road was to be. When about the middle of the prairie, it became so dark that I could not see from one stake to another, consequently I was soon out of my latitude, and I lost my way. I could, however, distinguish a spot darker than the rest, which I knew must be timber. After a dubious and doubtful pilgrimage of some hours, I found myself in the edge of a grove, and was guided to a cabin by the barking of a dog. "Holloa!" cried I, "my good friends, can I get to stay with you to-night?" I knew somebody was within, not because I saw a light through the window, for there was none; but be-

cause I saw a brisk light shining out between every two logs of the side of the cabin. "Yes, sir," said my host, "if you can put up with our fare." "With great thankfulness, sir, whatever it may be. Anything is better than wandering in the woods or on the prairie, a night like this." When I told them I was a minister and a missionary, they welcomed me gladly, as the first that had ever entered their cabin. Although I had not tasted food since before light in the morning, the woman sorrowfully told me she could give me no supper, for they had neither bread nor meal, coffee nor tea, nor butter. With a drink of milk, I thankfully laid down to rest, remembering that a much better missionary than I had said, "In journeyings often, in perils of waters, in perils in the wilderness, in weariness and watchings, in hunger, and cold, and nakedness." I mention these, not as though some *strange thing* had happened to me, as your early missionaries can testify much more abundantly.

I was to spend the Sabbath in a new settlement of some dozen or fifteen families. Our successive meetings were full and solemn; for the Spirit's presence was there; it was seen in the tearful eye, in the quivering lip, in the earnest prayer. It was there to make the word quick and powerful, like the fire and the hammer, and to lead sinners to Him who is mighty to save. Years afterward, I passed that way, and learned that several young persons became hopefully pious at the time; and two interesting youths, a young man and a young woman, who had been called to the spirit world, mentioned that season with great interest upon their dying beds; and dated their sustaining, cheering hopes of eternal life from that unpretending meeting. It was in such small beginnings, through the labor of your early missionaries, that many of our churches had their origin. I could specify several flourishing villages, where are church buildings with tall steeples, and large congregations; on the site of each, I preached the first sermon, and in each instance in a one-roomed cabin. Think you that what our eyes have already seen, is not an ample recompense for toil and privation?

But whoever sees the next ten years' development of early missionary labor upon this field, will see greater things than these. The acorn must have time before it is seen in the spreading oak. If any man, or body of men, after contemplating the fact, think that little has been effected on this field through the agency of the A. H. M. Society,

upon whose agency the churches have mainly relied, they show conclusively, that on this subject, they know as yet *nothing* as they ought to know. This matter has long been settled beyond a question, in the mind of every intelligent man in the West; and yet, neither the East nor the West know but little of the indebtedness of the churches, and of the nation, to the self-denying labors of Home Missionaries for the last quarter of a century; which labor they never could have performed, without the aid of your Society. Nor will the aggregate ever be known till eternity reveals it.

#### Support of Missionaries.

Were I to state some facts in my own experience of another kind, it would be, neither to excite sympathy, nor to express a regret that my lot was not cast more than twenty years ago in the *then far West*. Were I to say, that we never think of asking "What do we *need* to do to make our family comfortable?" but "What is the *least* we can possibly do with?"—I should only state a simple fact, common to hundreds of your missionaries. Should I say, I have cut every stick of my fire wood for five successive years, and hauled it all four miles with my one horse; it would be the statement of only a single fact of many of its kind common with missionaries. For three whole weeks, I have been the sole nurse, night and day, of my wife, so sick that she could not be moved from her bed, with two small children to take care of, and to preach every Sabbath; and during this time no female entered our house. The reason was, there were not well ones enough to take care of the sick. But this is no strange incident in the untold history of your missionaries. Does any one say, "He had better have stayed in New England?" Truly, if I had been mindful of that land from whence I came out, I have had repeated opportunities to return. Although I have a widowed mother of more than four score years; a brother and sisters, and many kindred; yet I have not looked upon the green hills of New England for more than twenty years. As to my dutifulness; I am willing my mother should decide. I trust I am in the service of one to whom I am more deeply indebted, than to any other. And why should not I bear the heat and burden of laying the foundation of many generations, as well as some other man?

#### Ministers' Salaries.

Two articles under this title have recently appeared in the *Puritan Recorder*, from which we make the following extracts. They will be found to furnish strong confirmation of the views taken in the leading article in this number of the Home Missionary, on the subject of the Inadequacy of Ministerial Support.

The first article contains the following:

It is generally expected of those who take upon them the care of souls, that they will renounce the care of other things; at least, that they will not be forever asking, "What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" as the very lowest order of Gentiles do. Yet this is actually becoming a subject of deep and daily concern with the ministers of Jesus Christ. Hunger, and thirst, and nakedness, are precisely the same to them and their families, as to others; and when their stipulated salaries will not relieve these cravings of nature, what shall they do? Seek another parish? and if this will not bring relief, go into another profession? This they *are* doing. After a careful examination, I find that more than half the ministers of my acquaintance, who change their parishes, and a still larger proportion of those who demit the ministerial office, are driven to this step, by stress of inadequate support; while the hard shifts to which many others are reduced, in trying to feed, and clothe, and educate their children on a scanty income, are crushing their spirits and crippling their influence. This famishing of ministers, unless checked, must eventually bring over the land a famine of the Word, such as neither we nor our fathers have yet seen. Nor does the evil press only on those pastors who receive but four or five hundred dollars per annum, as many a good minister does in the more retired parishes of New England. It often happens, that one is called from such a field to settle in some thrifty manufacturing village or suburban community, on twice the amount of his former salary, only to experience deeper distress in meeting more than double his former expense of living.

Is there no remedy? Can the hard-worked ministers of Jesus Christ, whose consciences chide them for attempting to minister in sacred things under such a load of secular care, hope for no relief from these embarrassments, except in death or abdication? I throw out the inquiry, with the hope that you, Messrs.

Editors, or some of your able correspondents, will propose some method of alleviation, before this growing evil becomes greater.

### AN EX-PASTOR.

The second article gives the following facts :

People are *beginning* to see that ministers, though apparently receiving more, are really receiving less than they did in former times,—less in respect to all the practical purposes for which they receive anything at all. When this discovery is fully made, relief will be forthcoming. Facts like the following may probably be found in the records of almost any of the earlier Congregational churches of New England.

The first pastor of the church in Sturbridge, Mass., was ordained in 1736, on a salary of only \$96, and a "settlement" of \$160. What minister could support a family on that sum now? And yet, when it is considered that corn was only *nine-pence* a bushel, and labor *fourteen cents* per day, and other things in proportion, who could reasonably ask for more? Estimating its value by the prices of the same items now, it would be equivalent to a salary of at least \$700, and an outright present of \$1,200 to begin with. In addition to this, the General Court, in granting the new township to fifty original proprietors, expressly included the first settled minister; who was thereby put in possession of one fiftieth part of the whole plantation, or a farm of about five hundred acres, "to be his, his heirs, and assigns." In answer to their call, speaking of the pecuniary part of the contract, he says, "I esteem it to be handsome and generous, and accordingly do now accept it as such; yet, not being so thoroughly acquainted with the charge and expense of living, if in process of time my circumstances should require and call for more, I should depend and rely upon it, that, as I give myself wholly to the work of the ministry, so I should receive a decent and handsome support;" to all which they readily assented, and then, in advance of any such exigency, voted to add, "such a quantity of firewood annually, as shall be thought a necessary and convenient supply." Beginning with forty cords, they soon raised it to forty-five, and finally fixed the quantity at *fifty cords* a year, "to be delivered at Mr. Rice's door, of suitable length for the fire." Probably no minister in that county now receives an equivalent support.

When his successor, Rev. Joshua Paine, was ordained, in 1761, the price of corn, and other necessities of life, was found to be nearly three times as much; which determined the parish to make his salary and settlement nearly three times as large. Here we have an illustration of another good old custom, viz.: *to graduate the minister's support by the expense which it actually costs to support him*, whatever the nominal sum may be. In carrying out this most righteous principle amid the constant fluctuations in the currency, during the forty years of Mr. Paine's ministry, the records show as many changes in the amount of his salary, as (for a very different purpose) Laban made in Jacob's "wages." And in 1799, when the parish undertook to settle up an arrearage of £53, which, by the pastor's consent, had run on since 1775, in consequence of the heavy burdens imposed by the revolutionary war, it was found that *twenty pounds* would go no farther in purchasing the necessities of life at that time, than *one pound* would in 1775; and they actually paid in that proportion—£1,060, as an equivalent for the £53—without one word of complaint!

With such facts scattered through all the old records, can we doubt that the New England clergy of former times, had a more adequate and surer support than is generally afforded now? No reasonable people will complain that their minister cannot at present live on a salary which was barely sufficient for his support twenty years ago, when almost every item of family expense has since increased. Nor will they count him a spendthrift because he requires just one-third more income, than another man whose necessary outgoes are just one-third less. A friend of mine, who had laid by four hundred dollars, in the course of seven years, on a salary of six hundred, in a country parish, was afterwards located in the vicinity of Boston, where, to his amazement, he found that the salary of a thousand dollars had to be pieced out from the store of his former savings, in bringing the two ends of the year together.

J. S. C.

From the Christian Mirror.

### THOUGHTS,

*Suggested by the recent Departure of a Band of Missionaries to California.*

There is a land  
Far to the West, most rich in shining dust  
Which men call gold.



From every clime they go  
To gather up its treasures. From proud homes  
Where beauty fills the eye, where splendor dwells,  
And soft luxuriance tempts to indolence  
And sloth. From scenes of comfort and of peace,  
Where sweet domestic bliss is left behind  
And all its kindred joys; where happy groups  
Morning and eve assemble to the voice  
Of prayer and praise; and where the Sabbath bell  
Peals out upon the ear, nor calls in vain  
To worship God. From homes of honest toil  
They go, from wives and children dear.

Some never reach  
That land of gold. Some find it but to die  
Far, far away from home and kindred. Some  
Toil long in hope, but never meet reward.

From dear New England homes  
They go for gold, for paltry gold, perchance  
To die, with all their pleasant dreams of wealth  
Not half fulfilled. No sister's gentle hand  
May smooth their dying pillow. No kind voice  
Speak of the sinner's Friend, of Him who came  
To make the poor in spirit rich indeed;  
To lead the weary wanderer kindly back  
To God's own fold. Oh, there is cruel want  
Amidst that land of wealth. There comes a cry  
For help.

'Tis heard.

And now a noble band are on their way  
To bear them riches durable,—“treasures

Which moth and rust doth not corrupt.” They go  
To sow beside all waters precious seed,—  
To reap a golden harvest; and *their reward*  
Is *sure*. They leave their home and kindred too,  
Not for a little space, but for their lives;  
To toil and die where God and duty call.  
They go to gather souls, for Him who died  
For sinners, and to win them to the joys  
Of Heaven,—to show them how they may obtain  
Those robes of righteousness which they may wear  
When earthly robes are laid aside. They go  
To bear those precious treasures of God's Word  
Which they so freely have received. They go  
To comfort the distressed. To stand beside  
The dying sinner's couch, and speak to him  
Of Jesus.

We will not call them back,  
Although there's *one* we miss from morn to eve.  
But we will pray for them a speedy voyage;  
And may they gather wisdom as the flowers  
Receive the dews that nightly fall from heaven,  
Giving them beauty and fragrance! May they  
To others those rich gifts impart which God  
On them bestows!

Fare-well, ye Mission-band! God speed you on.  
Fare-well, *dear daughter mine*, a long farewell.  
God bless both thee and thine; and if on earth  
We meet no more, *we'll hope to meet again*,  
Among those “mansions,” in a *sweeter home*  
Of rest and joy in heaven.

Thomaston, Me., Dec. 10, 1852.

### Appointments by the Executive Committee of the American Home Missionary Society, during the month of March, 1853.

#### Not in Commission last year.

Rev. J. G. Cooper, Hillsboro', Iowa.  
Rev. David Coyner, Destinations in Ind.  
Rev. Horace W. Palmer, Kingsville, O.  
Rev. H. Aug. Winters, Germans, Wyandot, O.  
Rev. Benjamin Lewis, Welsh, Talmadge, O.  
Rev. J. C. Heneman, Germans, Columbus, O.  
Rev. D. Campbell, Prairieville, etc., Mich.  
Rev. Frederick Hibbard, Constantine, N. Y.  
Rev. Lemuel Pomeroy, Bainbridge, N. Y.  
Rev. D. C. Tyler, West Fayette, N. Y.

#### Re-appointed.

Rev. G. G. Rice, Council Bluff, Iowa.  
Rev. S. Waters, Mount Pleasant, Iowa.  
Rev. A. Wright, Anamosa, Iowa.  
Rev. D. Knowles, Columbus City and Welsh, Long  
Creek, Iowa.  
Rev. O. Littlefield, Garnaville, Iowa.  
Rev. C. H. Gates, Fairfield, Iowa.  
Rev. J. W. Allen, Sheboygan Falls, Wis.  
Rev. Chas. Morgan, East Troy, Wis.  
Rev. S. A. McEwen, Willow Springs and Darlington,  
Wis.  
Rev. S. H. Ashmun, Waupun, Wis.  
Rev. J. V. Downs, Virginia Ch., Ill.  
Rev. Calvin Butler, Marine, Ill.  
Rev. John Peck, Moline, Parkville, and Bour-  
bonias, Ill.  
Rev. L. C. Gilbert, Crete, Ill.  
Rev. Alvah Day, Saratoga, and Channahon, Ill.  
Rev. James Longhead, Grafton and Nettle Creek, Ill.  
Rev. Henry Bergen, Shabbery and Sommonauk, Ill.

Rev. James H. Baldwin, Waltham, Ill.  
Rev. G. S. Johnson, Twelve Mile Grove, Ill.  
Rev. James Walker, Union Grove, Garden Plains,  
and Clyde, Ill.  
Rev. James J. Hill, Albany, Ill.  
Rev. L. P. Esbjorn, Swedes, Andover, Ill.  
Rev. John Gerrish, Clinton and Toronto, Ind.  
Rev. J. N. Bishop, Destinations in Ind.  
Rev. Joseph Wilson, Dayton, Ind.  
Rev. John Williams, Welsh, Palmyra, O.  
Rev. D. B. Davidson, Streetsboro', O.  
Rev. Madison Elliott, North Rochester, O.  
Rev. Hermon Geer, Pierpont, O.  
Rev. Dexter Witter, Newbury and Middlefield, O.  
Rev. Warren Nichols, Roseville, New Lexington, and  
Unity, O.  
Rev. Wm. Van Vleck, Fulton, O.  
Rev. F. A. Fischer, Newport, Ky.  
Rev. B. F. Monroe, Cooper and Alamo, Mich.  
Rev. Josephus Morton, Wheatland, Mich.  
Rev. Elizur Andrus, Keeler, Mich.  
Rev. Samuel Harris, Dundee, Mich.  
Rev. W. W. Atterbury, Lansing, Mich.  
Rev. Reuben Reynolds, Talmadge and Polkton, Mich.  
Rev. E. V. Wales, Laurens, N. Y.  
Rev. W. B. Tompkins, Columbus, N. Y.  
Rev. D. Van Valkenburg, Exeter, N. Y.  
Rev. H. W. Lee, Poolville, N. Y.  
Rev. Andrew Phillips, Waddington, N. Y.  
Rev. Asher Bliss, Corydon, Pa., and South Valley,  
N. Y.  
Rev. S. B. Shearer, Reading, N. Y.  
Rev. S. A. Rawson, Burns, N. Y.  
Rev. Benjamin Welles, Arkport, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of March, 1853.*

## MAINE—

Bath, Legacy of W. L. Loring, \$100; William Ledyard, \$100,	200 00
East Orrington, Cong. Ch., by Rev. F. Davis,	5 00

## NEW HAMPSHIRE—

Brookline, Calvin H. Shedd,	9 00
Concord, Enoch Gerrish, L. M., by Rev. B. P. Stone,	30 00
Henniker, Cong. Ch. and Soc., in full to const. Mrs. Zilpha Barnes a L. M.,	2 00
Meriden, W.,	5 00

## VERMONT—

Fayetteville, Thomas and Anna Reed, to const. Rev. Charles Whiting a L. M.,	30 00
South Londonderry, Mrs. Sally G. Cochran,	1 50
Weathersfield, Isaac Brown, by B. Perkins,	5 00

## MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treas.,	2,000 00
Hampshire, Miss. Soc., by E. Williams, Treasurer.	
Northampton First Parish, Mrs. Sarah Adams, L. M., \$30;	
S. Stoddard, \$10,	40
Plainville, Hadley,	13
South Hadley, First Parish, to const. Dr. S. D. Brooks,	
Milo Wright, and Sylvester Higgins, L. M.,	114 42
West Hampton, Ladies' Circle of Industry, to const. Rev. Stephen Strong a L. M.,	30
Other sources,	2 58
Worcester, on account of Legacy of Miss Sarah Waldo,	200 00
	150 00

## CONNECTICUT—

East Hampton, Cong. Ch. and Soc., by Rev. William Russell,	25 00
Ellington, Legacy of Miss Dolly Booth, by J. H. Brockway, Ex'r,	500 00
Fairfield, Benev. Soc., by S. A. Nichols,	20 00
Middletown, North Cong. Ch., Mon. Con. Coll., by E. Davis,	42 37
Ladies' H. M. S., by Sarah C. Sumner,	10 00
New Haven, in part of Legacy of Ruamah Caneda, by H. Olmsted,	150 00
Center Ch. Sab. Sch., by C. B. Whittlesey,	31 65
North Branford, James F. Linsley, to const. Mrs. Abigail R. Foote a L. M.,	50 00
Salisbury, bal. of Coll., by Rev. Adam Reid,	3 00
Stonington, Second Cong. Ch., by Rev. W. Clift,	88 00
Fem. H. M. S., by Miss L. A. Sheffield,	17 00
H.,	5 00

## NEW YORK—

Western Agency, by Rev. J. A. Murray,	1,000 00
Augusta, Legacy of Israel I. Knox, by H. L. Hawley,	47 00
Beekmantown, Presb. Ch., by Rev. Z. M. P. Luther,	10 00
Berkshire, First Cong. Ch., by A. P. Belcher, to const. Rev. Charles Dunning a L. M.,	30 00
Binghamton, Rev. Peter and Mrs. Lockwood, in full to const. Miss Annie M. Lockwood a L. M.,	10 00
Brooklyn, a Friend,	40 00
Clinton Avenue Cong. Ch., Ladies, by Mrs. B. A. Davenport,	4 00

South Presb. Ch., Mon. Con. Coll., by J. M. Smith,	127 87
Cannonsville, Presb. Ch., by Rev. S. J. White,	20 00
Catskill, Joshua Atwater,	50 00
Chazy, Presb. Ch., by J. C. Hubbell,	45 00
Coventry, Mrs. Eliza A. Hoyt,	10 00
Crown Point, Miss Adeline McDonald,	20 00
Denton, Presb. Ch., by Rev. O. M. Johnson,	18 50
Hartfield, Cong. Ch., by Rev. J. H. Henry,	18 00
Head of Delaware, Presb. Ch., by Rev. A. Phillips,	12 68
Jamestown, Cong. Ch., by Rev. A. Hazeltine,	10 60
Little Valley, First Cong. Ch., by Rev. C. Burgess,	25 00
Mexico, on account of Legacy of Peter Chandler, by S. H. Stone, Ex'r,	1,050 00
Middletown, First Presb. Ch., Benev. Soc., by W. S. Webb,	41 54
Moriah, Cong. Ch., by Rev. C. Ransom,	11 00
Morrisania, Edward S. Mann,	4 00
New York City, Rev. J. Spaulding, \$20; Rev. H. Loomis, \$20; a Friend, \$5; J. E. Smith, \$2; W. M. Pierson, \$1; M. Merrill, \$2,	50 00
Allen St. Church, Mon. Con. Coll., by Rev. G. Thacher,	10 36
Eastern Cong. Ch., by S. Cutter,	17 10
Church of the Puritans, Mon. Con. Coll., by O. E. Wood,	44 29
Mercer St. Church, Anson G. Phelps, Jun., in part \$500; J. B. Sheffield, \$175; David Magie, L. D., in full, \$70; R. H. McCurdy, \$50,	795 00
Pearl St. Ch., Mon. Con. Coll., by W. P. Cook, \$3 29; by E. F. Shepard, in full to const. Rev. B. W. Chidlaw, of Cleves, O., a L. D., \$29,	32 29
Seventh Presb. Ch., by C. Merrill,	140 00
Oswego, a Friend,	1 00
Peekskill, Second Presb. Ch. Sab. Sch., by G. N. Seymour,	12 60
Peru, Cong. Ch., by Rev. S. H. Williams,	23 00
Ridgebury, Presb. Ch., by Jesse Steward,	23 00
Schenectady, Presb. Ch., by Rev. J. T. Backus,	58 38
Schroon Lake, Rev. Loring Brewster,	1 00
Stapleton, a member of the Ref. Dutch Ch., to const. Rev. A. R. Thompson a L. D.,	100 00
Syracuse, on account of Legacy of Volney Cook, by E. W. Leavenworth,	349 77
Troy, on account of Legacy of S. W. Dana, by H. D. Silliman,	60 00
Liberty St. Ch., by Rev. B. Lynch,	60
Warsaw,	10 00
York Center, Cong. Ch., by Rev. S. Sheldon, of which \$20 is from Lucius Childs, in full to const. Edward B. Childs a L. M.,	37 00

## NEW JERSEY—

Columbus, A. Starkey,	3 00
Elizabethtown, M. C. T.,	10 00
Morristown, L. Keese,	10 00
Newark, Miss Abby Coe, L. M., \$30; a Friend, \$2 50,	32 50

## PENNSYLVANIA—

Lanesborough, Brandt & Schlager,	3 00
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## OHIO—

Defiance, First Presb. Ch., by Rev. E. R. Tucker,	14 75
Gallipolis, Presb. Ch., by Rev. A. Huntington,	13 14
Little Mill Creek, Presb. Ch., by Rev. S. Tucker,	13 00
Mount Gilead, Presb. Ch., by Rev. W. S. Spaulding,	6 19



New Albany and Jefferson, Cong. Ch., by Rev. J. H. Shelman,	2 91
Tupper's Plains, Coll., \$3 10; Rev. J. W. Whipple, \$5,	8 10
Walnut Hills, in part of Legacy of Mrs. E. Kemper Curtis, by George Tichenor,	700 00
West Unity and Bryan, by Rev. A. T. Wood,	14 00

## INDIANA—

Boonville, Cong. Ch., by Rev. W. Mitchell,	8 85
California and Brockville, by Rev. Daniel Jones,	18 29
Mishawaka, M. H. Smith, \$9; Mrs. L. A. Smith, \$1,	10 00
Mount Vernon, Presb. Ch., by Rev. P. Bevan,	50
Newton and Robroy, Presb. Ch., by Rev. A. Lemon,	20 75
Waveland and Parkersburgh, Presb. Ch., to const. Rev. Moody Chase a L. M.,	30 00

## ILLINOIS—

Chicago, Second Presb. Ch., to const. Edward Wilcox a L. M., by S. L. Brown,	43 83
Elk Grove, Cong. Ch., in full to const. Rev. B. B. Drake a L. M.,	25 00
Elkhorn Grove, Presb. Ch., by Rev. S. Jessup,	6 27
Greenville, Cong. Ch., by Rev. G. C. Wood,	15 00
Little Rock, Presb. Ch., by Rev. O. R. Fisk,	4 00
Magnolia and Hebron, Presb. Chs., by Rev. C. R. Clark,	8 35
Marine, Presb. Ch., by Rev. Calvin Butler,	5 20
Plymouth and Round Prairie, by Rev. N. P. Coltrin,	10 00
Spring Creek and Springfield, Presb. Chs., by Rev. J. Porter,	18 75

## MICHIGAN—

Adams, First Cong. Ch., by Rev. R. Parker,	12 40
Franklin, Cong. Ch., by Rev. J. Eastbrook,	6 50
Genesee, Cong. Ch., by Rev. A. B. Pratt,	8 35
Grand Blanc, First Cong. Ch.,	7 00
Hudson, Cong. Ch., by Rev. J. W. Baynes,	20 00
Tallmadge, Cong. Ch., by Rev. R. Reynolds,	2 50

## MISSOURI—

Georgetown, Presb. Ch., by Rev. W. H. Smith,	7 00
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## WISCONSIN—

Fountain Prairie and Columbus, Presb. Ch., by Rev. C. E. Rosenkrans,	4 16
Fulton and Evansville, Cong. Ch., by Rev. F. Lawson,	7 50
Lodi, Presb. Ch., by Rev. J. N. Lewis,	2 42
Manitowoc, Presb. Ch., by Rev. W. Herrit,	5 00
Raymond, First Cong. Ch., by Rev. T. Loomis,	6 25
Shopiere, Presb. Ch., by Rev. O. S. Powell,	7 50
Two Rivers, Cong. Ch., \$7; F. Barnes, \$5, by Rev. W. Herrit,	12 00

## IOWA—

Brighton, Cong. Ch., by Rev. B. Roberts,	4 00
Colesburgh, Cong. Ch., Ladies' H. M. S., by Rev. E. B. Turner,	20 00
Fort Madison, by Rev. K. Reiss,	5 00
Maquoketa, Rev. J. W. Windsor,	1 00
Muscatine, Cong. Ch., by Rev. A. B. Robins,	15 00
Old Man's Creek, a Friend, by Rev. G. Lewis,	15
Oskaloosa, Cong. Ch., by Rev. J. A. Reed,	5 20

## TEXAS—

Fort Belknap, Col. G. Loomis,	66 00
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## CHOCTAW NATION—

A Female Friend, by Rev. C. Kingsbury,	10 00
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## SANDWICH ISLANDS—

Kohala, Ch., by Rev. E. Bond,	80 00
Home Missionary,	464 18

\$9,679 59

## JASPER CORNING, Treasurer.

## Donations of Clothing, Books, &amp;c.

Wilton, Ct. Ladies, cash to purchase a Pastor's Library,	10 00
Morristown, N. J., P. A. Johnson, Esq., Books, Pamphlets, etc.	

*In the April number of the Home Missionary, the acknowledgment from Troy, N. H., should have been from Dea. Abel Baker.*

*Receipts of the Central Agency at Utica, N. Y., to March 1, 1853. Rev. R. F. CLEVELAND, Secretary.*

Augusta, Cong. Ch. Coll.,	79 00
Brasher Falls, Presb. Ch. Coll.,	14 00
E. S. Hulburd,	10 00
Hon. C. T. Hulburt,	5 00
Mrs. Butterfield,	8 00
Mrs. Dyer,	1 00
Clinton, Cong. Ch. Coll.,	129 00
Fulton, Presb. Ch. Coll.,	62 39
Gouverneur, Mrs. E. Dodge,	5 00
Holland Patent, Presb. Ch. rem. coll.,	8 38
Hopkinton, Cong. Ch. Coll.,	18 00
Lawrenceville, Cong. Ch. Coll.,	8 67
Rev. B. B. Cutler,	2 00
Liste, Ch. of First Rel. Society by P. Green,	25 00
Lowville, Mrs. Hannah Bailey, Stow's Sqr.,	5 00
Madrid, Cong. Ch. to const. Lyman Powell L. M.,	30 00
A Friend, by Rev. B. B. Parsons,	10 00
Mrs. D. White,	2 50
Coll. at Anniversaries,	7 05
Mexico, Cong. Ch. Coll., by Rev. E. Scovell,	10 00
New Berlin, Cong. Ch. Coll.,	19 81
New Hartford, Presb. Ch. Coll.,	74 00
New Haven, Cong. Ch. Coll.,	22 00
Dea. H. House, to const. H. L. House L. M.,	30 00
Newport, Cong. Ch. Coll.,	52 00
North Guilford, Cong. Ch. Coll.,	16 26
Oswego, First Presb. Ch. Coll.,	8 50
Hon. W. F. Allen, in full of L. M.,	113 78
Second Presb. Ch. Coll.,	10 00
Pierrepont, Cong. Ch. Coll.,	14 00
Potsdam, Presb. Ch. Coll.,	187 78
L. Knowles, Esq., to const. W. L. Knowles L. M.,	8 00
Mrs. J. H. Edgerton,	20 00
Hon. B. C. Baldwin,	10 00
Preston, William Packer,	90 90
Remsen, Presb. Ch. Coll.,	10 00
Rensselaer Falls, Presb. Ch. Coll.,	4 00
Miss E. Gerring,	6 00
Richville, Dea. Orson White,	1 00
Dea. M. Allen,	10 00
Mr. Chauncey Smith,	1 50
Rome, Presb. Ch. Coll.,	1 00
Sauguott, Presb. Ch. Coll.,	12 50
S. Canton, Cong. Ch. Coll.,	147 95
Stockbridge, Cong. Ch., by Rev. A. L. Crandall,	25 09
Stockholm, J. Hulburd,	2 00
Mrs. Julia Holmes,	8 61
Rev. T. C. Pettibone,	5 00
Utica, First Presb. Ch. Coll.,	5 00
Mrs. Bacon,	156 28
Waddington, Cong. Ch.,	2 00
Miss Sally Reddington,	2 00
Westernville, Presb. Ch. Coll.,	8 00
	8 25
	80 00
	\$1,265 92

*Receipts of the Western Agency, Geneva, N. Y., from Dec. 10, 1852, to March 2, 1853. Rev. J. A. MURRAY, Secretary.*

Albion, Alexis Ward in full to const. Mrs. Cornelia Ward Smith, of Rochester, L. M., \$25; C. Farwell in part to const.

Edward P. Farwell, of Dorset, Vt., L. M., \$10; W. A. King, \$5; J. H. Royce, \$5; A. H. Cole, \$5; W. P. Collins, \$5; others \$38 69; Ladies' Miss. Soc., Mrs. E. Hart, Treas., \$50,	
Arkport, by Rev. B. Welles,	188 69
Auburn, Rev. Mr. and Mrs. Yates Hickey,	16 66
Bath, by Rev. E. Benedict,	5 00
Bennington, by Rev. I. Chichester,	16 00
Bergen, Cong. Ch., by Wm. Alling,	12 50
Big Flatt, Presb. Ch., by Rev. Wm. Clark,	36 00
Buffalo, First Presb. Ch., Ladies' Society, Mrs. M. M. Hawley, Secretary, in part, to const. Mrs. Jane Dick, Mrs. Chloe Robinson, Mrs. Hezekiah A. Salisbury, Mrs. Enrotas Hastings, Mrs. Sarah Hudson, Mrs. Jacob Seabold, Mrs. James Demarest, James G. Morgan, and Rev. Jacob A. Prime, Life Members,	10 00
North Presb. Ch., Ladies' Soc., Mrs. G. L. Hubbard, to const. five Life Members,	236 00
East Presb. Ch., by Rev. Jacob A. Prime,	160 00
Burns, by Rev. S. A. Rawson,	1 60
Castile, Indep. Cong. Ch., by Rev. R. L. Hurlburt,	25 00
Castle Creek, by Simeon S. Stiles,	20 00
Centerville and Eagle, by Rev. L. B. Waldo,	12 00
Clarkson,	10 00
Collins, Cong. Ch., by Rev. D. S. Morse,	20 50
Cuba,	8 25
Dundee, by Rev. Benj. Russell,	8 08
Dunkirk, in full, with prev. donations, to const. Rev. Lewis Hamilton and lady Life Members,	16 00
E. Evans, by Rev. John Scott, in part,	80 00
E. Palmyra, Presb. Ch., by Rev. E. A. Platt,	5 00
Eddytown, by Mr. Lacy,	20 00
Eden, from the family mission box, by John Peck,	11 72
Elba, Legacy of Stephen L. Maltby, dec'd, to const. Mr. Truman Kimball, Mr. Stillson A. Shepherd, and Mrs. Delina Baker, Life Members, \$100; Presb. Ch. in full, to const. Mrs. Mabel Smith L. M., \$20,	6 00
Fairport, Cong. Ch., by Wm. Alling,	120 00
Gates, Presb. Ch., by Wm. Alling,	50 00
Geneva, C. A. Cook, to const. Mrs. Mary Cook, L. M., \$30; John S. King, to const. Mrs. J. S. King L. D., \$100,	16 00
Gowanda, bal. of Coll., by Rev. L. S. Morgan,	130 00
Hammondsport, to const. Rev. Samuel Mills Day L. M., by M. Hastings,	7 00
Huron, in full to const. Elisha Cady L. M., by Rev. E. Dunning,	52 62
Ithaca, First Presb. Ch., in full to const. W. T. Hopkins L. M., \$469; Mon. Coll., \$18 16,	18 00
Jasper, by Rev. G. Spaulding,	64 25
Junius, by Rev. Ezra Jones,	4 00
Livonia, by Rev. B. G. Riley,	10 00
Lockport, Presb. Ch., T. T. Flaggler, in full with prev. donations, to const. himself and lady Life Members, \$30; Dr. Caleb Hill, \$6; Francis Hutchens, \$2; G. H. Elliot, \$2; Wm. Keep, \$10; W. Parsons, \$5; B. Draper, \$5; Mr. Shaler, \$5; Mrs. Gardiner, \$5; R. Stevens, \$7; R. Hall, \$2; J. B. Spooner, \$1; W. E. More, \$1; N. K. Marvin, \$1; others, \$24 12,	2 00
Cong. Ch., Mon. Con. \$55 67; Lad. Miss. Soc., \$20 20; Coll., \$28 18, to const. Alfred Holmes, Thomas F. Stewart, and Curtis Lathrop, Life Members, by E. Stimmonds,	106 12
Lutheran Ch., Mr. Jermaine,	104 00
Lyons, John Gilbert,	5 00
Marion, a Friend,	10 00
Mecklinburgh, by Rev. E. T. Ball,	5 00
Medina, by Rev. C. E. Furman,	12 00
Millville, Cong. Ch., by Rev. D. J. B. Hoyt,	45 50
Mount Morris, by Rev. D. Chichester,	5 00
Napoli, by Rev. C. H. Baldwin,	22 00
Newark Valley, Rev. Marcus Ford, in part, L. M. for son, \$10; Coll. to const. W. S. Lincoln L. M., \$88 26,	12 50
Northville, Cong. Ch., to const. Mrs. N. D. Graves L. M.,	48 36
Owego, Presb. Ch., Wm. Pumpelly, \$15; W. Platt, \$7 50; G. Pumpelly, \$5; Dr. Allen, \$5; P. C. Hay, D. D., \$8; J. Wright, \$2; others, \$36 56; Mon. Con., by Rev. Dr. Hay, \$35 08,	48 00
Cong. Ch.,	109 13
Palmyra, Presb. Ch., Miss Celia Rumsey,	9 62
Penn Yan, in full to const. the Rev. James Eels, Jun., and lady Life Members, by E. B. Jones,	2 00
Portville, by Henry Dusenbury, with prev. donation, to const. L. M.,	51 31
Prattsburgh, Lad. Home Mis. Soc., to make Mrs. Emily Pratt L. M., \$30; Mrs. Wealthy P. Bridges, in full, L. M., \$20; others, \$55 78,	21 00
Rochester, Aristarchus Champion, First Presb. Ch., Eb. Ely, \$50; Rev. Chester Dewey, D. D., to const. S. Dewey Lyman, of Rockton, Ill., L. M., \$30; W. Belden, in part, L. M., for Chas. W. Belden, \$15; G. Gould, \$3; J. F. Bush, \$10; Ashley Sampson, Esq., to make Rev. Jonathan Sampson, of Johnstown, Ohio, L. M., \$30; L. H. Alling, in full, to const. Mrs. L. H. Alling, L. M., \$10; others, \$191,	115 78
Brick Ch., S. Hamilton, to const. Miss E. Stella Randall L. D., \$100; Coll. in part, by H. C. Fenn, \$56,	1,000 00
Washington St. Ch., Wm. Alling, \$100; others, \$96 95,	
Rock Stream, by Benj. Cheever,	839 00
Romulus, in full to const. Rev. P. S. Van Nest L. M.,	156 00
Rose, by Rev. E. Everett, two years' collections,	196 95
Rushville, part Legacy of Oren Green, deceased, by J. M. Bradford, \$100; Samuel Miller L. M., \$30; others \$16 50, in full, for Mrs. Maltby Gelston L. M.,	11 00
Seneca Falls, Mr. Arnot, \$5; Mrs. Gould, \$2; Mr. Ticknor, \$1; by Josiah Hopkins, D. D.,	19 50
Springbrook, by Rev. N. Cobb,	50 00
Spencer, in full to make Rev. Milton Waldo L. M., by John B. Benton,	146 50
Saint Catherine's, Canada West, by Wm. Alling,	8 00
South Wales, by Rev. N. C. Robinson,	2 25
Stone Church, by Rev. Wm. Johns,	20 00
Sweden, in full with other donations, to const. Miss A. Staples L. M., and Rev. W. K. Platt, L. M.,	5 00
Union Corners, by Rev. Wm. Flithian,	12 50
Vienna (Phelps), to sustain a missionary and const. Mrs. Frances H. Bement and Miss Eliza C. Bement Life Members,	11 00
Watkins (formerly Jefferson), Presb. Ch., to make Mrs. S. B. Shearer L. M.,	83 25
Wellsville and Scio, by Rev. N. Hammond,	25 00
West Carlton, by Jasper M. Grow,	100 00
Wheeler, by O. F. Marshall,	50 00
Youngstown, Presb. Ch., to const. Rev. Thomas I. Hodgskin L. M., by John Porter,	25 00
	15 00
	8 00
	88 50
	\$4,271 99
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<i>The Marietta Agency O., acknowledges the receipt of the following sums during the year ending March 1, 1853. C. S. SHIPMAN, Treasurer.</i>	
Amestown,	82 00
Barlow,	1 37
Coolville,	25 00
Harman,	72 45
McConnellsville,	3 00
Marietta, Cong. Ch., \$231 87; Ladies, \$26 35; College, Soc. Ing., \$7 75,	265 97
New Plymouth,	7 25
Salem,	2 00
Warren,	85 00
	\$444 04
<hr/>	
<i>Rev. ARATUS KENT, Galena, Ill., acknowledges the receipt of the following sums:</i>	
East Rockford,	18 00
Lacon, Presb. Ch.,	78 65

Penn, Presb. Ch., \$12 50; Mrs. Keller,	15 20
\$2 45; Mrs. Losey, 25 cents,	97 42
West Rockford,	
	\$204 27

Rev. CALVIN CLARK, *Marshall, Michigan*, acknowledges the receipt of the following sums:

Battle Creek, Presb. and Cong. Chs.,	51 82
Detroit, First Presb. Ch., J. F. Joy, \$80;	
others, \$10.	40 00
Kalamazoo, Cong. Ch. Coll.,	7 43
Presb. Ch., Mrs. W., \$30 to const. D. B. Webster a L. M.; others, \$98 23 to const. Alexander McCall, W. B. Barrows and Harvey Gilbert, Life Members,	128 28
Lansing, Presb. Ch., to const. Aaron Norris a L. M.,	31 11
Litchfield, Cong. Ch., to const. Rev. John S. Kidder a L. M.,	30 00
Marshall, Presb. Ch., C. Clark, \$15; others, \$21 30,	36 30
Richland, Presb. Ch., in part,	24 26
Skeneateles, N. Y., per box,	4 43
	\$353 63

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of February, 1853. BENJAMIN PERKINS, *Treasurer*.

Amesbury West, Rev. Mr. Payne's Soc. Coll., \$84 32; Mon. Con. Coll., \$31 14, to const. Mrs. Jane Stickney, Mrs. Susan Davis and Mrs. Annette Stickney, Life Members,	115 46
Athol, Rev. Mr. Norton's Soc.,	87 20
Boston, viz.:	
Essex St. Ch. and Soc., bal. Coll., 1851, \$108; Coll., 1852, \$982 47,	1,085 47
Park St. Ch. and Soc., of which \$60 is to const. Jeremiah Hurd and Mrs. Edwin Lamson Life Members,	742 13
Salem St. Ch. and Soc.,	151 60
Maverick Ch. and Soc.,	45 94
Brimfield, Legacy of Aaron Bliss, deceased, and interest,	120 00
Danvers South, Second Cong. Ch. and Soc.,	210 10
Falmouth, Dea. Benjamin Hatch,	5 00
Kingston, Second Ch. and Soc.,	5 25
Lowell, Appleton St. Ch.,	6 04
Needham West, Cong. Ch. and Soc.,	12 00
Newburyport, Rev. Dr. Dimmick's Soc. Mon. Con. Coll.,	19 81
Palmer, in part of Legacy of Dwight Foster, deceased,	225 00
Springfield, Legacy of Thomas Bond, E. W. Bond, Ex'r,	1,000 00
Tisbury, Holmes' Hole, Ladies' Mite Soc.,	18 00
Townsend, Rev. Mr. Sheldon's Soc.,	10 00
Yarmouth, Cong. Ch. and Soc.,	10 00
West Roxbury, Mrs. Sarah Craft,	10 00
A Friend,	1 00
	\$3,880 05

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums during the quarter ending March 1, 1853. Rev. ROBERT ADAIR, *Secretary*.

#### NEW JERSEY—

Basking Ridge, Alexander McEowen,	5 00
Bloomfield, Coll., by J. Oaks, Treas.,	186 59
Bridgeton, F. G. Brewster,	15 00
Cedarville, by Rev. C. F. Diver,	25 38
Hanover, by Rev. G. J. King,	45 00
Newark,	
First Presb. Ch., Coll., \$217 86; Mon. Con. Coll., \$50, by A. Woodruff; Ladies' Miss. Soc., by Mrs. J. M. Tuttle, \$80,	347 86
Second Presb. Ch., by C. S. Ward, Jun.,	176 06
Park Ch., Individuals,	13 00

Orange, First Presb. Ch., by Rev. W. C. White,	74 13
Second Presb. Ch., by Rev. John Crowell,	136 87
Rockaway, Presb. Ch., by J. F. Tuttle,	57 02

#### PENNSYLVANIA—

Ararat, J. C. Bushnell, by Rev. G. N. Todd,	18 00
Beecher's Island, by Rev. H. E. Woodcock,	5 50
Bethany and Prompton,	10 00
Birmingham, by Rev. J. J. Bradford,	9 00
Blossburgh,	11 25
Bradford, by Rev. S. Porter,	10 00
Catasangua,	6 32
Cambridge, by Rev. G. W. Hampson,	7 00
Covington,	10 00
Dauphin, by Rev. G. R. Moore,	12 50
East Whiteland, by John Todd,	7 00
Erie, Board of Agency, by George Selden, Treas.,	75 00
Harford, a Friend of Missions,	10 00
Harrisburgh, Mon. Con. Coll., by S. W. Hays, \$45; Rev. Jeremiah Miller and wife, \$15,	60 00
Hartsville, by J. Carr,	26 00
Hawley, by Rev. B. Baldwin,	16 00
Jeffersonville, by Henry Loucks,	25 00
Manayunk, Miss. Soc., by E. Strouse,	21 24
Meadville, by Rev. R. Craighead,	60 00
Montrose Presbytery, by S. D. Ward, Jun.; Honesdale, Presb. Ch., John Torrey, \$100; Mrs. J. Torrey, \$50; R. F. Lord, \$20; R. L. Seeley, \$20; J. H. Tracy, \$12; Rev. H. A. Rowland, \$10; others, \$114,	326 00
Luther Weston, to const. a L. D.,	100 00
Montrose, Coll., in part by Rev. Mr. Riley,	12 50
Norristown, First Presb. Ch., Coll., by Rev. E. A. Smith,	50 00
Northumberland, Mon. Con. Coll., by Rev. J. C. Craighead,	16 00
Orwell, by Rev. N. Prime,	10 00
Philadelphia,	
First Presb. Ch., M. W. Baldwin, \$30; J. M. Mitchell, \$20; J. S. Earle, \$5,	55 00
Western Presb. Ch., H. M. Berkenbine, \$30; James Carmichael, \$30; others, \$279 50,	339 50
Logan Square Sab. Sch., to const. Mrs. Rev. Charles Brown a L. M.,	30 00
Southwark First Presb. Ch., Mon. Con. Coll., \$20; Miss Dunlap, \$1,	21 00
John Constable, \$10; William Allison, \$5; a Friend of Missions, \$10,	25 00
Pottsville, by Rev. J. McCool,	20 00
Providence, by Rev. J. Barlow,	10 00
Reading, Mon. Con. Coll., \$40; S. S., \$30; Hon. William Strong, \$25; James McKnight, \$5; others, \$35 50,	135 50
Susquehanna, by Rev. B. Baldwin,	11 00
Tioga, by Rev. S. J. McCullough,	10 00
Titusville, R. M. McCrea,	5 00
Waymart,	4 00
West Chester, James Atwood,	25 00
West Wantmeal, Coll., in part by Rev. B. B. Hotchkin,	16 00
Interest on Church Bond,	22 50

#### DELAWARE—

Lewes, by Rev. W. H. Mustard,	30 00
Milford and Misspillion,	12 50
Port Penn, Mrs. C. Kennedy, to const. her son a L. M.,	80 00
Wilmington, Hanover St. Ch., Coll., \$124 50; Sab. Sch., \$30; Ladies' Miss. Soc., \$54 53,	209 03

#### MARYLAND—

Charles County, Margaret Baillie,	3 75
Port Deposit, J. Carson,	5 00

#### DISTRICT OF COLUMBIA—

Washington City,	
First Presb. Ch., by L. Coyle,	118 00
Second Presb. Ch., by Rev. J. R. Eckard,	65 00

\$3,199 00

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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JUNE, 1853.

No. 2.

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## Twenty Seventh Anniversary.

THE AMERICAN HOME MISSIONARY SOCIETY held its Twenty Seventh Anniversary in the Metropolitan Hall, New York, on Wednesday evening, May 11th, 1853.

HENRY DWIGHT, Esq., President of the Society, occupied the chair, and the meeting was opened with prayer by Rev. WILLIAM PATTON, D. D., of New York.

The Treasurer's Report was read by Mr. JASPER CORNING, the Treasurer of the Society.

An abstract of the Annual Report of the Executive Committee was presented by Rev. MILTON BADGER, D. D., one of the Secretaries.

On motion of Rev. JOHN N. LEWIS, of Salisbury Mills, N. Y., seconded by Rev. JOHN GRIDLEY, of Kenosha, Wis.,

*Resolved*, That the Reports now presented be adopted, and published under the direction of the Executive Committee.

On motion of Rev. E. L. CLEAVELAND, D. D., of New Haven, Ct., seconded by Rev. P. H. FOWLER, of Utica, N. Y.,

*Resolved*, That the present aspects of the  
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Home Missionary field, while they afford great encouragement to labor, also demand a more energetic prosecution of our work.

On motion of Rev. AZARIAH ELDRIDGE, of New Bedford, Mass., seconded by Hon. WILLIAM JESSUP, LL. D., of Montrose, Pa.,

*Resolved*, That in view of the promising age, successful fortunes, and commanding position of America, her speedy and thorough evangelization is of the first importance.

On motion of Rev. JULIAN M. STURTEVANT, D. D., President of Illinois College, seconded by Rev. JOSEPH S. CLARK, D. D., of Boston, Mass.,

*Resolved*, That it becomes us to recognize with devout gratitude the evidence which is furnished in the history of our Home Missionary enterprise, that the spirit of heroic self-denial, so characteristic of early Christianity, still survives, and has been not a little revived in these latter days.

The numerous and highly intelligent



auditory were instructed and delighted by addresses from Rev. Dr. CLEAVELAND, Rev. Mr. ELDRIDGE, Judge JESSUP, and Rev. Dr. STURTEVANT, setting forth the claims and encouragements of the Home Missionary enterprise. The dangers which threaten our country; the peculiar advantages of the present time for molding the character which our nation is to sustain; the distinguishing facilities which America possesses for forwarding the conversion of the heathen world, and the indications that such is the destiny appointed her by God, were impressively exhibited. These exercises were diversified by appropriate hymns, sung by the whole assembly, under the direction of Mr. GEORGE ANDREWS.

The benediction was pronounced by Rev. NATHANIEL HEWITT, D. D., of Bridgeport, Ct.

The Society then proceeded to the election of officers for the ensuing year, when the following were chosen:

#### PRESIDENT,

HENRY DWIGHT, Esq., of Geneva, N. Y.

#### VICE-PRESIDENTS,

Rev. Albert Barnes, Philadelphia, Pa.  
 Joshua Bates, D. D., Dudley, Mass.  
 Lyman Beecher, D. D., Boston, Mass.  
 Nathan S. S. Beman, D. D., Troy, N. Y.  
 Robert H. Bishop, D. D., Oxford, O.  
 Hon. Benjamin F. Butler, LL. D., New York.  
 Aristarchus Champlon, Esq., Rochester, N. Y.  
 Samuel H. Cox, D. D., Brooklyn, N. Y.  
 Hon. William Darling, Reading, Pa.  
 Jeremiah Day, D. D., LL. D., New Haven, Ct.  
 George Duffield, D. D., Detroit, Mich.  
 William T. Dwight, D. D., Portland, Me.  
 Justin Edwards, D. D., Andover, Mass.  
 Ralph Emerson, D. D., Theol. Sem., Andover, Mass.  
 Samuel Fisher, D. D., Orange, N. J.  
 Hon. Theodore Frelinghuysen, LL. D., President of Rutgers College, N. J.  
 William M. Halsted, Esq., New York.  
 Joel Hawes, D. D., Hartford, Ct.  
 Hon. Joseph C. Hornblower, LL. D., Newark, N. J.  
 Herman Humphrey, D. D., Pittsfield, Mass.  
 Hon. William Jessup, LL. D., Montrose, Pa.  
 Nathan Lord, D. D., President of Dartmouth College, N. H.  
 Thomas A. Merrill, D. D., Middlebury, Vt.  
 Simeon North, D. D., LL. D., President of Hamilton College, N. Y.  
 Eliphalet Nott, D. D., LL. D., President of Union College, N. Y.  
 Samuel Osgood, D. D., Springfield, Mass.  
 Absalom Peters, D. D., Williamstown, Mass.  
 George E. Pierce, D. D., President of Western Reserve College, O.

Douglas Putnam, Esq., Harmar, O.  
 Samuel S. Schmucker, D. D., Theol. Sem., Gettysburg, Pa.  
 Thomas H. Skinner, D. D., New York.  
 Ichabod S. Spencer, D. D., Brooklyn, N. Y.  
 Richard S. Storrs, D. D., Braintree, Mass.  
 Hon. Lewis Strong, Northampton, Mass.  
 Benjamin Tappan, D. D., Augusta, Me.  
 Nathaniel W. Taylor, D. D., Theol. Sem., New Haven, Ct.  
 Rev. John Thomson, Crawfordsville, Ind.  
 Mark Tucker, D. D., Wethersfield, Ct.  
 Bennett Tyler, D. D., Theol. Inst., East Windsor, Ct.  
 S. V. S. Wilder, Esq., New York.  
 Charles Walker, D. D., Pittsford, Vt.  
 Charles White, D. D., President of Wabash College, Ind.  
 Hon. Thomas S. Williams, LL. D., Hartford, Ct.  
 William Wisner, D. D., Ithaca, N. Y.  
 Leonard Woods, D. D., Andover, Mass.

#### DIRECTORS,

William Adams, D. D., New York.  
 William Allen, D. D., Northampton, Mass.  
 Leonard Bacon, D. D., New Haven, Ct.  
 Zedekiah S. Barstow, D. D., Keene, N. H.  
 Alvan Bond, D. D., Norwich, Ct.  
 Edward Beecher, D. D., Boston, Mass.  
 Rev. Constantine Blodgett, Pawtucket, R. I.  
 Horatio N. Brinsmade, D. D., Newark, N. J.  
 Artemas Bullard, D. D., St. Louis, Mo.  
 Rev. William Carter, Pittsfield, Ill.  
 Rev. Aaron L. Chapin, President of Beloit College, Wis.  
 George B. Cheever, D. D., New York.  
 Joseph S. Clark, D. D., Boston, Mass.  
 Amos M. Collins, Esq., Hartford, Ct.  
 William R. De Witt, D. D., Harrisburgh, Pa.  
 Ansel D. Eddy, D. D., Newark, N. J.  
 Eliphalet W. Gilbert, D. D., Philadelphia, Pa.  
 Rev. Albert Hale, Springfield, Ill.  
 Edwin Hall, D. D., Norwalk, Ct.  
 Samuel Hamilton, Esq., Rochester, N. Y.  
 Eurosas P. Hastings, Esq., Detroit, Mich.  
 Laurens P. Hickok, D. D., Union College, N. Y.  
 Mark Hopkins, D. D., President of Williams College, Mass.  
 Rev. Ova P. Hoyt, Kalamazoo, Mich.  
 Mancius S. Hutton, D. D., New York.  
 Rev. Aratus Kent, Galena, Ill.  
 William J. King, Esq., Providence, R. I.  
 Rev. Harvey D. Kitchel, Detroit, Mich.  
 Benjamin Labaree, D. D., President of Middlebury College, Vt.  
 Joel H. Linsley, D. D., Greenwich, Ct.  
 William H. McGuffey, D. D., President of Athens College, O.  
 Rev. Samuel Merwin, New Haven, Ct.  
 Rev. John J. Miter, Milwaukie, Wis.  
 Joseph Montgomery, Esq., Philadelphia, Pa.  
 Joel Parker, D. D., New York.  
 Anson G. Phelps, Jr., Esq., New York.  
 Swan L. Pomroy, D. D., Boston, Mass.  
 Enoch Pond, D. D., Bangor Theol. Sem., Me.  
 John Punchard, Esq., Salem, Mass.  
 David H. Riddle, D. D., Pittsburgh, Pa.

Rev. Henry A. Rowland, Honesdale, Pa.  
Hiram H. Seelye, Esq., Geneva, N. Y.  
Henry Smith, D. D., President of Marietta College,  
Ohio.  
Rev. Miles P. Squier, D. D., Beloit, Wis.  
Rev. Richard S. Storrs, Jr., Brooklyn, N. Y.  
Julian M. Sturtevant, D. D., President of Illinois  
College.  
Jeremiah Sullivan, Esq., Madison, Ind.  
John Tappan, Esq., Boston, Mass.  
Rev. Asa Turner, Denmark, Iowa.  
Ambrose White, Esq., Philadelphia, Pa.

**TREASURER.**

Mr. Jasper Corning.

AUDITOR.

Mr. Caleb O. Halsted.

## SECRETARIES FOR CORRESPONDENCE

Milton Badger, D. D.  
Charles Hall, D. D.  
Rev. David B. Coe.

RECORDING SECRETARY.

**Mr. Christopher R. Robert.**

## MEETING OF THE BOARD.

The Board of Directors met on Thursday, May 12th, at the Society's Rooms, Bible House, Astor Place, and appointed the following gentlemen members of the

EXECUTIVE COMMITTEE.

Mr. Abijah Fisher.  
William Patton, D. D.  
Charles Butler, Esq.  
Dr. Alfred C. Post.  
Edwin F. Hatfield, D. D.  
Mr. Simeon B. Chittenden.  
Asa D. Smith, D. D.  
Mr. William C. Gilman.  
Rev. Richard S. Storrs, Jr.

MEMBERS EX-OFFICIO.

Mr. Jasper Corning, *Treasurer.*

Milton Badger, D. D.,  
Charles Hall, D. D.,  
Rev. David B. Coe. } *Secretaries for Corre-  
spondence.*

Mr. Christopher R. Robert, *Recording Secretary*.

ASSISTANT TREASURER.

Mr. Hezekiah W. Ripley.

## Twenty Seventh Report.

DURING the year that is now closed, six of the Missionaries of this Society have been removed by death—*Rev. Oliver Brown* and *Rev. Allen Clark*, in Connecticut; *Rev. Levi Rose*, New York; *Rev. C. L. Adams*, Wisconsin; *Rev. William A. Thompson*, Illinois; and *Rev. S. H. Hazard*, in Iowa. They were toiling in the vineyard with fidelity and patience and amidst evident tokens of the divine blessing, until called, several of them unexpectedly, to their recompense on high.

While we mourn the departure of these, our brethren, and of many others whose benefactions and prayers have been consecrated to the missionary work, we would not be unmindful of the goodness of God in preserving the lives of the Officers of the Society, and of so many of its valued counselors and friends, and in giving so much success to their united efforts for the advancement of his kingdom. Missionaries have been found ready to go forth into the most distant and laborious fields; infant churches and

destitute settlements have received them with joyful hearts; those who have contributed of their substance to sustain the Institution, have furnished the means of enlarging the sphere of its usefulness; churches have been multiplied, and their membership and strength increased; the preaching of the word has been attended by greater numbers, and to many, we have reason to believe, has been made effectual unto salvation. Though the year has not been distinguished, as have some former years, by the outpouring of the Spirit, yet many of the churches have enjoyed seasons of refreshing from the presence of the Lord of great interest and power. The record we are permitted to make is peculiarly encouraging. The advanced position of the Society, while it calls for gratitude and praise to Almighty God, in whom is all our strength, should stimulate its friends to higher purposes, and stronger faith, and more self-sacrificing efforts to make our whole land Immanuel's, a mountain of holiness and a dwelling place of righteousness.

[The details of the Society's operations, including the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to their churches, &c., are exhibited in a General Table in the full Report.]

## SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society the last year, whose names are found in the General Table—together with those engaged in superintending the missionary work, and who are mentioned in connection with the respective Auxiliaries and Agencies—is 1,087.

Of these, 874 were in commission at the date of the last Report, and 213 have been since appointed.

They have been distributed in 27 different States and Territories, as follow: in Maine, 101; New Hampshire, 46; Vermont, 58; Massachusetts, 54; Rhode Island, 9; Connecticut, 45; New York, 158; New Jersey, 9; Pennsylvania, 45; Delaware, 3; District of Columbia, 1; Virginia, 7; North Carolina, 2; Georgia, 1; Arkansas, 1; Tennessee, 5; Kentucky, 6; Ohio, 96; Indiana, 58; Illinois, 118; Missouri, 30; Michigan, 80; Wisconsin, 83; Iowa, 55; Minnesota, 6; California, 6; Oregon, 4.

This distribution gives to the New England States, 313; the Middle States, 215; the Southern States, 12; and the Western States and Territories, 547.

Of the whole number in commission, 584 have been the *pastors* or *stated supplies* of single congregations; 288 have ministered to two or three congregations each; and 215 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed is equal to 878 years.

The number of congregations and missionary stations which have been fully supplied, or where the Gospel has been preached at stated intervals, is 2,160; while many others have enjoyed the occasional labors of the missionaries.

Ten missionaries have been in commission as *pastors*, or *stated supplies* of churches of *colored people*; and 71 have

preached in foreign languages—17 to *Welsh*, and 46 to *German* congregations; and others to congregations of *Norwegians*, *Swedes*, *Swiss*, *Hollanders*, and *Frenchmen*.

The number of *Sabbath school scholars* connected with the missionary churches and stations, is not far from 72,500.

The *contributions to benevolent objects*, reported by 678 missionaries, is \$27,905 03.

The *additions to the churches*, as nearly as can be ascertained, have been 6,079, viz.: 3,362 on profession of their faith, and 2,717 by letters from other churches. *Fifty six* missionaries make mention in their reports of *revivals* of religion in the congregations to which they have ministered; in connection with some of which there have been 50, 75, and in one case 95 hopeful conversions. The number of hopeful conversions reported by 426 missionaries, is 2,888.

*Forty seven* churches have been *organized* in connection with the labors of the missionaries during the year; and 39 have attained to such a degree of strength and prosperity as to need no longer the fostering care of the Society. *Fifty four* houses of worship have been *completed*; 50 *repaired or improved*; and 66 are in the *process of erection*. *Twelve* churches have provided their ministers with comfortable *parsonages*. *Eighty nine young men*, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

## THE TREASURY.

*Resources.* The balance in the Treasury, April 1, 1852, was \$9,907 15. The *receipts* of the succeeding twelve months have been, \$171,734 24; making the resources of the year, \$181,641 39.

*Liabilities.* There was due to missionaries at the date of the last Report, \$11,432 63. There have hence become due, \$173,751 38; making the total of liabilities, \$185,184 01.

*Payments.* Of this sum, \$174,439 24 have been *paid*; leaving \$10,744 77 still due to missionaries for labor performed. Towards canceling these claims, and redeeming the additional pledges on com-

missions not yet expired, making in all \$84,240 33, there is a *balance* in the Treasury of \$7,202 15.

## PROGRESS.

The new fields of labor entered, the churches organized, the souls converted, the houses of worship built, and the congregations that assume the support of the ministry without further aid, are reliable tokens of the progress of the Society from year to year. Gratifying evidence peculiar to the last year, is seen also by a glance at the results which have been enumerated in connection with those of other years. The *receipts* exceed those of the preceding year, by \$11,671 99; 22 *more missionaries* have been in commission; 16 *more years of ministerial labor* have been performed; 212 *more congregations* have been blessed with the preaching of the Gospel, and 6,000 more children instructed in Sabbath schools. The large reinforcement, sent out to the Society's missions on the Pacific coast, and which will be noticed more particularly in another part of the Report, constitutes, likewise, a grateful, as it is a most important feature in the advances of the year. The interest awakened in the churches in this mission,

and in the early planting of christian institutions in that new world, is a sure pledge that our brethren there will not be forgotten, nor resources be wanting to sustain and cheer them in their labors, and to send out yet many other enterprising and devoted men, to share with them their toils and their recompense of reward.

## COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches, and pupils in Sabbath schools, for each year since the organization of the Society.

It also exhibits, in the tenth column, the *average* expenditure, each year, for a *year of missionary labor*, obtained by dividing the sum total of the expenditures of the year, by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year by the number of missionaries employed, is shown what the *average* to a *missionary* would be, if the expenditures were equally apportioned among them.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in commission the preceding year.	No. of Congregations and Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. expen. for a Missionary.
1—1826-27	\$18,140.76	\$13,984.17	169	68	196	110	not rep	not rep	\$127	\$ 83
2—1827-28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828-29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829-30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	108
5—1830-31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831-32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832-33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834-35	88,863.22	83,394.23	719	204	1,050	490	3,300	52,000	170	116
10—1835-36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122
11—1836-37	85,701.59	99,529.72	810	232	1,025	554	3,752	80,000	180	123
12—1837-38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838-39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841-42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842-43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843-44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845-46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846-47	116,617.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848-49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849-50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141
25—1850-51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144
26—1851-52	160,062.25	162,831.14	1,065	204	1,948	862	6,820	66,500	189	153
27—1852-53	171,734.24	174,439.24	1,087	213	2,160	878	6,079	72,500	199	160



*Remarks.*—1. From the foregoing table it will be seen that in each of the ten years, from 1830 to 1840, and from 1840 to 1850, the receipts were more than doubled.

2. The total of receipts, for the twenty seven years, is \$2,537,154 64.

3. The total of years of labor is 14,836. These years are reckoned in each report, by adding together the months of labor which the missionaries have actually performed.

4. The average expenditure for a year of missionary labor, for the first twenty five years, is \$167. This includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as all the expenses of conducting the Institution. The increased average of recent years has been occasioned by the greater number of those who have held

full commissions, and the expensiveness of more distant missions, particularly of those on the Pacific coast.

5. The average annual expenditure to a missionary, for the first twenty five years, is \$122. The difference between this amount and the average for a year's labor, is occasioned by the fact that a missionary is named and counted in a report, though in some cases he may have labored but a fraction of the year.

6. The whole number of additions to the churches is 120,680.

7. The fifth column—that of new appointments—shows how many have to be called in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals and other changes, and to make the increase, if there be any, over the number of the preceding year.

### DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries employed, each year of the Society's operations, in the Geographical Divisions of *Eastern, Middle, Southern,* and *Western States*; and also in *Canada*.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	810*
12—1837-38	283	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065
26—1851-52	305	213	14	533		1,065
27—1852-53	313	215	12	547		1,087

\* Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Societies of Paris and Geneva.

# DISTRIBUTION OF MISSIONARIES, No. 2.

The following Table shows the number of Missionaries in the several States and Territories, and in Canada, for each year of the Society's labors. Each of the four Geographical Divisions of Eastern, Middle, Southern, and Western States is included within double rules.

Society's Year.	Eastern States.					Middle States.					Southern States.					Western States and Territories.										Canada	Total.								
	ME.	N.H.	VT.	MAS.	R.I.	CT.	N.Y.	N.J.	PA.	DEL.	MD.	D.C.	VA.	N.C.	S.C.	G.A.	ALA.	MIS.	LA.	ARK.	FLA.	TEN.	TEN.	KY.	O.			IND.	ILL.	MO.	MIC.	WIS.	IA.	MIN.	CAL.
1-1826-27	1	2	2	1			120	1	7				1	1	2		1				2	2	2	4	16	3	2	3	4						169
2-1827-28	1	2	2	1			120	1	9				2	3	6		3		2		1	2	2	4	27	9	3	5	5					201	
3-1828-29	40	29	27	1			117	1	10				2	3	6		3		2		2	3	3	43	12	8	6	10						309	
4-1829-30	47	31	35				133	1	13					2	2		2		3		7	7	5	64	18	12	6	5						392	
5-1830-31	54	31	35				148	2	10					2	2		2		1		1	1	13	74	23	17	5	12						463	
6-1831-32	62	40	32	1			151	3	16					2	1		3		1		1	1	10	80	26	23	12	20						509	
7-1832-33	66	50	38	55			177	3	20					2	2		4		1		1	1	11	80	26	23	12	20						606	
8-1833-34	83	63	42	62			185	6	22					3	2		4		1		1	1	13	80	26	23	12	20						676	
9-1834-35	87	49	42	68			185	6	20					1	3		6		1		1	1	10	9	68	26	29	13	16					719	
10-1835-36	90	59	53	71			186	6	20					1	3		4		2		1	1	12	9	80	24	32	12	17					755	
11-1836-37	107	63	50	74			186	6	34					2	2		3		1		2	1	12	7	82	31	31	9	29					810*	
12-1837-38	71	66	52	76			161	7	29					2	2		1		1		7	6	64	29	27	14	22	2						684	
13-1838-39	70	48	47	80			148	8	41					2	2		1		1		6	6	56	26	31	12	22	3						665	
14-1839-40	71	55	51	73			165	12	27					3	2		1		1		7	7	54	25	39	9	24	6						680	
15-1840-41	74	47	50	82			167	11	35					2	2		1		1		8	8	53	21	42	5	26	8						690	
16-1841-42	73	50	54	83			187	11	49					1	1		1		1		1	6	66	24	50	6	36	19	12					791	
17-1842-43	68	47	53	78			193	10	47					1	1		1		1		1	6	75	33	65	20	46	28	16					848	
18-1843-44	75	42	40	64			201	10	44					2	2		1		1		1	4	3	91	36	87	21	63	30	29				907	
19-1844-45	82	45	39	66			188	10	51					1	1		1		1		1	3	7	99	46	95	20	65	34	28				948	
20-1845-46	86	44	45	66			211	6	53					1	1		1		1		1	6	6	103	51	98	25	67	36	24				971	
21-1846-47	80	44	43	60			198	7	47					2	2		1		1		1	7	9	102	52	101	21	77	44	29				972	
22-1847-48	91	46	45	62			187	4	45					2	2		1		1		1	7	7	94	51	110	25	73	58	33				1,006	
23-1848-49	89	41	50	67			186	4	49					2	2		1		1		1	6	97	50	114	26	73	58	33					1,019	
24-1849-50	92	40	58	61			173	6	47					2	2		1		1		1	6	97	50	114	26	73	58	33					1,052	
25-1850-51	91	46	61	61			170	11	42					2	2		1		1		1	6	98	50	114	29	80	72	41					1,065	
26-1851-52	96	44	60	54			157	10	44					1	1		1		1		1	6	93	63	117	29	77	84	50					1,065	
27-1852-53	101	46	58	54			158	9	45					1	1		1		1		1	6	96	63	118	30	80	83	55					1,087	

\* Including the 24 in France and Switzerland.

## PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS.

### Maine Missionary Society.

WILLIAM T. DWIGHT, D. D., President;  
JOHN HOW, Esq., Treasurer; BENJAMIN TAP-  
PAN, D. D., Secretary. Office at Portland.

The receipts of this Auxiliary for the year ending March 1st, were \$11,762 27. The expenditures were \$11,517 96; leaving an apparent balance of \$244 31; but this is more than absorbed by previous obligations for a greater amount. Various congregations and individuals within the State have, within the year, paid directly to the Parent Society the sum of \$385 50; making the total receipts for this cause during the year, \$12,147 77.

One hundred and one missionaries have labored in this State during more or less of the year past, distributing their labors among 107 churches. One church has assumed the support of its pastor. Two congregations have erected houses of worship; one has repaired, and another has purchased a sanctuary; and in two cases, the missionaries have within the year been installed pastors of their respective flocks. Six of the churches aided have been visited with revivals of religion.

The vast field which this Auxiliary has cultivated now for forty six years, is one of undiminished interest, though, in some respects, of increasing difficulties. The hardy sons of Maine, from the great extent of her sea-coast, have peculiar facilities for maritime adventure, and for emigration; and thus, a drain both of the numerical and pecuniary strength of her churches has recently been going on. Consequently, the dependent parishes require quite as much assistance as at any time within a few years past. Still, the Society is enabled not only to sustain them, but every year to enter on the cultivation of new fields. Six settlements are mentioned in the Report, as having thus engaged the attention of the Trustees; and of others it is stated, that in view of the increased attachment of friends, the softened hearts and prejudices of enemies, the deeper feeling and revived spirit of prayer in the churches, and the universal thoughtfulness evinced, hopes are awakened, that God has designs of mercy, and will redeem from those long desolate communities a people to his praise.

### New Hampshire Missionary Society.

NATHANIEL BOUTON, D. D., President;  
SAMUEL FARRINGTON, Treasurer; Rev. BEN-  
JAMIN P. STONE, Secretary. Office at Con-  
cord.

Since the last anniversary, Rev. ABRAHAM BURNHAM, D. D., lately the venerable President of this Society, has been released from the service of the Church on earth, to enter on the rest and the rewards of that state, where there is no need for one to say to another, "Know the Lord."

The income of this Society for the year was \$5,964 17; and the expenditure within the State, \$4,385 18. Of the receipts, \$609 04 were directed by the donors to be paid to the Parent Society, and \$500 received the same disposition by vote of the Trustees of the Auxiliary. By adding \$1,596 18 sent to New York without passing through the treasury of the State Society, we have the sum of \$2,705 22, raised in New Hampshire for the West; and a total of \$7,560 35 for the cause of Home Missions, since the last Annual Report. This is an advance of \$484 88 above the receipts of the previous year, legacies excepted.

The whole number of missionaries employed was forty six; these have labored for the benefit of forty eight congregations, in all but three of which churches exist. These embrace about two thousand communicants, and have in their connection about 2,900 Sabbath school pupils. One church has passed from the list of dependent churches. Six or eight have experienced more than usual religious interest during the year; but on the whole, the spiritual aspects of this portion of the great field have not been encouraging. The friends of Christ find their stimulus to effort in this State, not so much in apparent success, as in the manifest will of the Master, who bids them "Occupy till I come." When he comes to receive an account of their toil, then, and not till then, will the time of their labor cease. "So long," the Secretary remarks, "as there are more than two thousand of the Lord's poor among us, dependent upon their more favored brethren for the bread of life; so long as one third, at least, of our territory is yet a moral wilderness; so long as there are two hundred thousand immortal beings on our soil regarding their own eternal interest with indifference; so long as the spiritual health of our whole land is endangered by the noxious miasma floating in every direction from these corrupt fountains,—so long will patriotism and

the love of Christ urge us to do what we can to save the lost and comfort the needy multitudes around us."

The great and effectual hindrance in the way of a more complete ministration of the Gospel to all the neglected portions of the State, is the want of a sufficient number of laborers properly suited to the work. The Trustees say in their last Report, "No field, offering reasonable inducements for missionary operations, has been neglected, when men supposed to be adapted to the peculiarities of our work could be obtained; but it has always been slow to occupy any field, with men better fitted, in the judgment of the Trustees, for other purposes than our service. To employ such men as God and his Church approve, is our anxious care. But where shall we find them in sufficient numbers for our necessities?"

#### Vermont Domestic Missionary Society.

HON. ERASTUS FAIRBANKS, President; C. W. STORES, Esq., Treasurer; Rev. J. F. STONE, Corresponding Secretary. Office at Montpelier.

The treasury of this Society has received during the last twelve months, \$5,857 46. The amount expended was \$5,762 76; and there is still due to missionaries, \$1,109 60, which is some \$335 less than the indebtedness, at the close of the previous year. In addition to the above, Vermont has contributed directly to the Parent Society, \$4,731 12; making the total of Home Missionary collections for the year, \$10,588 58.

Fifty eight missionaries have labored under appointment of this Society, the aggregate of whose services is somewhat more than forty four years. The number of churches and missionary fields, wholly or partially supplied, was sixty three. The general aspect of the churches aided is encouraging. While sickness and emigration seriously diminished the attendance in some cases, the congregations and Sabbath schools have generally increased.

The Christians of Vermont have a peculiar interest in the Home Missionary cause, arising from the circumstances of their own State. Being one of the youngest of the New England sisterhood, her own wastes were not yet built up when the great movement towards the West and South commenced. Consequently, her older towns were not so well supplied with firmly rooted religious institutions, as to bear, at once, the draft made by emigration upon their means

and members, and the expense of evangelizing the newer and less populous towns. Hence we have the spectacle of churches blessed with an able and fruitful ministry, which yet, from the depleting effect of emigration, are scarcely able to maintain their present standing. To leave these to die, would be to convert fields, hitherto fruitful in contributions for benevolence, and in missionaries and pious teachers and church members for the West, into worse than barren wastes. Meanwhile, more than seventy towns are still destitute of Congregational preaching, and, many of them, of preaching of any kind. Thirty of these—the more hopeful of the destitute, some with churches, which ought to be occupied without delay—for the want of means must remain in this affecting state of destitution.

#### Massachusetts Home Missionary Society.

LEONARD WOODS, D. D., President; BENJAMIN PERKINS, Esq., Treasurer; JOSEPH S. CLARK, D. D., Secretary. Office in Boston.

The receipts of this Auxiliary, during the last year, were \$29,103 35. Of this sum \$5,867 have been expended for missionary purposes within the State, and \$23,000 remitted to the American Home Missionary Society for its general purposes; making the total of expenditure \$28,867. The Parent Society has also received from Massachusetts, during the year, from individuals, congregations, Auxiliaries, and in payment of legacies, \$15,572 45. Of these amounts no less than \$38,572 45 has gone beyond the limits of the commonwealth, to assist in the great evangelical struggle for the salvation of the country. The total contributions of the year from the State to this object have therefore been \$44,675 80; making, as was also the case last year, more than one fourth of the entire annual revenue of the National Society. If intelligent and consistent patriotism, whose genuineness is certified by generous and effective deeds, be the ground of precedence among the tribes of our Israel, Massachusetts deserves to be regarded as our banner State.

The number of missionaries bearing the commission of the Society during the year, was fifty four. In reviewing the catalogue of assisted congregations, we find that nine have been enrolled since the last Report, while eleven others have ceased to receive aid, of which eight sustain the ministry from their own resources.



The survey contained in the last report of this Auxiliary, shows the beneficence and efficiency of its operation. *One hundred and twenty three churches*—nearly one third of those in the State which support themselves—have been brought up to this position by the Society, from absolute dependence on charity; and more than half of this result has been accomplished within ten years. Still greater progress may be hoped for, in time to come, should the promised reform in respect to Temperance prove successful. "Many of the waste places in Massachusetts," the report informs us, "were originally demoralized and impoverished by rum; and the missionaries have always found much to do in resisting the evils of intemperance; though not always with much prospect of success. But the recent popular movement in favor of a more effectual suppression of the liquor trade, has revived their hopes and enlisted their cordial coöperation. Should the proposed reformation be permanently effected, no branch of business in the State will suffer greater curtailment than this of Home Missions. There would hardly be need of a missionary society to reclaim the old wastes that have so long baffled the designs of charity."

#### Rhode Island Domestic Missionary Society.

JOHN P. CLEAVELAND, D. D., President; B. WHITE, Esq., Providence, Treasurer; Rev. CONSTANTINE BLODGETT, Pawtucket, Secretary.

The receipts of this Auxiliary were, last year, \$1,495 72. A donation of one thousand dollars was also received from the Connecticut Missionary Society. *Expended* during the same period, \$2,020 75. The increasing liberality of the Christians of the State to this cause, appears in the amount of \$1,270 70, furnished by them for the general objects of the Parent Society, in addition to the amount bestowed on their own destitutions.

Nine missionaries have been in commission since the last report. The influence of the churches aided, upon the interests of education, order, morality and religion, is becoming more and more obvious, and furnishes an argument for Home Missions of growing strength and conclusiveness. "In all the conflicts of truth with error, or of morality with sin, the missionaries are battling for the right. It is testified of them, that they have been found faithful to their trust; and although large grants from the Missionary Treasury have been required to

sustain them, the outlay has proved to have been as wise as it was indispensable to their being retained on the field."

#### Connecticut Missionary Society.

REV. HORACE HOOKER, Secretary; E. W. PARSONS, Treasurer. Office at Hartford.

The receipts of this Society for the past year, were \$7,485 06. The amount expended for missionary purposes within the State, was \$5,151 04; the sum of \$1,000 was appropriated in aid of missions in the sister State of Rhode Island; and \$2,000 was sent as a donation to the Parent Society. There was also contributed to the latter, from various sources in the State, the additional sum of \$22,871 85; making the total for Home Missions, during the year, \$31,022 89—the largest annual gift ever made by that State to Home Missions, and larger by \$6,258 31, than the contribution of the year before.

During the same period, *forty five missionaries* have been in commission. Five churches which have formerly received assistance do not apply for it the present year. "There is, obviously, a growth and stability in the number of members and in attachment to the institutions of the Gospel, manifested by increasing readiness to incur expense for the purpose of enjoying them." "Old meeting houses are repaired or replaced by new ones; parsonages are provided; permanent funds for the support of the Gospel are increasing; while the various means for rendering public worship comfortable and attractive are introduced."

As illustrative of the enlarged spirit with which the Directors of this Auxiliary prosecute the missionary work, we may quote the expressions of satisfaction in their report in view of the application of the bounty of that State, to propagate the Gospel in Oregon and California. In view of those distant shores becoming the starting points, whence evangelical influences are to go forth over the vast Pacific world, they suggest, that "the purest doctrines and forms of Christianity are, *at this moment*, imperatively demanded on those western borders. If the light there be darkness, how great will be the darkness that will settle down for other long ages over the nations on the other side of the Pacific." On those distant portions of our field, Home and Foreign Missions now meet and mingle. "If ever there were room for preferring one of these causes to the other, that time is past. Both are Foreign—both

Home. Among the Catholics of Europe, Foreign Missions are not only preparing residents for the Western Valley, but shaping the hearts and minds of those who are to be our own neighbors and fellow citizens. In the Celestial Empire, the Foreign missionary is training the heathen to preach the Gospel to their own countrymen in California; while Home Missions on our western borders will send back Chinamen, to their own land, with the abundant blessings of the Gospel of Christ."

#### Philadelphia Home Missionary Society.

THOMAS FLEMING, President; HENRY PERKINS, Treasurer; Rev. ROBERT ADAIR, Secretary. Office at Philadelphia.

During the year ending March 1st, this Society received \$9,235 53. Its expenditures for missionary labor within its bounds, and for expenses of the Society, were \$7,639 98. It also remitted to the Treasury of the Parent Society, \$60; and there has also been received by the latter, from various sources on the field of the Auxiliary, \$1,243 48. The whole amount realized for the cause was, therefore, \$10,479 01.

In the States of New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia, which constitute the field of this Auxiliary, *fifty six missionaries* have been in commission, and have accomplished some 47 years of ministerial labor. Notwithstanding the disastrous effect of those changes which emigration and the engrossing excitements of business occasion, there have been many encouraging facts in the history of individual congregations, as well as a general advancement over the whole field. The churches which are able to sustain themselves, are becoming aware that they have something more to do; that the destitute around them, have claims upon their philanthropy; and accordingly, they are putting forth influences to revive and encourage churches which were rapidly sinking; and are also making more thorough and systematic arrangements for collecting funds for this cause, and to supply houses of worship. Several newly settled districts, into which the spirit of enterprise is driving its avenues of traffic, are creating a large demand for the means of grace. The woods, and mountains, and streams of water, and places where no man dwelt or ever thought of dwelling, are filling up with an active and enterprising population; thus bringing upon the Auxiliary increased responsi-

bilities in behalf of a vast region which seems devolved upon its peculiar care. The Society has already done much in such communities. In some of them, "Where once there was moral desolation and ruin; where the sound of the church-going bell was never heard; now, there is an attractive church building, whose spire is seen from the distance; the privileges of the sanctuary are enjoyed; the Sabbath is observed as holy time, and the cause of temperance is advanced. The benign influence of these little churches is beginning to be felt, and the moral darkness to pass away, before the light that shines from these watch-towers of Zion. Such results already achieved in these mountain districts, justify our expectations of still other successes in those rapidly opening regions."

#### Central Agency, N. Y.

Rev. RICHARD F. CLEVELAND, Secretary, Clinton; J. E. WARNER, Treasurer, Utica.

This Agency covers that portion of the State of New York, lying east of the counties of Cayuga, Tompkins and Tioga; north of Delaware and Greene; and west of the Hudson river. Received by the Auxiliary, \$4,957 92; remitted from this field directly to the Parent Society, \$2,427 82—in addition to \$1,050, the balance of a legacy; total from this section of the State, \$8,435 04. The Agency has expended for its local purposes \$3,556 70; and the balance goes to the great national enterprise.

*Forty nine missionaries* have been employed, whose labors have been bestowed on 70 congregations and destitute districts. An aggregate of thirty five years of ministerial service has been performed, and not less than 5,000 souls have enjoyed statedly the various salutary benefits of the christian ministry. At least, the ordinary share of happy results have been reported. Five missionaries mention revivals as having occurred; and others are encouraged by tokens of approaching good. During the year, five houses of worship have been completed; two others are in progress; and five have been repaired and improved. In some instances, debts which encumbered the churches have been liquidated; and in others, parsonages have been secured. Four congregations, during the year, have undertaken to sustain themselves; and others look forward to an early attainment of the same position.

The Report of this Agency shows, that

even in the State of New York, now comparatively, one of the old States, "the increasing facilities of travel and commerce, the consequent growth of population, the rise in the value of real estate and the staple of manufactures, with the general success of business enterprises, especially in the newer counties, are multiplying fields for evangelical effort, and originating fresh appeals for Home Missionary aid. This Society is regarded as the most reliable instrumentality for meeting these demands. Individual churches and ecclesiastical bodies include its agency in all their calculations for religious progress. So essential has it been, and must still continue to be, that the abstraction of the churches which it sustains, would leave a wide and portentous breach; and the cessation of its beneficent operations would discourage, if it did not entirely arrest, aggressive measures for the future. Consequently, the principles and policy of the Society, we are assured, are the more highly prized by the ministry and the churches, the more nearly they are examined and the better they are understood."

The Board of the Central Agency give their testimony to the qualifications of the laborers in their employ; to their indefatigable diligence, their patience in afflictions, their self-denial, purity and weight of example; as well as the manifold and happy fruits of their culture. Under their ministrations, the pastoral office is becoming more respected, and all the institutions of Christ's house are assuming a character of increasing stability, and, of course, produce richer and more abundant blessings.

#### Western Agency, New York.

REV. JOHN A. MURRAY, Secretary; W. T. SCOTT, Treasurer. Office at Geneva.

The receipts of this Agency—which covers twenty counties in Western New York—have been, for the year, \$8,565 26, besides various sums, amounting to \$2,291 68, which have been forwarded by the donors to the National Society at New York; making the total from this field, \$10,856 94. This is \$1,236 32 more than the income from the same territory for the previous year.

Of this general field, *fifty eight* missionaries have been sustained; three of the number deriving the requisite aid through the Missionary Committee of the PRESBYTERY OF ROCHESTER. Sixty six churches, besides neighboring settle-

ments, have enjoyed more or less of these ministrations.

In several missionary districts, although the churches are small and the number of conversions has not been great, there have been such results of a state of special revival, as greatly to strengthen the communities where they have occurred. Family altars have been set up; the prayer meeting, which had become almost obsolete, is an object of interest and attraction; the voice of inquiry after salvation is heard among those without; external facilities for reaching the sanctuary and enjoying its privileges are multiplied; the number of believers is increased, and the order of God's house established. In seven or eight cases, the increase in the number of converts is so great as to warrant their being properly classed as *revivals*. In two instances, from thirty to forty; in another, sixty; and in another, as many as eighty souls are mentioned as the hopeful subjects of renewing grace. The details of endeavor to erect and repair houses of worship possess unusual interest, as showing a growing regard for the public institutions of religion. Striking instances have occurred, in which these efforts were attended with the immediate formation of vigorous congregations, and the establishment of the pastoral relation. During the past year, the wants of the destitute have been brought to light more than in previous years. Large sections, to which emigration was checked ere it had carried in all the institutions which are essential to social order, have been gradually sinking into neglect. The germs of churches which, in some cases, gave promise of becoming many years ago the trees of righteousness that would cover the land with their shadow, have perished. Others are in a deplorable condition, without houses and without preaching; others still, destitute of the ministry, their little places of worship abandoned to errorists or rotting down through neglect. For such communities there is no hope of resuscitation, except by external aid, such as it is the office of Home Missions to furnish. To this work the Agency proposes to address itself. Such were many of the fields which have already been reclaimed by its instrumentality in other days. Many of those which are now so strong that they promise to live and to be abiding blessings in the towns where they are situated, were once as destitute and unpromising as any which now claim the sympathy and kind offices of their abler brethren.



## Western Reserve Agency, Ohio.

REV. MYRON TRACY, Hudson, Secretary;  
T. P. HANDY, Cleveland, Treasurer.

The receipts of this Agency, the past year, have been \$3,855 35; and \$785 94 have been forwarded from individuals and churches to the Treasury of the Society in New York, making the aggregate of contributions to the cause from this field, \$4,641 29. Of this sum, \$3,868 39 have been expended within the bounds of the Agency.

The number of missionaries who have been in commission on this field during the year, is *forty eight*, of whom *thirty eight* have been sustained by the funds of the Agency. Three have preached in Welsh, and one in German, and have supplied regularly seven congregations composed chiefly of those who could be reached with the Gospel only through these languages.

The churches of this region have not enjoyed, during the past year, a large measure of spiritual prosperity. Three of the missionaries, however, report seasons of unusual religious interest in their congregations, and several others speak of individual cases of hopeful conversion. Tokens of external improvement also are visible. Two congregations have, within the year, provided themselves with parsonages; three houses of worship have been erected, and four others have been materially improved. Two churches have been organized in fields dependent upon missionary aid for the preaching of the Gospel.

This field has enjoyed missionary culture for a longer period than any other in the Western States; and few others in any part of the country contain more precious and enduring monuments of this enterprise. But the population of this region has become comparatively dense, the habits and customs of society have become fixed, and rapid and striking changes, even under the power of the Gospel, are not to be expected, as in the newly settled portions of the missionary field. Adverse influences, moreover, have abounded. The numerous divisions and subdivisions which have taken place among those who formerly coöperated in all religious movements, have retarded the growth of many churches, and postponed the day of their pecuniary independence. The strength and efficiency of others have been greatly impaired by the discussions and controversies with which that region, more than most

others, has been agitated. The churches of this section have also contributed largely to swell the passing tide of emigration that has flowed into the remoter West. In view of these facts, and of the unusual dearth of the special influences of the Spirit, it was not to be expected that the report of a single year of missionary labor would record numerous and striking changes on this field.

But if we embrace in our review a period of ten years, we see that a great work has been accomplished. In 1843, when the present Secretary of the Agency made his first report to the Society, the entire income from this field was but \$582 81, and the whole number of missionaries employed was *eighteen*, only a portion of whom were sustained by the funds raised on the field. The contributions for the last year, as has already been stated, have risen to \$4,641 29, and the number of laborers employed to *forty eight*. Many churches have, during this period, passed from the list of beneficiaries to that of contributors; new fields of missionary effort have been entered, where the good seed of the kingdom is beginning to yield its increase, and a growing interest is manifest in sending the Gospel to the regions beyond. Notwithstanding all opposing and distracting influences, therefore, encouraging progress has been made, and we have but to persevere in our appointed work, with the assurance that, here, as elsewhere, patient continuance in well doing will have its appropriate and abundant reward.

## Marietta Agency, Ohio.

REV. THOMAS WICKES, Secretary; CHARLES SHIPMAN, Treasurer. Office at Marietta.

Since the last Annual Report, no material change has occurred on the field covered by this Agency. Most of the destitutions to which particular attention was then called, are still unsupplied. The number of missionaries in commission during the past year, is *twelve*, which is but one more than the number reported the preceding year.

The contributions to the treasury of the Agency during this period, have been \$444.04.

These few laborers, though struggling against peculiar obstacles, and unable to meet the full demands of this important field, are cheered by evident tokens that their labor is not in vain in the Lord. Multitudes, scattered over this hill coun-



try of Ohio, as sheep having no shepherd, have been visited and fed; the feeble churches are gradually though slowly gaining strength; the strongholds of error are yielding to the power of truth; and the Gospel, through God's appointed agency, is visibly advancing to its predestined triumph. But this progress must be slow, so long as the means employed are so inadequate. As this territory lies adjacent to the Southern States, it has gathered a population exceedingly diverse in origin; and heterogeneous in character, which is widely scattered among its hills and valleys. Owing, also, to its geographical position and features, it has remained comparatively secluded and neglected, till every species of error and false doctrine has become firmly entrenched. It is only by a continued and greatly increased expenditure of missionary effort that this region can be brought under the predominant influence of the Gospel, and these feeble and languishing churches nourished up to the stature of self-support.

The present aspect of the field presents some peculiar features of encouragement. Exhaustless treasures of mineral wealth, which have been disclosed, are attracting thither an enterprising population. Educational and other kindred interests are awakening new attention, the value and necessity of evangelical institutions are more adequately appreciated, and an increased disposition is manifested to aid in sustaining them. But the laborers are few. A large increase of their number is urgently demanded, to bring this important field under cultivation, and to gather the precious harvest.

#### Cincinnati Agency, Ohio.

REV. HENRY LITTLE, Madison, Indiana, Secretary. E. M. GREGORY, Cincinnati, Treasurer.

*Twenty eight missionaries* have been sustained the past year by the resources of this Agency, which have amounted to \$3,641 93.

The whole amount contributed to the cause of Home Missions during the year by churches and individuals in Ohio, is \$5,408 99; the contributions from Indiana have been \$1,744 04.

The records of missionary labor on this field since the last Annual Report, afford evidence that God has crowned the year with his goodness. The lives of all the missionaries have been spared,

and they have prosecuted their appropriate work with great fidelity and encouraging success. Upon many of the churches in missionary districts God has poured out his Spirit, and the seed for which the husbandmen have watched and waited through many years of toil and self-denial, has sprung up and borne fruit a hundred fold. Some of the revivals reported have been remarkable for their extent and power. It is proper to state, also, that in many of the churches planted and nursed by missionary effort, but now able to sustain the ministry, similar visitations of the Spirit have been enjoyed. "To some of them," says the Secretary, "there has been an accession of numbers, which would have constituted, of itself, a church larger and stronger than our second class churches. Over almost the whole of Indiana, and a large portion of Ohio, we find multitudes of young converts beginning their song of praise, and rejoicing with joy unspeakable; while older Christians, in waiting upon the Lord, have renewed their strength."

A work more silent and unobserved, yet hardly less important, has been accomplished in the more neglected portions of this missionary field. In some of the older settlements, owing to the destitution of religious privileges, error and vice of manifold sorts had gained a frightful prevalence; in others, feeble churches were long since organized, but were left without the preaching of the Gospel, and had become nearly extinct; while other centers of influence had sprung rapidly into existence and importance, along the new routes of travel and traffic. The missionaries have carried the gospel message to such of these points as they have been able to reach; and a good work has been begun. This has been accomplished, however, in most cases, by extending the labors of the missionaries more widely than is compatible with their greatest efficiency.

In order to occupy regularly all the posts where only this desultory labor has been performed, and to make aggressions into the yet unvisited moral wastes, a large additional force of missionary laborers is required. We would join our voice to the appeal of one who has long held a prominent post of observation in this field, and commend the facts it contains to the attention of those whom it most concerns.

"The State of Indiana now numbers one million people, and is advancing in population, wealth, and political importance with great rapidity; and, counting

up the numbers of those who assume the functions of the gospel minister, 'great is the company of preachers.' But without stopping to disparage any, or to undervalue the services of even the most ignorant or the least qualified, let us take a survey of this old missionary ground—once traversed by the faithful pioneer missionary, Father Dickey, now gone to his last reward, and with him by kindred spirits, early in the field, and who yet labor on, many of whom the frosts of age are whitening for the harvest.

"Our churches entirely destitute are not less than 20; many of which, planted by the Home Missionary, and for many years fostered by your Society, are left to languish—it may be to die—for the want of some to break to them the bread of life. Besides, there are vast sections of the country filling up with a dense population, where new churches might and ought to be planted. *But where are the laborers?* Let some of the young men, lingering unemployed around the altars of the East, gird up the loins of their minds with the true apostolic and missionary girdle, and come into this field, and fill our vacancies, or *make places* for themselves, and gather in the wide-spread harvest."

The field covered by this Agency has been divided, and the portion of it lying in the State of Ohio assigned to Rev. **MARCUS HICKS**, who has recently been appointed an Agent of the Society, to reside at Columbus. Rev. **HENRY LITTLE** acts as Agent for Indiana, and resides at Madison.

#### Illinois.

Rev. **ARATUS KENT**, Galena, Agent for Northern Illinois.

Since the last Report, the Society has aided in the support of *one hundred and eighteen ministers* within the limits of this State. It has received *contributions* from its churches to the amount of \$3,368 15.

The field assigned to the Agent for Northern Illinois, comprises 23 counties, containing about 250,000 inhabitants. He bears honorable testimony to the zeal and devotedness of the missionaries stationed in that portion of the State, and gratefully acknowledges the goodness of God in the success with which he has crowned their labors. Many of the churches have made considerable advances in strength and contributions towards

the support of gospel ordinances; and a few have enjoyed glorious effusions of the Divine Spirit. Six houses of worship have been erected, four churches have been organized, and materials have been gathered, and much preliminary work has been performed at many points where churches may be organized hereafter.

This Agent has now been laboring in this part of the missionary field for 24 years, and has witnessed and participated in nearly all the prominent events of its religious history. When he entered upon his work as a missionary of this Society, in the spring of 1829, there was not another evangelical preacher, nor an evangelical church of any denomination, on the Mississippi above St. Louis, nor in the whole region now occupied by Northern Illinois, and the States of Wisconsin and Iowa. There are now on the same territory about 350 ministers, and more than 400 churches of the denominations acting through this Society; and nearly all of them have been aided for a longer or shorter period by its funds. Though planted originally in feeble infant settlements, they now occupy the most important centers of influence in this region, and have been foremost among the agencies employed for its moral and religious culture. "Thus," says the Agent, "has your benevolent Association, under my personal observation, contributed vastly to the improvement of society in this portion of the West. It has turned back the tide of error, infidelity and vice. It has cordially coöperated with all kindred agencies. It has promoted the rapid growth of evangelical literature. It has reached forth and gathered up the youth and brought them under the sanctifying power of Sabbath school instruction. It has been foremost in every judicious measure of moral reform. It has everywhere raised up strenuous advocates of Sabbath consecration. It has laid hold of the strong frontier mind, checked its roving habits, subdued its iron will, elevated its depraved affections, and led it in sweet subjection to the Prince of Peace."

The Agent of the Society for Central Illinois, was removed by death, a short time previous to the commencement of the year covered by this Report, and his place has not yet been supplied. Though the progress of the missionary work has been, from this cause, somewhat retarded, yet the reports of the missionaries employed on this field, indicate such a measure of the divine blessing, in multiplying the seed sown, as calls for our grateful

recognition, and encourages to redoubled diligence in our work.

*Southern Illinois* is assuming new interest and importance as a field of missionary effort. Its physical character has been so generally misunderstood, and its moral condition and wants so long neglected, that all efforts to establish there the institutions of religion, are made in the face of peculiar obstacles. More rubbish must be removed, and more labor expended in preparing the soil to receive the good seed of the kingdom, than in most other fields. But through the joint agency of secular enterprise and missionary effort, a rapid change is going forward. Many places where no preaching but that of "another Gospel" had ever been heard, and which had become notorious as the haunts of wickedness, have been brought under religious culture, the feeble churches are gathering strength, the prevalent vices of the community have been in a measure checked, and a brighter day is dawning upon this neglected portion of the missionary field. The Society has been seconded in all its efforts by the efficient Missionary Committee of the Presbytery of Alton, which comprises the 39 Southern counties of the State. The churches of this Presbytery have also contributed during the year \$570 15 towards the support of the missionaries laboring within its bounds.

The churches of this State have recovered in a great measure from the depressing effect produced by the repeated failure of the crops, and are now exposed to new difficulties and dangers from causes of an opposite character. Times of abounding worldly prosperity have returned; vast schemes of internal improvement are undertaken; the stagnant mind is quickened; new avenues to wealth are opened, and the thirst for it is stimulated; new temptations to Sabbath desecration, and other forms of vice, are created; immigration of the worst class is invited, and all the agencies of evil are plied with desperate activity. If the standard of the Gospel is to be reared against the inrushing tide of error and wickedness; if the mighty resources and energies of this State are to be employed for Christ, and the advancement of his kingdom and glory in the earth, the churches must not withhold their hand from the work which they are performing there through the agency of this Institution, but prosecute it with increasing vigor, and on a more extended scale.

### Missouri.

REV. WILLIAM HOMES, Secretary. GEORGE K. BUDD, Treasurer. Office at St. Louis.

In this State *thirty missionaries* have been employed during the past year. Though several new appointments have been made, yet, in consequence of removals, from failure of health and other causes, the whole number of laborers in commission exceeds by only *one* the number reported the preceding year.

The *receipts* of this Auxiliary for the past year have been \$1,209 56, and the whole amount of contributions to the cause of Home Missions from the State is \$1,369 86.

The records of missionary labor which have been received by the Society from this field since the last Report, contain abundant evidence of the fidelity and zeal of those who have been acting under its commission, and of the signal blessing of God upon their labors. Revivals of religion have, perhaps, been less frequent than during the year preceding; yet in all parts of the State, which have enjoyed missionary labor, visible progress has been made. On the western borders of the State, society has been deluged with the tumultuous tide of emigration to the Pacific coast; but God has enabled his servants to lift up and hold up a standard against it; and on a few of the congregations he has shed plenteously the effusions of his Spirit. It appears from the report of the Secretary, who has made extensive tours of observation in different parts of the State, that many of the most formidable obstacles to the progress of truth are slowly giving way; prejudices are softened; "Slavery, that dreadful power which paralyzes industry and enterprise, is evidently waning before the intelligence, morality and progress, by which the present is distinguished; a healthful moral influence of great value is exerted, and thus much good is accomplished."

Yet there are peculiar hindrances to the establishment and permanence of gospel institutions in this State. In addition to that just referred to, the immense immigration from the continent of Europe is introducing a frightful amount of infidelity, intemperance, profanity, and Sabbath desecration. Owing to its position, on the frontier, it is the thoroughfare and temporary resting-place of a vast and motley multitude on their way to the promised land of Mormonism, and to the land of gold, who scatter everywhere the



seeds of moral pestilence in their path. For the ability to cope in any degree with these difficulties, the churches of this State are dependent mainly upon the aid which this Institution affords. On this subject the Secretary testifies as follows: "Missouri owes a debt of gratitude to the American Home Missionary Society, surpassed by that of no other State. From the first existence of the Society, twenty-seven years ago, to the present time, the aid extended has been constant, prompt and liberal. Of the 56 churches connected with the Synod of Missouri, two in the city of St. Louis are all that have not solicited and received missionary aid. Let the beneficent hand thus extended be now withdrawn, and of the 38 ministers scattered over this State, and composing the four Presbyteries of this Synod, three-fourths would be compelled to seek other fields, or to resort to secular employment for support."

"Yet we are deeply and painfully impressed with the necessities and destitutions of this great State. It is now divided into 106 counties, 80 of which are without the ministrations of the Gospel, by men in our connexion, and many other counties have but a partial supply. We believe that Missouri has elements of greatness not surpassed by any State in the Union. Its partially developed fertility of soil, its inexhaustible stores of mineral wealth, its vast facilities for commerce and manufactures, its extensive system of railroads, not only crossing and recrossing it, but extending from ocean to ocean—works now in progress and soon to be completed—give to Missouri a position of importance not yet estimated. Though our sons and daughters, by thousands, are finding a home on the Pacific coast, yet such is the immigration to our borders from other States, and from almost every nation on the globe, that our increase is nearly ten per cent. yearly. Let our population become as dense as that of Massachusetts, and we shall have 8,500,000 inhabitants. Yet this State is capable of sustaining a denser population than the Bay State. What shall be the character of these coming millions, and who shall rule them? Shall this greatness and wealth be laid at the feet of Christ, or shall this be the empire of Mammon, infidelity, corruption and death? Let the patriot and the Christian answer; *and they must answer soon.* Nothing short of a *gospel ministry* in the self-denying, patient toil of faith, under the constraining love of Christ, can secure the prevalence and permanence of the institutions of the Gospel, and the elevation and salvation of the

millions of this great Valley of the West."

### Michigan.

REV. CALVIN CLARK, Marshall, Agent.

The number of *laborers* under commission from the Society, in Michigan, during the year, is *eighty*, and the amount contributed to its funds by churches and individuals in the State is \$2,980.

Large accessions have been made to several of the missionary churches, as the result of revivals which were enjoyed during the previous year, and several others during the last year have enjoyed precious seasons of refreshing from the presence of the Lord. Four houses of worship have been erected by missionary churches—three of them in important centers of influence, one of which is the capital of the State. A few among the many destitute sections of the State have, within the year, been supplied with the preaching of the Gospel, and under its faithful ministrations the wilderness and the solitary place have become glad. But the demand for additional laborers is still urgent. Five counties are particularly mentioned as affording inviting fields that should be occupied without delay. The valley of the Muskegan, on the northern frontier of the white settlements, containing nearly 2000 inhabitants, is almost entirely destitute of the preaching of the Gospel, in connection with any denomination.

The history of the missionary enterprise in this State, and the present aspect of the field, present abundant encouragements to the more vigorous prosecution of this work.

In 1830 the Territory of Michigan contained a population of 30,000 souls. There was not, at that time, a settled pastor, and but one Protestant house of worship in the Territory. The only ecclesiastical body was the Presbytery of Detroit, which contained six ministers and six churches. The first Congregational Association was organized in 1837. The ecclesiastical bodies have multiplied to 13 or 14, and the churches,—Presbyterian and Congregational,—to about 200, nearly all of which have been planted by the agency of this Institution. Many of these churches are not only self-sustaining, but efficient helpers of the cause to which they owe their existence, and of every other beneficent agency. In addition to the \$2,980 contributed the past



year to the cause of Home Missions, more than \$3,000 have been paid into the treasury of the American Board of Commissioners for Foreign Missions, and corresponding sums to other benevolent Societies.

The change that has taken place in the general tone of public morals is no less striking. For several years after the State was settled, it was a common remark that the Sabbath had not yet crossed Lake Erie. There is now a growing reverence for that day in the community generally; the doctrines of the Bible, as preached by the missionaries of this Society, are held in higher esteem; the pastoral relation is more fully appreciated and more generally sought; Bible class and Sabbath school instruction receive increased attention; and all the other agencies wielded by the church and the ministry for the moral improvement of society, are gaining increasing favor and influence.

The Secretary calls attention to some facts which enhance the importance and claims of this State as a field of missionary effort. A large portion of it is yet a wilderness, the home of the deer and the otter, the great hunting ground of the remnant of the tribes that have roamed over these wilds. But, owing to the increased railroad facilities, the tide of immigration which has hitherto flowed around this State, is now flowing into it, and spreading itself over its vast northern wilderness.

Congress has recently made an appropriation for the construction of a ship canal around the Sault St. Marie, which will unite, by a navigable channel, the waters of Lake Superior with those of the Atlantic, and the resources of copper, iron, timber, and fish, which will be opened to the world, will soon cover the waters of this vast inland sea with an extensive commerce, and line its shores with an industrious population. Already there are earnest and unanswered calls for ministers of the Gospel, from several settlements in this region; and this whole State has never, perhaps, presented a more urgent appeal than she is now making for the vigorous prosecution and rapid expansion of the missionary work.

#### Wisconsin.

REV. DEXTER CLARY, Beloit, Agent.

The Society has had in commission in this State during the past year *eighty-three* missionaries, who have supplied regularly 119 churches, and preached statedly at many other points where organized

churches do not exist. Seven of these missionaries have preached to congregations of Germans, five to Welsh, and one to Norwegians.

The *contributions* of the churches of this State to the funds of the Society have amounted to \$667 03.

The record of missionary labor on this field for another year furnishes gratifying evidence of a wise and efficient husbandry, and of the presence and favor of him who alone giveth the increase. The Agent states that more than seventy of the churches have enjoyed seasons of special religious interest, as the result of which accessions have been made to the number of about 500 souls. Many of the churches are recovering from the pecuniary depression under which they have suffered for several years; and the friends of Zion are greatly encouraged in their endeavors to lengthen her cords and strengthen her stakes. Sixteen churches have been organized, and two that have hitherto been dependent upon missionary aid have undertaken the support of their own pastors. Unusual interest has been awakened in the work of erecting houses of worship, and during the year eight have been completed, and ten others are now in process of erection. Nearly one hundred, however, of the churches of this State, are still destitute of edifices dedicated to the worship of God.

The circumstances under which the missionaries on this field are called to prosecute their labors, are such as require them to make full proof of their ministry. A larger proportion of the population than in most other western States, is composed of foreigners. Of these, the Germans are most numerous and influential. Refugees from civil and religious despotism, they associate all forms of church organization with the instruments of oppression in the old world, from which they have fled, and which they hold in intense abhorrence. The refined Pantheism which they have learned in Germany, here degenerates into downright Atheism, which manifests itself in avowed hostility to the Church, the Sabbath, the Bible, the cause of Temperance and the institution of marriage. Not less than five newspapers, published in the German language, are of decidedly infidel character. The missionaries of this Society have been foremost in all efforts to check the diffusion of this malignant poison, and are recognized as among the most efficient conservators of the cause of learning, morals, and vital Christianity.

The Agent of the Society for this State, urges its claim for a large addition of missionary laborers. "Between 20 and 30 churches are now destitute. In several other fields, each of which is inadequately supplied by one missionary, the services of two are urgently demanded. Villages are springing up where railroads have been, or are soon to be constructed, and should be early occupied. Settlements are being made on the Mississippi, Bad Axe, La Crosse, Black and Chippewa rivers, extending from the mouth of the Wisconsin to the St. Croix river, a distance of 250 miles. This region comprises five counties, and contains but one missionary. It affords an ample field for several more. On the Wisconsin River and its tributaries, is a district extending northward from Portage 150 miles, and including Adams, Portage, and Marathon counties, with 4,000 or 5,000 inhabitants, in which there is but one missionary. In the whole region lying between the Wisconsin and Wolf Rivers, called the 'Indian Lands,' there are two missionaries to a population of 4,000 or 5,000 souls. Other portions of the State are equally destitute."

On the same Agency which has planted the churches and supplied the ministry of the older settlements of this State, rests the responsibility of following these pioneers into the remoter wilderness, and gladdening their hearts and homes with the messages of the Prince of Peace.

### Iowa.

REV. JULIUS A. REED, Davenport, Agent.

*Fifty five missionaries* have been under appointment in this State since the last Report, which exceeds, by five, the number sustained the preceding year. The *contributions* to the treasury of the Society, during this period, have been \$546 70.

The whole number of N. S. Presbyterian and Congregational ministers in the State, who are acting as pastors or stated supplies of churches, is 65, and the number of churches in the same connection is 81. Of these, seven are self-sustaining, and thirty one are provided with houses of worship. One church has assumed the entire support of its pastor within the year, and thirteen church edifices have either been completed, or are now in process of erection.

In consequence of the efforts made for the last-mentioned object, and of the heavy losses which many of the churches have sustained from emigration to California and Oregon, the amount of pledges

for the support of the ministry has not increased as much as was hoped; yet a considerable advance in this respect, has been made.

As the State has now partially recovered from the effect of the repeated failure of the crops, and of the devastating floods by which it has been impoverished; and as its resources are being rapidly developed, and its wealth increased by internal improvements, the churches, it is believed, will be enabled to contribute more largely hereafter for the support of gospel institutions.

Several of the missionary churches have enjoyed, during the year, seasons of spiritual refreshing, by which large accessions have been made to their numbers and strength, and thus their stability and influence for good have been greatly increased. Others, not thus favored, are gradually overcoming the peculiar difficulties incident to their frontier position, and are advancing in all the elements of stability and influence.

There is yet an extensive missionary field in this State, to which the efforts of this Society, and of the denominations acting through it, have never been extended. More than 20 counties, containing a sufficient population to require missionary culture, are yet unsupplied with the stated preaching of the Gospel by ministers of these denominations. Four of these counties have a population ranging from 3,500 to 7,000; ten others have an average of 1,000 each, and the remainder not less than 500. The Agent, who is familiarly acquainted with the religious condition of the State, declares, that twenty six ministers are needed at once to supply organized churches, and other fields that, by neglect, are constantly becoming more difficult of cultivation; and that 40 additional missionaries could now be fully and economically employed.

In regard to the prospective growth and claims of the State, he adds as follows: "The wave of emigration from New England, New York, and Northern Ohio, has hitherto spent itself in Wisconsin and Northern Illinois, because the communications by steam all terminated on the Lake shore. But two railroads have already approached within 80 miles of the Mississippi, and in another year will reach it. Iowa will then be within 60 hours of New England. It is confidently expected that within two years railroads from the Lakes will communicate with the Mississippi, opposite to this State, at four, if not six, different points, and that in three years there will be a continuous railroad communication

from the heart of Iowa to the Atlantic ocean. These improvements will increase our population at a rapid rate. But from what source is this multitude to be supplied with the preached word? Unless the rate of ministerial supply be far greater than it has been hitherto, the consequences must be fearful."

### Minnesota.

This region, though long associated with missionary toil and enterprise, is now entering upon a new era as a field of evangelical effort. It was discovered and explored nearly 200 years ago by missionaries of the Romish Church, who sought to convert the powerful tribes of savages who dwelt near the head waters of the Mississippi, to their faith. The first Protestant mission within the present limits of Minnesota, was established by the American Board of Commissioners for Foreign Missions among the Ojibwa Indians, twenty years ago, at Sandy Lake, 250 miles by land north of the Falls of St. Anthony. Soon afterwards, another mission was established among the Dakotas, on the west bank of the Mississippi, a few miles below the Falls. By the purchase of the lands belonging to these tribes, and their consequent removal, all the missionary stations of the American Board of Commissioners for Foreign Missions in this portion of the Territory, have been abandoned. In 1849 a Territorial Government was organized; and in the same year two missionaries commenced their labors there; under commissions from this Society;—one of them at St. Paul, and the other at Stillwater. Two additional laborers were sent to the Territory in the following year; one of whom was stationed at the Falls of St. Anthony, and the other at the junction of the St. Croix and Mississippi rivers. In all the places occupied by these missionaries, churches have been organized, which are exerting a wide and growing influence in forming the moral and intellectual character of these infant communities.

The discovery of gold in California, and the temporary diversion of the tide of emigration from its wonted channels, operated as a temporary check upon the growth of this Territory; but during the last year it has received a large accession to its population from the Eastern States. Two additional missionaries have also been commissioned for this field, one of whom occupies the same post, and minis-

ters to the same churches, in connection with which he has long labored as a missionary of the American Board of Commissioners for Foreign Missions. The Indian members of these churches, however, have removed with their tribes to their new homes in the neighborhood of Lacqui-parle. The other missionary supplies the destitute settlements on the Mississippi, from the Falls of St. Anthony, northward, to Sauk Rapids, a distance of 90 miles.

Within the past year, a treaty has been ratified by the Senate of the United States, which has opened to settlement by whites, the valley of the Minnesota for several hundred miles; and numerous claims have already been made as far westward as the mouth of the Blue Earth River. The climate, productions, and physical features of this Territory, give it some peculiar attractions to emigrants, especially those coming from portions of the East which lie upon the same parallels of latitude. Its comparative exemption from some of the diseases which prevail in other portions of the West; its numerous lakes and streams of pure water; its extensive forests of maple and pine; its immense water power; its beautiful and fertile prairies, are drawing thither a class of hardy and industrious emigrants from the East, who desire to transplant, in this remote wilderness, the social and religious institutions under which they have been reared. The seed time is now; and there is, perhaps, no part of our country which, under a prompt and efficient culture, will yield an earlier and richer harvest.

### California.

The missionary work in California has shared, to some extent, in the strange vicissitudes which society there has experienced. Soon after the accession of this territory, in 1848, and before the discovery of its mines of gold was announced at the East, two missionaries were commissioned for this field, and sailed in the autumn of that year. They found that nearly the entire population had forsaken their homes for the ravines of the mountains; and for a considerable time the state of society was such as to render questionable the expediency of further missionary outlays. But in 1850, a State government having been organized, and society having assumed a more permanent form, three additional laborers were appointed. The Committee then resolved to await, for a time, the result of these



experiments, and of the strange events which were occurring on that coast.

Within the last year, the claims of California as a field of missionary effort, seemed to assume new urgency. It had been admitted into our National Confederacy as a sovereign State; gold-getting, from a wild and headlong passion, had become a regular occupation; thriving towns and villages were springing up, and the farming districts were becoming occupied with the families of permanent settlers, needing and demanding the privileges of the Gospel. Tens of thousands of foreigners, too, were flocking thither from South America, Europe, China, and the islands of the Pacific. The labors of the missionaries already in the field, had been signally successful. In San Francisco, San José, Marysville and Nevada, flourishing churches had been gathered, commodious houses of worship erected, and the entire support of the missionaries assumed by the people to whom they ministered. Urgent appeals were made by these brethren, in behalf of important towns, some of them entirely destitute of evangelical preaching, though containing several thousands of inhabitants, where ministers of suitable qualifications would find an ample field, and, after a short period, a competent support.

In these circumstances, the Committee considered it important to send a large reinforcement to this field. Accordingly, six missionaries were commissioned, and sailed with their families from New York, in the ship *Trade Wind*, November 13th, 1852. Their lives were exposed to extreme danger, from a fire in the ship, which occurred off the coast of Brazil; but the passage was otherwise prosperous, and they arrived at San Francisco in good health, on the 24th of February. The individuals composing this company, and the stations to which they have been respectively designated, are as follows:—*Rev. Edward B. Walsworth* supplies the church at Marysville, made vacant by the failure of the health of *Rev. Mr. Brayton*; *Rev. Samuel B. Bell* is stationed at Oakland, on the eastern shore of the Bay of San Francisco; *Rev. William C. Pond* occupies a destitute field in the northern suburbs of San Francisco; *Rev. Silas S. Harmon* is stationed at Sonora, in the Southern Mines; *Rev. John G. Hale* at Grass Valley; and *Rev. James Pierpont* at Placerville.

Most of the places above named are new but important fields, where the ground is to be cleared and the foundations of the spiritual temple laid by the missionaries; but they have been cor-

dially received, and it is believed that they will be sustained, after a brief period, by those to whom they minister. The experience of those previously sent out justifies this expectation. The churches which they have planted have not only relieved the Society of all pecuniary responsibility for their support, but have already begun to return its benefactions. And these are but the first fruits of an abundant harvest. The work to be done in this field by missionary agency is one of peculiar difficulty, and involves much pecuniary expense. But if its claims are promptly and liberally met, if the fountains of influence which have been opened among these mountains are made pure, if the church, like the prophet at the streams of Jericho, shall go forth to the spring of the waters and cast the salt in there, the streams that will issue thence shall clothe those distant shores with moral verdure and beauty, and bear the ark of salvation to the perishing of other lands.

#### Oregon.

The circumstances which have hitherto operated unfavorably to the missions of this Territory, and prevented an earlier reinforcement of them, were adverted to in the last Annual Report. The liberal grant of land by the Government to actual settlers, still operates to separate the inhabitants so far from each other that they are not easily associated in religious efforts. This difficulty, however, has been partially obviated by increased facilities of intercourse, and by the large immigration which has taken place during the past year, by which the size and importance of some of the business centers have been increased. In view of these changes the Executive Committee have deemed it important to send additional laborers to this field. Accordingly commissions have been granted to *Rev. Obed Dickinson*, and *Rev. Thomas Condon*, who sailed from New York in the *Trade Wind*, on the 13th of November last, and arrived in Oregon on the 3d of March. The former is stationed at Salem, the present capital of the Territory, and the latter at St. Helens, on the left bank of the Columbia, a few miles below the mouth of the Willamette.

*Rev. Mr. Lyman* has continued his labors at Portland, which is situated at the head of navigation on the Willamette River, and is at present the most important place in the Territory. A church of twenty members has been organized,



and a commodious church edifice erected at an expense of \$6,400. This church is recovering in some measure from the effect of the dispersion which followed the enactment of the "Land Law," and its influence is already widely felt in behalf of the cause of temperance, education, and every effort to promote the well-being of society.

Rev. Mr. Atkinson who is stationed at Oregon City, twelve miles above Portland, has spent a portion of his time the past year in an effort, at the East, to procure the endowment of two literary institutions, which are regarded as vital to the interests of the cause of education in the Territory. Not the least important among the manifold labors of the missionaries have been their efforts to establish these and other institutions of learning, which, with the blessing of God, shall shed the light of science and religion over these shores for centuries to come.

The present population of Oregon is estimated to be 25,000. They are widely scattered so that but a small number in most cases can be reached by each missionary. They are to be found along the shores of the Straits of De Fuca and Puget's Sound. They have penetrated the forests around the cascades of the Columbia. They have spread themselves over the fertile valleys of the Cowlitz and the Willamette. Settlements have been commenced on the banks of the Umpqua, and even to the boundary of California. In eight counties south of the Columbia River, comprising two thirds of the Territory, there were, a few months ago, but two Congregational and Presbyterian ministers. In three of them, which include the populous mining districts, no minister of any denomination was laboring. The whole region north of the Columbia, which has recently been constituted the Territory of Washington, was in a like state of destitution.

It is stated that not less than 10,000 immigrants entered Oregon in 1852, and it is confidently expected that the immigration will increase for many years to come. This expectation seems to be justified, not only by the natural features of the country and the strong inducements held out by the government, but by the peculiar relations which this region sustains to California. Upon its fertile prairies, its extensive fisheries, its gigantic forests, its beds of iron and coal, California must depend for some of its most important staples. Consequently labor and capital will find ample employment and a rich reward. To supply the

religious necessities of the tens of thousands who are gathering there,—to plant over all these hills and prairies the tree of life, under which successive generations shall sit, and from whose fruit they shall be fed, is an end worthy of the continued and increasing effort of this Institution, and calling for the prayers and coöperation of all who love the cause of Christ.

## CONCLUSION.

The completion of another annual survey of the work of this Society, impresses the Committee afresh with a sense of the solemn vastness of the charge committed to them. The fields they attempt to cultivate are so many and so wide; the people for whom they labor are so numerous and diverse; the obstacles to success so formidable; and the time allowed them for this great work by the speed of events, is so brief, that they stand almost bewildered by the awfulness of their trust. How little could our fathers, the venerable founders of this Institution, have conceived of what Home Missions were to become! However widely extended the indirect influence which they hoped their beloved Society might ultimately exert, their anticipations of its *direct* action never swept over so vast an area, as it now pervades. The very name which they gave their association, when they baptized its infancy in tears of believing hope, shows that they expected its sphere would be almost exclusively domestic. They did not imagine the "Home" for which they sought to provide would comprise so much that was then foreign in its origin and character. In their visions of their country's increase, they saw chiefly their own sons and daughters moving forth to extend the boundary of their homestead by slow accretions on its western edge. They dreamed not that the addition to our numbers from abroad, instead of resembling the percolation of individual drops, would so soon become the rushing tide of a river. They could not have believed, had one declared it to them, that four thousand miles distant, and yet upon our own shores, at a point quite unknown to commerce and to fame, we should now have a seaport, the third if not the second in importance on this Continent, and perhaps the fifth in all the world; and raised to this distinction in six short years. The originators of this enterprise were moved

by a noble and expansive philanthropy; but large as were their aims, the purposes of God were larger still. They meant this Society for America; He meant it for the world—to develop here a spirit of evangelization and a system of measures, which should perform a Foreign Missionary work at Home and upon our own soil. The slow process of sending abroad the agents and apparatus of evangelization was too tardy to meet the exigencies of European society; something immediate in its action was needful. Nor would the old world in its present state of political convulsion be a field suited to the dissemination and growth of a spiritual piety.

The plan of Providence, therefore, was to transport myriads of foreigners to a land of mental, religious, and political freedom, where his grace had been making ready for their reception institutions, through which they might enjoy the saving influence of a pure Gospel. How else could the nations of Continental Europe hope for this blessing for many long years to come? Over all the lands from the Baltic to the Mediterranean, and from the Atlantic to the Black Sea, there spreads one wide malaria of Romanism, or of what is scarcely less devoid of spiritual life, Romanized Protestantism. Everywhere, the eye beholds the organized impostures of the Great Mystery of Iniquity, adorned by art, sanctified by solemn rites, enshrined in imposing cathedrals, venerable for age, and supplying to the soul a religion of sentiment and of the senses, instead of that which changes and sanctifies the heart. Into this the people are born; surrounded by it they live and die. It is mixed with all the scenes of life; it attends them in the haunts of business, to the house of feasting as well as to the house of mourning. It allows the subject thousands to trust in nothing else, to know nothing else. To doubt is a crime; and how then shall they discuss or reform the evils of the system under which they are in bondage? Of education, this system claims the supreme direction; it prescribes the limits within which inquiry shall be repressed; it seals up the fountains of knowledge, or drugs its waters with narcotic elements. A power behind the throne, and greater than the throne, it instills the spirit of despotism into the State; and then guides the application of that despotism to crush the spirit of liberty and to roll back midnight upon the awakening nations. The spirit of the Reformation has well nigh fled; and the churches planted by the Reformers, grown

weary of the unceasing struggle against the prevailing taste and genius of the people, seek repose by concessions to the surrounding formalism, lose their spirituality, surrender their Sabbaths, and lapse into a condition but little better than Popery itself.

Where, in such circumstances, can a movement for evangelical piety begin? Or how, against the leagued forces of Tyranny and Jesuitism, can it make headway? Without doubt, the day will come, when enough of vital truth shall insinuate itself into the hoary structure of European society, to explode the fabric and leave room for building again on better principles. But that day is distant; generations may first pass away. Long and desperate will be the struggle before Oligarchy and Priestcraft shall yield to freedom and truth; and terrible must be the social convulsions that attend the overthrow. Behold! then, the wisdom of God in the events that move the people of the old world, in uncounted thousands, to seek a refuge in this land, under a system of moral agencies that could never reach them in their original homes. Thus, in the wonderful arrangements of Heaven, our Home Missions become missions to the dwellers on the banks of the Danube and the Rhone; we set up our schools, our presses, and build our churches for Savoyards and Austrians; and distribute God's holy word, and preach without fear of chains and prisons, to the subjects of the King of the Sicilies, and even of the Grand Duke of Tuscany.

In these successive steps of expansion, by which God is magnifying the mission of his Gospel in America, we see unmistakeable tokens of his design to use this Society, and such as this, for greater ends than it has ever yet attained. Its supporters do not merely *hope* for this; they *expect* it with rejoicing confidence, which increases with every new development of this wondrous age. And in view of the probable connection of their own imperfect agency with the mighty working of divine power, in rendering our land Immanuel's, they recognize the call of Heaven to greater singleness of motive, warmer zeal, and more perfect consecration of themselves to this holy enterprise. It is a great, a solemn work, thus to put forth the hand in the moral infancy of so great a people, to mold its character and destiny; and woe be to those entrusted with this responsibility, if the work be marred by their rashness or left undone through their neglect! Let it, then, be our fervent prayer, that while this Society is enlarged and strengthened,

its agents multiplied and its means increased, Infinite Wisdom will guide its counsels, and lead it on through a long career of hallowed enterprise and usefulness, until the day when the "MOUNTAIN OF THE LORD'S HOUSE SHALL BE ESTABLISHED IN THE TOP OF THE MOUNTAINS AND EXALTED ABOVE THE HILLS, AND ALL NATIONS SHALL FLOW UNTO IT; AND MANY PEOPLE SHALL GO AND SAY, COME YE, AND

LET US GO UP TO THE MOUNTAIN OF THE LORD, TO THE HOUSE OF THE GOD OF JACOB!"

In behalf of the Executive Committee,

MILTON BADGER,

CHARLES HALL,

DAVID B. COE,

*Secretaries.*

## Missions on the Pacific Coast.

### OREGON.

*From Rev. G. H. Atkinson, Oregon City.*

#### Return from the Atlantic States.

It is generally known to the christian public, that Mr. Atkinson visited the East last season, in promotion of the cause of education, and returned early in the present year, accompanied by several teachers. A communication, apprising his friends of his arrival, bears date March 2d, 1853. The following are extracts.

Our journey from New York to Aspinwall was pleasant; but across the Isthmus it was very laborious and debilitating, besides being dangerous to life by reason of exposure to rains, mud, and intense heat, miserable fare, worse lodging, pestilential malaria, and contagious diseases. Our danger was greater, because we came into Panama wet, and had no change of clothing, as our baggage was delayed several days. The yellow fever had made its appearance there, and all who knew it determined to go on in the first steamer. The "Oregon" was crowded. The fever appeared aboard, and our ship was a hospital all the way to San Francisco. We lost fifteen passengers, most by this fever, others by a kind of cholera morbus. Providence favored us. In the Gulf of Tehuantepec we encountered unusually heavy head seas, and one day strong wind. This proved to be a powerful and almost universal alterative, by causing sea sickness and its results. Few, if any, severe cases of fever occurred afterwards. I was attacked, four days out from San Francisco, but it was from being much with the sick. One of our

party, a young man, the strongest of us all, died before reaching Acapulco. He had been a kind and efficient helper over the Isthmus, and had won the esteem of all by his noble qualities. It was hard to tell him that he must die, and to bury him beneath the waves. He wished to live, but finally gave himself up to God's will, regretting that he had not lived as a Christian, and praying for himself and his mother, brothers, and friends. When we think of him it gives us pain, for we are unwilling to feel that he has gone from earth. The deaths of others—some young men and young ladies, and some parents—were very sad, as they occurred one after another, but they all impressed me with the value of the christian faith. The want as well as the possession of it taught the same lesson. I was particularly interested in a remark made to the ship physician by an English gentleman, who was taken sick. "Doctor," said he, "I want you to do all you can to save my life. I am not afraid to die. I trust that the Lord Jesus Christ will receive me; but duty to my wife and family of eight children requires me to live if possible." He died after twenty four hours. As calmly as one falls asleep, he slept in Jesus.

The voyage is over, and we rejoice to be free again; I, especially, rejoice to be with my family after so long an absence.

#### Business Prospects.

Society is much the same in outward appearance as during the previous winter, only that immigration gives us many new faces for old ones. I observe in some localities more intemperance. It is so in this place. Business is good, especially lumbering. We are becoming more and



more firmly knit to California by the increasing interchanges of commerce. Oregon seems to me more important than ever. Men of the world are wise in their generation, and they are looking to our Territory as abounding in resources, which must be developed by labor. They are investing here. We must create wealth, which is in fact wealth only by laborious production. This will give us a basis and develop a character and strength superior to mines of gold. This process is now observable; indeed, it has long been thus; mining only interrupted the course of life and trade. Our immense forests, our noble rivers and beautiful waterfalls, our broad prairies and open lands, our coal fields and iron mines, and our extensive and varied fisheries, all combine to invite the industrious and frugal, and *we want no others*, to come among us. Our population is now more of the stable and less of the moving class. As philanthropic and christian men, we want to educate and train up this people in a religious manner. Many are far from it now.

#### Effect of the Land Claims.

The sparseness of the people—for their settlements extend from the Straits of De Fuca on the north to 42° south—isolates many from all educational or religious privileges. The large land claims so separate families from one another, that the free school system is inoperative. The amount to be done to get settled and comfortably fixed; the opportunities for making money; the feeling of many ignorant parents—that “*they* have got on well enough, and their children can”—all tend to lower the standard of education, and convert the children to *barbarism*. Nature inclines so little upward, even in this respect, that such conversion is easy.

The same causes operate to depreciate religion. To-day a man, in asking for a preacher for his place, said: “We want a strong man and a good speaker; one who can *interest*, for we have been so long without preaching, that there must be something to interest strongly, or the attention cannot be arrested and held.” It is even so. Men, herding together without domestic life, become boorish; families, without a Sabbath, become hardened, and the children run wild in sin and think it no harm.

To prevent as much as possible both evils, we must have some *light-houses built*. We must have a few well-established institutions of learning, both for

males and females; and then, as speedily as may be, show to as many parents as we can, the advantage of disciplining and storing the minds of their children. We must in these institutions raise up teachers from among the people; we must have as many steady churches and as much regular preaching as we can at every point.

Oregon has no competitor on this coast. She is allied to California as no other portion of the coast can be. The whole coast of Mexico, Guatemala and New Granada, is very destitute of everything California wants. We can and must furnish supplies, then, at an advantage over every state in the Union. These facts give a prospective value to this Territory, which the dullest vision cannot fail to behold.

#### Arrival and Location of Missionaries in Oregon.

In the Home Missionary for May, we announced the arrival, at San Francisco, of the missionaries who went out in the “Trade-Wind” to the Pacific. Two of that band, Rev. Messrs. DICKINSON and CONDON, with their families, remained at San Francisco but a single night, and then proceeded to Oregon. Their safe arrival at the end of their voyage is communicated in the following correspondence:—

I am very happy to say that Brothers CONDON and DICKINSON, with their wives, arrived at Portland on the evening of the 3d inst. in good health. Brothers LYMAN and CONDON came up yesterday to see me. They are here four weeks sooner than I expected. One narrow escape from a destructive fire, is the only apparent danger of their journey. Bro. C. represents it as pleasant all the way.

It is now proposed to have Brother CONDON locate at St. Helens. Brother LYMAN will go down with him, and if things are as favorable as we have reason to suppose, he will take Mrs. C. down soon. It is on the Columbia, and the depot of the Pacific Mail Steam Company's ships. Ships of large draught can get there, and not higher very easily. It has increased one half since May last.

Brother DICKINSON and wife will come up to-day. They will probably remain with us a week or two. I have had conversation with gentlemen from the Rogue River and Umpqua regions. There are several towns in the former, made by miners; one of a thousand people. They



are yearlings now, and it is doubtful how much longer they will live; a few months will determine. The towns in the Umpqua are small yet. The farming region is important. These things being so, we are of opinion that it is better to occupy established points in the older counties first, especially as some on whom we relied have discontinued their labors in them. Brother GOODELL, who was preaching at Salem, and who had organized a small church there, is about removing to another part of the Territory. That town is now the capital. It is in Marion County—one of the richest and most populous in the Territory. It is the place in which the University of the Methodist Episcopal Church is located.

These facts, with others that I could name, lead to the stationing Brother DICKINSON at Salem, and of Brother CONDON at St. Helens. We must defer occupying more distant points until the other brother or brethren arrive, whom I hope you will send in the autumn or winter.

I have the pleasure to commend the agents and officers of the Pacific Mail Steamship Company, and of the United States Mail Line, for their urbanity and kindness to myself and party during our journey. Their line is sure and safe.

#### Expensiveness of Living.

The impression is quite prevalent at the East, that the day of inordinate expense of living is over on the western coast; but the following statement will show our friends that the good we are endeavoring to accomplish by missions, in that region, is not to be achieved without great cost.

Expenses are very great in this country. Flour is \$12 per cwt.; butter, \$1 per pound; beef, 22 cents per pound; ham, 37½ cents per pound; milk, \$1 per gallon. Freights are more from San Francisco to this place than from New York to San Francisco; and more from Portland to Salem and Albany, sixty and eighty miles above us, than from San Francisco to Portland, or even from New York to Portland. Cartage is at the same high figures.

The emigrants have had a hard time, but they soon acquire the notions of the country, and charge as much as others. I am not living within my means, and cannot for some time. Still I will not go upon a claim, as is commonly done, and practically give up the ministry.

*From Rev. Thomas Condon, Portland, O. T.*

You have doubtless been informed by the California brethren of our arrival there with them. We stayed but one night on shore at San Francisco. The "Oregon" steamer lay at the dock to which the "Trade-Wind" was moored and about ready to leave—thus were we saved much expense and some time. Through Brother WILLEY's unwearied efforts our pecuniary arrangements were pleasantly adjusted, our departure facilitated, and our faith in God's directing hand, we trust, confirmed and freshened.

Our voyage from San Francisco hither was a very pleasant one of four days. We found hospitality with a warm christian greeting and welcome from Brother LYMAN.

The sketches of Oregon scenery which we have so often read, I am prepared to say were not overdrawn.

Our voyage to San Francisco was one of one hundred and two days, and, with the single exception of the day of the fire—of which you have been informed—was one of continued comfort. We all wish the world knew Captain WEBBER. We are very grateful for your care in selecting for us such a ship, with such a captain, and that you chose the route round Cape Horn. We trust, too, that in your goodness to us, in Captain W.'s unwearied efforts for our comfort, in our signal deliverance from so terrible an enemy as fire at sea, and in the pleasant and speedy termination of our voyage, we see the fresh tokens of our Father's providing hand.

Mrs. Condon and myself are in excellent health, and fine spirits. I trust we shall soon go to work with a cheerful courage.

*From Rev. O. Dickinson, Salem, Marion Co.*

The field of usefulness which opens before me seems to be large, and the prospect encouraging. In a few years, Salem will contain several thousand inhabitants. Five years will make a great change in the town and surrounding country. It is the seat of government for the Territory. A State house is being built this summer, and there is no Congregational or Presbyterian minister in the vicinity. Our Methodist brethren are doing all they can in their way to promote the interests of religion, but yet there is a large number of the people whom

they are not able to reach. Many of the leading men in the place are desirous of the labors of a Congregational minister. The proprietor of the town, Dr. Willson, a leading Methodist, is anxious that we should occupy that field, and has given two town lots, valued at five or six hundred dollars, as a site for a meeting house. I do not fear that the influence of the Methodist church there will be turned against us. I believe they have some men in the town who have hearts large enough to embrace Christians of other churches as well as their own, within the circle of their christian sympathy. My fears as to success arise more from the infidelity and utter disregard of all religion, with the excitement of gold-getting, and the utter freedom from all restraint engender in a new country.

## CALIFORNIA.

### Location of Missionaries.

INFORMATION has been received of the location of the missionary reinforcement, whose arrival in California has already been announced. It is possible that some changes may hereafter be made; but for the present, the brethren and their families are stationed as follows:

Rev. EDWARD B. WALSWORTH, Marysville, Yuba county.

Rev. JAMES PIERPONT, Placerville, Tuolumne county.

Rev. JOHN G. HALE, Grass Valley, Nevada county.

Rev. SILAS S. HARMON, Sonora, Tuolumne county.

Rev. WM. C. POND, North Francisco.

Rev. SAMUEL B. BELL, Oakland, Contra Costa county.

*From Rev. J. G. Hale, Grass Valley, Nevada Co.*

On the 3d of March, I left San Francisco with my wife for Grass Valley, which we reached Saturday, March 5th. Our very first impressions of the place were unfavorable. We had heard much of its beautiful location, and neat New England houses, and our hearts sank within us as we viewed a California mining town, from a position, as we afterwards found, not the most favorable. But the worst was at first. We soon became acquainted with some pleasant fam-

ilies, and find much good society here. Even the town seems pleasanter, as vegetation advances, and as we see and hear from other towns. It is undoubtedly one of the most pleasant mining towns in the State. It cast, I believe, about 1,200 votes at the last election. There are probably at least 3,000 inhabitants in town. There is a small Methodist church, (South,) whose pastor I have not met. I had a letter of introduction to the minister of the Methodist church, (North,) and called on him the evening I arrived in town. He asked me to preach for him once the next day, which I did. Since then I have preached in the Masonic Hall, for which we pay five dollars per week.

The congregation at the Methodist church (North) was composed to a considerable extent of Presbyterians and Congregationalists, in their church relations or in their sympathies. Their house of worship was built by a Mr. Blake, a Presbyterian minister, who organized a church here. When he left, the house was sold to the Methodists. The church is entirely defunct.

The attendance at the Masonic Hall has been very good—nearly one hundred in pleasant weather. Our congregation, too, is composed of very good materials, embracing, I think, most of the first people of the place who attend church at all. Collections are now taken up, and are very good. Nothing has yet been done about organizing a Society. Next Sabbath there is to be a meeting for that purpose. I do not know what will be thought about building a house of worship at once. I shall encourage it all I can.

I am only the more convinced of the importance of this California field by my own observation. If the American population here could be brought under the power of the Gospel, their influence on the foreigners and heathen in the midst of us would be incalculable. Many Chinese and Indians daily throng our streets. I imagine little could be done among them directly at present, their knowledge of English is so very imperfect.

A goodly number of miners attend our services on the Sabbath. Many, no doubt, are kept away by the want of what they consider suitable clothing. There is often a good degree of quiet on the Sabbath, though the most of the stores are kept open.

On the whole, I regard the prospects here as encouraging. There are many difficulties to encounter, and we need the prayers of Christians, which we trust we shall have.

## Valley of the Mississippi.

## IOWA.

*From Rev. A. Wright, Anamosa, Jones Co.*

WE have completed a house of worship, worth about \$600, by the aid of about \$130 from abroad.

Since my last, four have united with our church by profession. Three have been dismissed to occupy other and more distant points in Iowa. The erection of our little church has excited quite a spirit of building houses of worship on the part of other denominations. The Methodists talk of building a house worth \$1,500, provided they can get means from abroad with which to do it. The United Brethren have already commenced hewing timber for a church edifice. The Universalists have also circulated their subscription for building a church edifice; but have recently proposed uniting their subscription with another for building a school house and a town hall.

## Sheep Having no Shepherd.

During the winter I have devoted one fourth part of my time to preaching in the southern part of the county. There is a prevailing desire on the part of some in this region to secure a Congregational or Presbyterian organization, and the erection of a suitable house of worship.

At present, there is at that place no organization of any kind, and professing Christians of all denominations are as sheep having no shepherd. A suitable person located at this point, at this time, might build up a church. One Presbyterian gentleman told me on my last visit to his house, that he would either have a church or sell out; he could not think of living any longer without church privileges for himself and family.

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*From Rev. E. B. Turner, Colesburg, Delaware Co.*

My congregations on the Sabbath continue to be good. With the opening spring, the periodical tide of emigration set in upon us, and often it has brought in four or five families in a single day. This is continually adding to the labor of your missionaries in the new States. For weeks, often, they have little time

for anything except looking after strangers, selecting them a home, aiding them in various ways, that they may draw them under a religious influence, and their children into the Sabbath school.

Emigration has added much to my labors this spring. Some have come among us who will unite cordially with God's people; others there are who will at least be friendly and give their influence to the support of religious institutions; and many are hostile to all good.

Our Sabbath school commences next Sabbath for the summer, with the prospect of being greatly increased in numbers.

## Growth of the Country and Calls for Preaching.

I find my field is growing much beyond my strength. Calls for preaching are pouring in upon me from every quarter. The church at this place have voted to have but one service on the Sabbath here, to give me opportunity to comply with some of these Macedonian calls in the afternoon. We need very much that more laborers should be sent into this part of the vineyard. There are large communities, from five to ten miles around us, where very little if any preaching is enjoyed. And there are only two ministers of the N. S. Presbyterian or Congregational denominations on the North and West of me in this State. These counties are rapidly filling up with emigrants. Even now, there are thriving villages where industry and enterprise are changing the wilderness into pleasant homes. I was riding along through the extreme North of my parish the other day, and met a man very busily engaged with two young men who were seeking a home in the West. He told them to "go to Auburn by all means." On inquiring, I found this to be a "smart little village," about 40 miles to the N. W. of this. He described the country in that region in glowing colors, and assured me that the population was rapidly covering the prairies and filling the groves. At every landing place in Iowa, I hear of emigrants coming to the State by boat loads. At the small town of Bellevue, 25 miles below Dubuque, over 300 emigrants have landed in three or four weeks. I hope that some of the young men, who are leaving the seminaries this summer, will set their faces Iowa-ward. There are two



or three churches in this region which are without ministers; and there are other places where churches could be organized soon. I hope we may not have to look out upon and mourn over these unoccupied fields much longer. I hope our young brethren will not be afraid of the toils and hardships of this new country. There is no small sacrifice, it is true, in leaving a well-provided home in New England, for a log cabin, plain fare, and a positive dearth of social comforts (except within his own doors), amidst a wild, unsettled community. But the "shady side" has its bright counterpart in the joyful privilege of working hard for Christ, and the honor of laying the foundations of many generations.

If I know what true enjoyment is, I have found it in laboring for the salvation of souls in this new country—enjoyment which a log cabin life of almost ten years has not in the least diminished.

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From Rev. D. B. Nichols, Warren, Lee Co.

#### The Machinery Begins to Move.

I think, on the whole, we are *advancing*. Our congregations are becoming permanent; and this fact is a most cheering token of success in the West, though, perhaps, to an eastern mind, it would not appear to be a significant circumstance; for, in the East, the training is very different from what it is in the West, in this respect. But let an eastern minister come out to the West, and he will find that while on one Sabbath he has a full house, the next he must preach to the seats, or naked walls, unless he has a church that have been trained to church-going. When, for example, I came to this place, over three years since, it became necessary for me to give out my appointments to preach every Sabbath, and even then, there had been so much irregularity in regard to preaching, that the people could not seem to realize that such was the fact, that we were to have a meeting *every* Sabbath, at 11 o'clock. And it did appear strange that it should take so long a time to teach the people this truth, that at our meeting-house they might expect preaching every Sabbath. But we are at length enabled to report an encouraging degree of permanency.

Another token of success, which I report with great pleasure and satisfaction,

is the increasing regard which is had for the observance of the Lord's day. It is *very seldom* now, that you can see in this neighborhood a man who cares so little about the feelings of his neighbors, as to engage in ordinary work on the Sabbath. We have wicked men—men who are very wicked—yet public sentiment keeps these men in awe. But do you ask how this public sentiment was created? That I will leave others to answer; suffice it to say, that previous to the introduction of gospel ordinances into this region, no such public sentiment obtained among the people. For then, it was no uncommon thing to see a party of young men in the meadow where now stands our meeting house, playing ball on the Sabbath, by the hour; it was no uncommon thing to hear the report of the gun of the sportsman; to see the children collecting in groups, either to engage in the preparatory steps for gaming, or to ramble in the wood and fields. But, thanks be to God, things are not so now. We have a meeting house—true, it is not yet completed, yet we are able to worship in it. We here invite men to attend upon the ordinances of the sanctuary. Here we endeavor to infuse into the mind such truth as will exert its influence in forming a correct public sentiment. Then, as a powerful auxiliary in the way of spreading the truth, we have a Sabbath school. The children go not so much now from novelty as from habit. Habits of piety are being formed. We are endeavoring to sow the good seed of truth, broadcast, over this field. We endeavor to inform the people on all the great moral questions of the day. The Temperance cause does not escape our notice. We are making vigorous exertions to roll the Temperance ball back towards the East, so as at least to meet our eastern friends half way. We are stimulated to labor for the passage of a law, upon the importation and sale of intoxicating drinks, equally stringent with the Maine law. The cause of education also claims a good share of our attention. Yea, in conclusion, we might say that we desire to be ready for every *good* work. We feel, in some measure, the responsibility that is laid upon us; may we, by grace of the Spirit, be enabled to perform the responsible duties of our station, so that, at the final day of decision, we may be able to give an account with joy.

Thus, gradually, here a little and there a little, the "little leaven" of christian truth is leavening "the whole lump."



## MISSOURI.

*From a German Pastor.***Difficulties in the way of Building up a Spiritual Church.**

AFTER having read and considered all the terms of your liberal commission, as well as the annexed general instructions and suggestions, with the several points added in your kind letter, I cannot but confess, the ends your honorable Society aims at, are among the highest that christian activity may aspire to; and that the means you take to realize your good intentions must be approved by every sincere Christian. It is also to be acknowledged with particular gratitude, that you extend your kindness and protection to the German emigrants, showing by deeds your benevolence to them in so high a degree. Yet as much as I wish and myself am ready to do what I can with the help of the Lord, to make every single congregation to be a worthy member of that general holy Church, for which our Saviour gave himself, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish—so very sorry am I to say of my people here, that they are at present too far from the idea given in those words, to carry into execution all those excellent measures for furthering christian life you wish to be made use of.

The colony at this place was founded about fifteen years ago, by a number of Germans, who had been for the most part under the tuition of men who adhered to the unprincipled teachings of Thomas Paine and similar emissaries of darkness; and had renounced even the last remains of piety, rejoicing that far and near in the environs of their new colony there was neither "church nor priest" to be found. After the colony had thus subsisted for eight years, several inhabitants joined themselves to a united Lutheran and Reformed congregation, whilst others formed a "General Congregation," styling themselves "Rationalistic." They first chose a preacher who was a great admirer of David Strauss. The community subscribed a constitution, which was composed so that the most unbelieving could screen himself behind those general confessions, though it contained nothing especially anti-christian; but of christian discipline there was no trace. The public service

was very little frequented, and a journal was published, called the "Friend of the Light," abounding in the most profane and wicked scoffings and revilings about Bibles and Christianity. A man openly asserted there, that even the blackest crimes were only the unsuccessful attempts of human nature to struggle for liberty; that according to the word of Christ, "Judge not," we should, instead of punishing the criminal, rather embrace him and comfort him about his unsuccessful attempt! "Then," he cried with enthusiasm, "only then will the real liberty be flourishing also in America, when the criminal laws that disgrace it are totally abolished! when the walls of the prisons are broken! when the freed nation, instead of shedding the blood of a brother, embrace on the scaffold him who is sentenced to death, and feel at his bosom the pulsation of general divine philanthropy!" I abhor to repeat the blasphemies of a still worse kind, which that man uttered in the church, whilst a choir, even as in scorn, sang the beautiful hymn, "Follow me! says Christ our Lord."

Notwithstanding much opposition, our missionary was employed to labor in this community. As a specimen of the treatment which the truth and its preacher meets with, he mentions:—

I and my wife have been persecuted with nicknames and revilings in passing the streets, and once they threw dirt at us. Even in my dwelling, which I was compelled to take in the upper story of a tavern, I was not safe. When I had spent four months at this dwelling, suffering great inconveniences, I was, one night, really assaulted by three drunkards, who would force their entrance into my very bedroom, where my wife had been lying ill for weeks. We had no defence but prayer, and the Almighty protected us! It was an hour after midnight. Many a night we lay waking, when the unwholesome stench of tobacco penetrated into our apartment, mixed with the still more insupportable sounds of vulgar ballads, blasphemies, and the most abusive language against us, which reached our ears. Though it was not too much for me to bear all this, yet I was almost cast down to see my beloved wife suffer under it.

**Better Things Coming to Pass.**

We have now succeeded in diminish-

ing our congregation from 133 to about eighty, excluding the worst members. The church is frequented by many desirous to hear the word of God; the children, who formerly spent their youth without hearing of their Saviour, now assemble every fortnight, in the afternoon, at the church, to the number of thirty or forty. In the country, where formerly there was no preaching at all, now every fortnight 100 to 150 and more assemble, who come several miles on foot and horseback, to hear the preaching of the Gospel. Also the evening service, which I hold in town, is pretty well frequented. All these indications show the field of labor is by the grace of God altered for the better,—and I can say, with thanks to the Lord, that the good seed sown into the broken ground, is here and there shooting forth, promising, by and by, sound fruit in praise of the love of our Redeemer.

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## ILLINOIS.

### What Could I Do?

ONE year ago I had decided to leave here, and you had sent me a commission for another field. I was disappointed, was detained, and God mercifully visited the church. It seemed clear, that I ought not to leave; and yet, what to do I knew not. The room in my house, where we met, became far too small; and yet I could not make the church think they were able to build. There was no alternative but to build—to go to the court house, which was the center of rivalry already for six or eight sects—or for me to leave. I had struggled with this same difficulty, at great disadvantage, for six years. I could not think it my duty to do so any longer; and yet, these *young converts* gathered around me and said, "Do not leave." My heart bled; what could I do?

I will tell you some things that I have done—perhaps you will say I have acted imprudently. I started subscriptions; pushed them vigorously for a few days; then employed hands, purchased materials, took the lead in the work, on a plan twice the amount of the subscription—telling every one *the house would be finished*. This was believed perhaps by none, until they saw the walls were up and the roof on. My object was to show

the church that a house could be, and would be built; thinking they would *then* take hold of it with becoming energy. I have not been disappointed in this hope. Some have more than doubled their subscriptions.

### Process of Moral Deterioration.

Of all the population which rushes forth to colonize new countries, only a very small portion has so much goodness in it as originate on the ground and support religious institutions. If no friends of Christ, in the regions which they have left, follow them up with the Gospel, they will decline from its practices and shortly become virtual heathen. Hence the indispensableness of Home Missions as an element in our spreading civilization.

There are gathered into the academy here, young ladies from families abroad, who have had no Sabbath school instruction, no regular Sabbath preaching of the Gospel. Some of their parents have been members of churches here or at the East. They are intelligent, educated in a measure, accustomed to society, yet their moral perception is as dull as that of the heathen. To the obligations of the Sabbath, the claims of religion, and to any just idea of propriety in the house of God, they have almost no conscience. All things are alike, all things common. One said, when directed to some more regard to the Sabbath and religion, with a bitter irony, "My father was a professor before he came to the West; he used to pray in his family, but left it off soon after he came here. I guess he has as much now as he ever had. He is as good a father as I want." Well might the young have no conscience, grown up in a place where there was no preaching nor Sabbath school for years, nor any family instruction; where a man, once a deacon at the East, when questioned how he felt in a place where there was no meeting, and many were perishing in sin, could coldly answer, "I have good books at home to read; they are enough for me; I get along very well."

But the moral death such neglect brings is sad. The young, untaught, visit on the Sabbath, dance, seek present pleasure, and all things are alike to them. They have no conscience towards God, and scarcely towards man. This neglect of the young, who are to be our future country, is enough to make angels weep.

## Miscellaneous.

*From the Puritan Recorder.*

## THE MINISTER'S QUARTER PAY DAY.

As the parson sat at his books one day,  
A rap at his door heard he;  
The Parish Collector had called to pay  
The Society's quarter fee.  
A hundred dollars, and fifty more,  
Were counted the parson's due,  
Though small sum this, for a half a score  
To victual and clothe and shoe.

But the day had come, and for youthful sport  
The parsonage ne'er displayed  
A day like that, when his scant support  
Was about to be promptly paid.  
The children danced, and giggled, and grinned,  
And wriggled like eels in oil;  
And smiles broke forth on the visage thinned  
By fasting, and tears, and toil.

The Parish Collector sat him down,  
And out of his pocket took  
The tithes he'd gathered about the town,  
Crammed into his pocket book:—  
Is was not much of a cram, at that,  
Though honey and milk indeed,  
Not milk enough for a starving cat,  
Nor honey enough for need.

But such as it was, without much risk,  
The Collector poured it out;  
He spread it round on the parson's desk,  
And scattered it all about:—  
But little of shining gold was there,  
And less from the silver mine,  
And bank-bills—they were exceeding rare!—  
Alas! for the poor divine.

First came a note for a little sum,  
Which the poor man late had given  
To a rich parishioner, near his home,  
Whom he *hoped* to meet in heaven:—  
Ten dollars was all—not much, I know,  
But an order followed the note,  
With butcher's bill, and a bill or so  
For butter and bread, to boot.

The doctor had drawn for his small amount,  
The grocer had filed his claim,  
And all intended their bills should count  
Whenever his pay day came.  
The good Collector reckoned them up;  
The minister stood aghast!  
'Twas a bitter drug in his brimming cup,  
To think he had lived so fast.

Who knows what pain the parson endures,  
As the good man hands them o'er,  
And says, with a hem, "Sir, these are yours,  
And they should have been paid *before*:  
For a scandal it is to religion, sir,  
Which the world can never forget,  
When a man of ease, like a minister,  
Is unable to pay a debt.

"And here, besides, is a lot of cash,  
Three fives and a lusty ten;  
Your daughters in satins now may dash,  
And your boys dress up like men;  
But allow me to say, good Parson Gay,  
You'd better just lay aside  
A little of this for a rainy day,  
By a walk instead of a ride.

"For money is scarce, and the times are hard,  
And you, sir, are getting grey,  
And you may not fare as you *have* have fared,  
Should the people turn you away.  
We've given you here a large support,  
And the farmers all complain,  
That the crops this year will be dreadful short  
If we don't soon have some rain.

"We can't long pay such enormous sums  
As we have to pay you now,  
For you know that the pay day often comes,  
And the 'Squire has lost a cow:—  
And one of old Goodwin's sheep is dead,  
And *he* feels poor this year."—  
The tender shepherd here turned his head,  
To drop—for the sheep—a tear!

Of this the Collector no note took,  
He gabbled his story through,  
Then slowly folded his pocket-book,  
And looked as if he knew.  
He took his hat, with a cheerful smile,  
Rejoiced in a duty done;  
Then rode away to his home, a mile,  
At set of December's sun.

The parson rose, as he left the room,  
And bowed with a smile of grace,  
But his heart resembled a ruined tomb,  
In spite of his smiling face.  
He closed the door, and resumed his chair,  
Till, amid his griefs and fears,  
He seemed half choked for a breath of air,  
Then burst in a flood of tears.

He thought of his children's needy feet,  
His barrel of meal was gone;  
And the question arose, "What shall we eat?  
What raiment shall we put on?"  
He thought of the ravens, how they're fed,  
How the lily's garments grow;  
But when was a raven's rent *unpaid*?  
Or a *lily* arrayed for snow?

With tender emotions all astrir  
In the parson's heaving breast,  
His children's mother—he thought of her—  
How she, who had done her best,  
Still needed a hood, and cloth, and thread  
A dress, and a thicker shawl—  
Till, pressed in spirit, he knelt and prayed  
To the glorious Lord of all.

The evening came, and he met his wife,  
And his blooming children nine;  
Yet naught they saw of the inward strife  
That harassed the sad divine:  
He sat serene in the central seat,  
And his wife sewed near his side,  
His children hovered about his feet,  
And he to be cheerful tried.

But when he went to his nightly bed,  
To sleep till the waking morn,  
He felt, as he pillowed his aching head,  
That he wished he had ne'er been born.  
And all that night was his pillow drowned  
With the tears no eye could see  
But He, who once for the thankless groaned,  
And bled upon Calvary's tree.

April, 1853.

E. P. D.

## Correction.

In the New York Evangelist, of March 10, there was inserted an article entitled, "The Home Missionary—Sufferings for Christ." The statement of privations in one of the cases therein described, though well meant, seems to have originated in a misapprehension of the facts; and as it has given rise to other misapprehensions, it becomes proper to publish the following corrections.

The statement in the article referred to



is, that a missionary and his wife were sent to the distant West, with only "\$60 a year promised him by the American Home Missionary Society;" and though "they received some donations for their temporary subsistence, this \$60 was their chief reliance." These assertions, and the subsequent detail of privations, awaken the suspicion that the Society is negligent of the comfort of its missionaries. We have taken pains to ascertain the names of the individuals referred to, and have to state that they received an advance of \$75 to bear their expenses to the field of labor, and the guaranty of the Society that a salary of \$400 would be made up to them. After a delay of several months, in consequence of ill health, the missionary entered upon his duties, and the people among whom he labored assumed the payment of \$200—one half of the sum pledged to him; the remainder has promptly awaited his disposal as it became due. It is very possible that in this case, as in others, there may have been trials such as are incidental to frontier missionary life; but we see no reason to suppose they were more or different from those experienced by a large portion of the missionaries to new congregations in the West.

#### Plans for Church Edifices.

A Committee of gentlemen, connected with "The \$50,000 effort" for the erection of churches in the West, have in preparation a collection of plans and specifications for houses of worship, which will soon be published by Daniel Burgess & Co., 60 John Street, New York. It will contain the principal drawings for some fifteen or

twenty edifices, of several varieties of style and cost, with a great amount of valuable letter press matter, explanatory of the plans, and relating to the whole subject of the construction of churches. It will make a large volume, costing some four or five dollars; and will, doubtless, be worth many times that amount to any parish designing to erect a sanctuary.

#### Home Missions in Germany.

The Gustavus-Adolphus Society, in Germany, has existed for eight or ten years. Its object is, to help feeble Protestant churches to support a pastor, or to resist the attacks of their Popish adversaries. This association furnishes money to some, gives countenance to others, and labors in every way, either to maintain, or to extend the preaching of the Gospel among those who speak the German language. The members of the Society belong to different doctrinal schools. They do not adopt the uniform confession of faith. Some are disciples of SCHLEIERMACHER; others profess a strict orthodoxy. This diversity of sentiment does not prevent their concurrence in the same work, and their uniting their efforts in favor of the Protestant communion. The last general meeting took place at Weisbaden, in the Duchy of Nassau, and lasted three days. All the Protestant States of Germany sent deputies. The report states that the Executive Committee have expended about \$35,400, in the course of the past year, and that the greatest part of this sum has been spent in the service of churches suffering under the oppression of the Romish Church.

#### *Appointments by the Executive Committee of the American Home Missionary Society, in the month of April, 1853.*

##### *Not in Commission last year.*

Rev. Christian Vietz, Germans, Muscatine, Iowa.  
 Rev. Thomas Tatlow, N. Providence and Newark, Mo.  
 Rev. S. Uhlfelder, Germans in Wisconsin.  
 Rev. A. C. Lathrop, to go to Wisconsin.  
 Rev. Wm. L. Buffett, Perrysville, Ind.  
 Rev. T. W. Howe, South Fork Presb. Church, O.

##### *Re-appointed.*

Rev. Bannet Roberts, Brighton and Clay, Iowa.

Rev. O. P. Clinton, Menasha and Neenah, Wis.  
 Rev. Dana Lamb, Rosendale and vic., and Springvale, Wis.  
 Rev. C. W. Matthews, Sun Prairie and Windsor, Wis.  
 Rev. Elkanah Whitney, Chrystal Lake and Huntley's Station, Ill.  
 Rev. R. C. Bristol, Vermillion, Ill.  
 Rev. Hiram B. Howe, Wilkesville, O.  
 Rev. S. W. Rose, Columbia, O.  
 Rev. John W. Thompson, Liberty, O.



Rev. John Scottford, De Witt, Victor and vic., Mich.  
 Rev. Henry Root, Portland and Sebawa, Mich.  
 Rev. Seth Hardy, Vermontville and vic., Mich.  
 Rev. A. W. Bushnell, Bedford, Mich.  
 Rev. Stephen N. Manning, Otisco, Greenville and  
 vic., Mich.

Rev. William Fuller, Sturgis and vic., Mich.  
 Rev. E. F. Waldo, Dowagiac, Silver Creek and  
 Summerville, Mich.  
 Rev. A. N. Freeman, Siloam Church, (col'd) Brook-  
 lyn, N. Y.  
 Rev. Charles Chapman, Meredith, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt  
 of the following sums in the month of April, 1853.*

## NEW HAMPSHIRE—

Received by Rev. B. P. Stone,  
 Marlboro', Individuals, 7 00  
 Pembroke, a Friend, 30 00  
 West Oxford Cong. Ch. and  
 Soc., to const. Rev. Ira Case  
 a L. M., 83 63 70 63  
 Derry, Hannah D. Simpson, 8 00  
 Nashua, J. A. Wheat, John Bradley, 20;  
 E. W. Lane, 15; Pearl St. Cong. Ch.  
 and Soc., 70, 105 00

## VERMONT—

Orwell, Legacy of Dea. Nathaniel Bacon,  
 by E. Bottum, 200 00

## MASSACHUSETTS—

Home Missionary Society, by B. Perkins,  
 Treas., 3,000 00  
 Conway, Joseph Avery, 20 00  
 Cummington, Miss Clarissa Briggs, to  
 const. Mrs. Maria B. Field, of Uxbridge,  
 Mich., a L. M., 80 00  
 Glendale, David Draper, 50  
 Hadley, Russell Soc., Ladies' H. M. S., by  
 Betsey Cooledge, 15 00  
 South Reading, Burrage Yale, to const.  
 Mrs. M. E. Smith and Miss G. L. Heath  
 L. M., 60 00

## CONNECTICUT—

Danbury, E. T. Hoyt, 50 00  
 Easton, by Rev. C. T. Prentice, 1 00  
 Guilford, Legacy of Frederick R. Griffin,  
 by Francis Parsons, Ex'r, 1,000 00  
 Monroe Cong. Ch., by Rev. L. M. Shepard, 5 00  
 Naugatuc, Cong. Ch. and Soc., by Rev. C.  
 S. Sherman, 63 00  
 New Hartford, South Ch., by Rev. J. C.  
 Houghton, 6, in full to const. Dea. Selah  
 Woodruff, and 30 to const. Aurora P.  
 Mason L. M., 43 00  
 New Haven, West Cons., by A. Townsend,  
 Jun., Treas.  
 Birmingham, of which \$30 is from G. W.  
 Shelton, to const. Mrs. Jane Ann At-  
 wood, of Salem, N. Y., a L. M. 188 00  
 Milford, First Cong. Ch. and Soc. 181 83  
 New London, E. Chappell, to const. Miss  
 Catherine E. Rainey a L. M., 30 00  
 First Cong. Ch. and Soc., by W. C.  
 Crump, 175 15  
 Somers, a Female Friend, \$120; Cong.  
 Ch., of which \$30 is to const. Miss Sarah  
 E. Dyer, of Spragueville, R. I., a L. M.;  
 \$67 by Rev. J. Vaill, 187 00  
 Stanwich, Legacy of Benjamin Brush, by  
 Shubel Brush, Ex'r, 100 00  
 Torrington, Cong. Ch. and Soc., by Rev.  
 W. H. Moore, to const. Nelson Roberts,  
 of Burrville, a L. M., 38 00  
 Vernon, on account of legacy of Anna  
 Talcott, by A. Kellogg, Ex'r, 274 78  
 Wallingford, Ladies' Benev. Soc., by Rev.  
 E. R. Gilbert, 8 00  
 Warren, on account of legacy of Abner  
 Welch, by George Starr, 870 82  
 Waterbury, First Cong. Ch., by P. W.  
 Carter, 264 18

Westport, Cong. Ch. and Soc., by E. Swift,  
 to const. Rev. Joseph D. Strong a L. M., 50 00

## NEW YORK—

Albany, E. Walcott, 5 00  
 Amity, Presb. Ch., by Rev. Wm. Timlow, 28 37  
 Angelica, Presb. Ch., by Rev. T. Blair, 9 00  
 Auburn, I. T. Terrill, to const. Mrs. Har-  
 riet S. Burr, of Elyria, O., a L. M., 30 00  
 Baiting Hollow, by Rev. C. Young, 10 00  
 Brooklyn,  
 Bedford Cong. Ch. Mon. Con. Coll., by  
 D. O. Calkins, 8 55  
 Fulton Avenue Cong. Ch., by Wm. Gill, 10 00  
 Church of the Pilgrims, by R. P. Buck, 1887 81  
 South Presb. Ch. Mon. Con. Coll., by J.  
 M. Smith, 76 76  
 Buffalo, on account of legacy of Jabez  
 Goodell, by H. Shumway, Ex'r, 5,000 00  
 Camden, N. Y., Isaac T. Miner, to const.  
 Herbert Isaac Miner a L. M., 80 00  
 Canaan Four Corners, Cong. Ch., by Rev.  
 John Wickes, 25 00  
 Circleville, Presb. Ch., by Rev. A. O.  
 Pelonbet, 25 00  
 Dansville, Mrs. Hannah Cook, 5 00  
 Fredonia, Presb. Ch., by Rev. A. F.  
 Taylor, 17 45  
 Hamden, Cong. Ch., by Rev. W. Frazer, 16 50  
 Hyde Park, J. W. Wheeler, L. D., 100 00  
 Kinderhook, Friends of Home Missions,  
 by H. Blanchard, 18 00  
 Lake Ridge, Josiah Todd, 10 00  
 Marshall, First Cong. Ch., to const. Rev.  
 A. H. Corliss a L. M., 80 00  
 Mechanicsville, Presb. Ch., to const. Rev.  
 Philander Barbour a L. M., 30 00  
 Meredith, First Cong. Ch., by Rev. C.  
 Chapman, 14 00  
 Mount Hope, Cong. Ch., by Rev. A.  
 Downs, 10 00  
 New Rochelle, a Friend, 2 50  
 New Windsor, Presb. Ch., by Rev. J. I.  
 Ostrom, 3 00  
 New York City,  
 Job Dowd, to const. Mrs. Sarah A.  
 Stone, of Scriba, N. Y., a L. M., \$30;  
 M. Merrill, \$2; Mrs. Craig, \$1; Mrs.  
 T. Snow, \$1, 84 00  
 Allen St. Ch. Mon. Con. Coll., by Rev.  
 G. Thacher, \$2 70; Ladies, by Miss  
 Julia Boardman, \$4, 6 70  
 Bleeker St. Ch., Ladies, by Mrs. F. A.  
 Conklin, 131 50  
 Eastern Cong. Ch., Mon. Con. Coll., by  
 L. Chichester, 8 47  
 Fourteenth St. Presb. Ch., W. E. Dodge,  
 \$200; Ladies, \$6 65, 206 65  
 Mercer St. Ch., Mon. Con. Coll., by Roe  
 Lockwood, \$80 88; C. N. Talbot, \$100;  
 Mr. Smith, \$10; James Boorman,  
 \$100, 290 38  
 North Presb. Ch. Sab. Sch., by A. Phelps, 60 00  
 Spring St. Ch., Horace Southmayd, 50 00  
 Union Theological Seminary, Mon.  
 Con. Coll., by E. P. Larkin, 4 50  
 Norway, Rev. Seth Burt, 50  
 Sherburne, D. A. Rexford, to const. Mrs.  
 Matilda Lincoln, of Troy, a L. M., 30 00  
 Sinclearville, Cong. Ch., by Rev. N. H.  
 Barnes, 5 00  
 West Bloomfield, Orthodox Cong. Ch., by  
 Rev. S. C. Brown, 8 00

West Chester, Mrs. Gouverneur Wilkins, Whitehall, Miss Laura Bronson, 50 cts.; Mrs. J. C. Dewey, \$1 50, by Rev. U. Maynard, Yorktown, Cong. Ch., by Rev. J. H. Thomas,	25 00 2 00 6 00	MISSOURI— Brunswick, Ger. Ch., by Rev. C. H. Heck- man, Troy, Francis Parker,	5 00 18 00
NEW JERSEY—		WISCONSIN—	
Bloomfield, J. C. Baldwin, Morristown, Second Presb. Ch. Ladies, by Mrs. J. R. Woodruff,	10 00 11 00	Beaver Dam, Presb. Ch., by Rev. W. A. Niles, Cottage Grove, Presb. Ch., by Rev. J. G. Kanoua,	28 06 8 77
Newark, Mrs. Anne E. Baldwin, L. M., by her husband, Third Presb. Ch. Coll., by A. C. John- son,	30 00 42 44	Emerald Grove, Cong. Ch., by Rev. O. F. Curtis, Fairplay, Presb. Ch., Mon. Con. Coll., by Rev. R. Hassell,	5 00 2 55
Orange, Legacy of Abraham Harrison, by Selina Harrison, Ex'r, Plainfield, Second Presb. Ch., by A. An- derson,	20 00 22 81	Granville, Presb. Ch., by Rev. Ira Manley, Princeton, Cong. Ch., by Rev. E. G. Brad- ford, Racine, First Cong. Ch., by S. B. Peck, Salem and Wilmot, Cong. Chs., by Rev. S. H. Thompson, Willow Springs, Cong. Ch., by Rev. S. A. McEwen, Wyoming, Rev. A. D. Laughlin,	6 88 4 87 13 00 3 00 2 45 2 50
PENNSYLVANIA—		IOWA—	
Philadelphia, J. S., by Rev. R. Adair, Rev. A. Barnes' Ch. Ladies, by G. F. Dale,	30 00 6 00	Iowa City, First Presb. Ch., by Rev. J. D. Strong, Pecoe, Rev. W. A. Keith, \$20; a Friend, \$3, Warren, Cong. Ch., by Rev. D. B. Nichols,	18 00 23 00 5 45
DISTRICT OF COLUMBIA—		\$15,556 41	
Washington City, Rev. Photius Flak, U. S. N., L. M.,	30 00	JASPER CORNING, Treasurer.	
OHIO—		Donations of Clothing, &c.	
Ashley, Presb. Ch., \$5; Rev. H. Shedd, \$2, Cambria, Welsh Ch., by Rev. J. Davies, Franklin Furnace, by Rev. L. Kelsey, Greensville and Hillsgrove, Presb. Chs., by Rev. F. Putnam, Geneva, by Rev. Warren Nichols, Mansfield, Ger. Ch., by Rev. F. W. Weis- kottan, Perrysburgh, Pr. Ch., by Rev. J. H. New- ton, Piqua, Second Presb. Ch., by Rev. N. C. Coffin, Ridgeville, Rev. W. B. Stow, Warren, First Presb. Ch., to const. Walter King and John Lamb L. M., by E. Spear, West Unity, Two Friends, by G. H. Nit- chie,	7 00 20 00 20 25 24 00 12 52 4 15 3 00 10 00 10 00 71 69 5 00	New London, Ct., First Cong. Ch. and Soc., Ladies, by Nancy Learned, a box, New York, Fourteenth St. Ch., Ladies, a box; a Friend, a bundle of clothing. Philadelphia, Rev. A. Barnes' Ch., Ladies, four boxes. Wallingford, Ct., Ladies' Benev. Soc., by Rev. E. R. Gilbert, a barrel,	
INDIANA—		165 00 34 57	
Bristol, Presb. Ch., by Rev. R. Sanders, Clinton, Rev. John Gerritt, Evansville, Old Presb. Ch., by C. Baker, Laurel, Presb. Ch., by Rev. T. Spencer, New Corydon, by Rev. James Boggs, Perrysville, by Rev. W. L. Buffett, Terstegan, Ger. Ch., by Rev. L. Austman, Warsaw, Presb. Ch., by Rev. J. E. Conrad,	12 25 7 25 39 10 5 00 2 00 7 75 5 00 17 50	The acknowledgment from Hampshire Co. H. M. S., in the April number, page 288, should be from the Hampden Co. H. M. S., of which \$30 is from the First Cong. Ch., Palmer, to const. Rev. Sylvester Hine a L. M.	
ILLINOIS—		Receipts of the Western Reserve Agency, Hudson, O., from Jan. 1 to April 1, 1853. Rev. MYRON TRACY, Secretary.	
Barry, Cong. Ch., by Rev. C. S. Cady, Chandlerville, Cong. Ch., by Rev. T. Lip- pincott, Farmington, Cong. Ch., by Josiah Deyo, Indian Creek, Presb. Ch., by Rev. Ira Smith, Joliet, Cong. Ch., by Rev. L. H. Loss, Northampton, Cong. Ch., by Rev. S. Orsday, Washington, Presb. Ch., by Rev. A. John- ston, Wethersfield, Cong. Ch., by Rev. D. Gore,	21 00 11 00 25 00 5 00 12 50 21 00 6 10 7 00	Ashtabula, Mrs. H. E. Parsons, \$10; C. R. and J. W., each, 50 cts.; Mon. Con. Coll., \$7, Atwater, in part of Legacy of Dea. J. Bald- win, Berlin, Cong. Ch., Birmingham, J. Swift, jun., in part, to const. Mrs. Eliza Swift a L. M., \$10; Mrs. Try- phena Leonard, in part, to const. Mrs. Maretta Leonard a L. M., \$10; others, \$10, Bloomfield, Cong. Ch., Brighton, Brooklyn, by Rev. C. Durfee, Burton, D. W., 75 cts.; Coll., \$15 08, Chagrin Falls, H. White and Family, \$14; Coll., in part, \$4 50, Cleveland, Second Pr. Ch., a Friend, Farmington, Geneva, Mrs. O. Knapp, \$5; Coll., \$9 42, Hinckley, Cong. Ch., Huntington, Spencer Clark, Hudson, W. R. College Ch. and Cong., avails of donations in property, Jefferson, Mrs. S. Parsons, \$10; Mrs. Wade, \$5; J. F. and H. P. Wade, each, 50 cts., Klussman, Mesopotamia, an Aged Widow, \$1 25; Cong. Ch., Coll., \$14 50, Middlefield,	
MICHIGAN—		18 00 101 40 7 00 80 00 10 00 10 00 5 00 15 83 18 50 8 00 12 20 14 42 8 11 10 00 132 40 16 00 61 76 15 75 8 00	
Atlas, Presb. Ch., by Rev. G. Winter, Boston and Bowden, Cong. Chs., by Rev. S. Hemenway, Eagle, Cong. Chs., and vicinity, by Rev. W. P. Esler, Kensington, Presb. Ch., by Rev. S. Cary, Otisco and Greenville, Cong. Chs., by Rev. S. N. Manning, Smithfield, Cong. Ch., by Rev. N. Tucker, to const. Mrs. Marilla Tucker a L. M., Stockbridge, by Rev. B. Marvin,	3 00 2 01 18 04 21 00 7 50 80 00 4 50		

Monroeville,	25 00
Nelson, D. Everest, in part of \$200, from avails of house in Garrettsville (\$88 20 previously received),	31 80
Newburg,	28 50
Newbury, Miss E. Punderson, 50 cts.; Coll., \$5,	5 50
Newton Falls,	10 95
Northampton,	2 10
Norwalk, First Presb. Ch., of which \$60 is to const. Rev. Alfred Newton and Rev. Asa Kenmore L. M.,	87 70
Painesville, Hon. A. Hitchcock, to const. Mrs. Sarah M. Hitchcock a L. M., \$80; Coll., \$88 25,	63 28
Palmyra, Welsh Cong. Ch.,	7 00
Rochester, First Cong. Ch.,	17 85
Unionville, Dea. P. Mixer, \$1; Dea. C. Cun- ningham, \$2,	3 00
Vermillion,	16 00
Wellington, Bal. of Coll.,	4 38
Windham, Ladies' Sew. Circle, \$11; Mrs. Humphrey, cash, \$3 80, and a string of gold beads; Miss S. Treat, \$1,	15 80
HOME MISSIONARY,	6 00
	<hr/> \$816 78

Rev. CALVIN CLARK acknowledges the receipt  
of the following sums in Michigan:

Clinton, Cong. Ch., in full, to const. Mrs. Rev. G. L. Foster a L. M.,	10 00
Lansing, Presb. Ch.,	2 00
Marshall, Presb. Ch.,	5 50
Paw Paw, Presb. Ch.,	12 05
Tecumseh, Presb. Ch.,	2 85
	<hr/> \$32 40

Receipts of the New Hampshire Missionary Soci-  
ety from November 25, 1852, to March 30, 1853.  
Rev. B. P. STONE, Secretary.

Andover West, Rev. N. Howard,	\$3 00
Acworth, Cong. Ch. and Soc., \$30; Mrs. H. Ware, \$5 55,	35 58
Auburn, Cong. Ch. and Soc.,	15 00
Boscawen West, Cong. Ch. and Soc.,	28 57
Bristol, Cong. Ch. and Soc.,	26 64
Brookline, Cong. Ch. and Soc.,	26 88
Campton, Cong. Ch. and Soc.,	10 88
Canterbury, Cong. Ch. and Soc.,	20 74
Concord, West Cong. Ch. and Soc., \$15 27; Mrs. S. Knowlton, \$9 50,	24 77
South, Cong. Ch. and Soc.,	46 00
Croyden, Cong. Ch. and Soc.,	12 86
Dublin, Legacy of Mrs. E. Richardson,	30 00
Dunbarton, Cong. Ch. and Soc.,	10 50
Francetown, Mrs. Lucy Hopkins,	2 00
Franklin, Cong. Ch. and Soc.,	14 12
Gilman Iron Works, Cong. Ch. and Soc.,	10 15
Hanover, Dartmouth College, Cong. Ch. and Soc.,	27 56
Harrisville, Ladies' Benev. Circle,	10 00
Haverhill, Cong. Ch. and Soc.,	71 00
Hebron, a Friend,	2 00
Henniker, Cong. Ch. and Soc.,	21 50
Hill, Cong. Ch. and Soc., \$2 30; Mrs. Mary Shaw, \$15,	17 30
Hillsboro' Center, Cong. Ch. and Soc.,	1 04
Keene, Ladies' Heshbon Soc., \$57; Wm. Torrence, \$10,	67 00
Meredithville, avails of Legacy of Sarah Jewell,	7 20
Meriden, Cong. Ch. and Soc.,	54 50
Merrimack, a Friend,	2 00
New Castle, Cong. Ch. and Soc.,	10 00
Pittsfield, Cong. Ch. and Soc., \$35 41; R. L. French, \$5,	40 41
Plymouth, Cong. Ch. and Soc.,	38 10
Rindge, Cong. Ch. and Soc., \$18 37; Mr. Riggs, \$1,	19 37
Rye, a Friend,	5 00
Salisbury, Cong. Ch. and Soc.,	15 27
Sanbornton Bridge, Cong. Ch. and Soc.,	19 00
Temple, Cong. Ch. and Soc.,	20 00
Troy, Cong. Ch. and Soc.,	84 00
Warner, Cong. Ch. and Soc.,	22 56

West Lebanon, Cong. Ch. and Soc.,	29 00
Westmoreland, Mrs. Lucinda Snow,	5 00
Wilmot, Cong. Ch. and Soc.,	9 00
Interest on Permanent Fund,	57 08

*Female Cent Societies.*

Ackworth,	3 00
Canterbury,	7 74
Concord, South,	41 46
Gilman Iron Works,	13 77
Gilsum,	6 76
Hopkinton,	18 02
New Market,	5 50
	<hr/> \$1,018 38

*The Massachusetts Home Missionary Society ac-  
knowledges the receipt of the following sums in  
the month of March, 1853. BENJAMIN PERKINS,  
Treasurer.*

Amherst, West Parish,	\$187 54
Berkshire and Columbia Home Miss. Soc.,	
L. Church, Treasurer,	75 00
BillERICA, Rev. Mr. Stearns' Soc., Mon. Con. Coll.,	20 00
Boston, viz.:	
Central Ch., Miss Mullikin's Sab. Sch. Class,	2 00
Old South Ch. and Soc.,	559 55
Phillips' Ch. and Soc., to const. Rev. For- rest Jeffers, William Park, Jun., Fran- cis E. Park, Miss Lydia W. Thayer, Miss Ann E. Dearborn, and Miss Susan W. Smith Life Members,	800 75
Mount Vernon, Ch. and Soc.,	707 75
Braintree, Rev. Dr. Storr's Soc., Quar. Coll.,	17 00
Brookfield Assoc., S. M. Lane, Treas.:	
Southbridge,	129 76
Ware, First Parish,	50 75
Dudley, Rev. Dr. Bates' Soc.,	180 51
East Bridgewater, bal. of Coll.,	62 75
East Hampton, Samuel Williston,	7 75
East Medway, bal. of Coll.,	150 00
Fair Haven, First Ch. and Soc.,	2 00
Franklin Co. H. M. S., S. S. Eastman, Treas.:	72 47
Ashfield, Ladies' Association,	22 07
Barnardston, Orthodox Soc.,	24 53
Charlemont, First Cong. Soc.,	12 00
Montagu Gent. and Ladies' Assoc. to const. William Nims a L. M.,	55 81
Northfield, Trin. Soc.,	5 41
West Charlemont, First Cong. Soc., Ladies' Benev. Soc.,	8 40
West Hawley, N. Vincent,	1 00
	<hr/> 129 22
Deduct printing Report,	20 00
109 22	
Hampden Co. H. M. S., H. Reeve, Jun., Treas., of which \$60 is from the Cong. Ch. and Soc. in Palmer, to const. Dea. Calvin Nut- ting and William Brainerd L. M.; and \$160 is from Charles Merriam, of Spring- field, for support of a Missionary at the West,	758 00
Kingston, Second Cong. Soc.,	10 00
Northfield, North, Cong. Soc.,	10 00
Natick, Benev. Soc., to const. Rev. Elias Nason a L. M.,	30 00
Orange, North, Cong. Soc., Mon. Con. Coll.,	24 00
Oxford, Rev. Mr. Bardwell's Soc.,	105 00
Paxton, Cong. Ch. and Soc.,	19 08
Phillipston, Rev. Mr. Perkins' Soc.,	12 00
Rochester, Rev. Isaac Briggs,	30 00
Roxbury, a Friend,	10 00
Sunderland, Young Men's Agricultural Benev. Soc., to const. Wallis R. Warner a L. M.,	30 00
Ware Village, Cong. Soc., Gent., \$261; Ladies, \$124 71, to const. Hon. Orrin Sage a L. D.,	885 71
West Roxbury, Spring St. Ch. and Soc., to const. Henry P. Eveleth, Mrs. Rachel Richards, and Mrs. Esther Gould L. M.,	111 08
Worcester, Salem St. Ch. and Soc.,	51 00
Georgia, a Friend,	17 00
	<hr/> \$4,057 16

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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**VOL. XXVI.**

**JULY, 1853.**

**No. 3.**

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## The Home Missionary Argument.

THE great field which God has given this Society to cultivate, in common with other christian agencies, is one whose aspects present the strongest inducements to diligence. Every consideration which ever has existed, or which can be imagined, to stimulate our endeavors, now assumes greater force than ever before. Enlarging territory, augmenting numbers, foreign elements mingling in our political and religious affairs—all demand of us greater sacrifices for the promotion of gospel institutions throughout our expanding boundaries. At the same time, we have increasing encouragements also. Every sincere and well considered effort is attended with success. The favor of the Lord, in connection with christian endeavor, far outruns the measure of the endeavor itself; the blessing transcends the proportion of the means. Behold, how small the amount that has been even attempted yet for the salvation of this nation, and how great the result! What hath God wrought! In view, then, of our responsibilities and our encouragements, we are shut up, in the providence of God, to such holy and hearty exertions for Missions to the American people, as have never yet been put forth. Such was the feeling and such the aim of the following address to the Society, at its late anniversary; and which we publish for the benefit of those of its members who could not be present to be stirred, in person, by its appeals.

**Address of Rev. E. L. Cleaveland, D. D., of New Haven, Ct.**

The argument for Home Missions has lost nothing by familiarity. Repetition has not worn it out; it has only worn it bright, the more effectually to flash conviction on the mind. It has been gathering, if not new elements, at least new volume and power. The subject expands under our gaze; it grows upon our thought; each succeeding year lifts it to a loftier position, and invests it with grandeur and more commanding claims. Like some vast mountain, rising from the bed of the sea, it is heaving itself up into the view of the nations—every day its horizon enlarges—



every hour it attracts a wider and deeper interest. We need not to be plied with a continual succession of novelties, to produce conviction and excite interest in reference to this great cause; the argument lies in facts already known. It is enough to stand on the margin of that vast territory we are to cultivate, and let the soul fill with the conception of its grandeur—its untraveled immensity—its interminable forests, whose sleeping echoes are yet to be awaked by the woodman's axe; its lakes, into which, I had almost said, Great Britain might be planted, and be an island still; its rivers, for which all Europe could not furnish an area without as many turns and doublings in their course, as the Israelites described in the wilderness; its population of more than eleven millions, destined at no very distant period to become more than two hundred millions; its destitutions and desolations; its thousands growing up without the means of common education; its tens of thousands who are forming characters without the influence of sanctuary, Sabbath, or Bible; and its hundreds of thousands whose minds superstition hath blinded, "lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." O, sir, if we have the spirit of Him, who, "when he saw the multitudes, was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd," we should need no other argument than to look at this vast field as it spreads out before us. Any multitude of immortal beings is an impressive spectacle; but a multitude wandering from the fold of God, seeking rest and finding none, yet straying still farther from the source of life, is a sight to touch the tenderest chords of christian commiseration.

But, Sir, these multitudes are our countrymen; and we are bound by the first principles of Christianity to provide for our own. They are one with us in government; most of them in language; all of them in interest. Their glory is our glory, their shame is our shame; and their fall will be our fall. Our destinies are inseparable. And if the world has any hopes built upon the continued existence and prosperity of this republic; if the course of civil and religious liberty is to advance over the earth with the success of our great experiment; if in its march to universal dominion, Christianity is to receive its mightiest impulse in this land of free institutions; if our triumph is to be a triumph for all nations and for all ages, then does it become us to look well into that field of Home Missions, which God has committed to our care. There the momentous question is to be decided. The elements are gathering, the forces are mustering along those water-courses and over those broad prairies, which are to determine the future legislation, the general course, and final destiny of the whole country. We all know this. We have long foreseen that the controlling influences which are to mold, not only American government, but American literature, manners, morals and religion, are in due time to be found west of the Alleghanies. But have we considered how rapidly we are approaching that important period? Do we realize how near we stand to that critical moment of our history? In population we are now but about three millions ahead of our young competitor. Between 1840 and 1850, the increase of the Atlantic States was in the ratio of nineteen per cent., while that of the Western States was in the ratio of fifty seven per cent. In Congress, the Eastern States have but thirty five more representatives than the Western. And if we reckon with the West, as we ought of right to do, those parts of Pennsylvania and Virginia, which pour their rivers into the Western Valley and are identified with its interests, then we have a majority of only nine representatives in Congress. And if we add the four delegates from the four territories, who, though without a vote, constitute a part of the Western representation, then the Eastern majority is reduced to five. Ah, how soon, how very soon, will this small majority disappear forever before the swelling tide of Western increase! We have long been talking of this event; we have fully expected it; yet who is not taken by surprise? While we have been looking at some distant point in the future, it is already upon us. The long predicted moment is come; the balance of power is beginning to poise on the mountains; millions of eyes are watching as it wavers and trembles towards the momentous decision, as if conscious that some great hour in the world's history is about to strike: a few more nights and mornings, a few more rains, a few more suns, nursing that gigantic growth, and the scale will turn and the scepter depart from our hands forever.

But, Mr. President, are we prepared for this great event? Is the West ready to take the helm and steer the ship of state safely on her course? I fear not. I fear her hand is too unsteady, her heart too little disciplined, and her eye too little practised in such navigation, to assume the responsibility. Much,

I know, has been done for the West, but much more remains to be done before we can surrender ourselves to this new influence without serious misgivings. In view of the precious fruits which have crowned our labors hitherto, we have reason to thank God and take courage for the more vigorous prosecution of our work. And yet it is not to be denied that some of the difficulties with which we have to contend, are assuming new and more formidable aspects. The principal sources of danger are skepticism and superstition; and both of these at the present moment are undergoing fearful augmentation. Infidelity is receiving powerful reinforcements from Germany. A class of men are now coming over from that land in great numbers, generally as intelligent as our own people; many of them accomplished scholars from the German universities; as a body, competent for agriculture or any handicraft; enterprising, industrious, and often wealthy; taking a deep interest and exerting a weighty influence in our popular elections; yet with religious and political principles of the most radical and desperate character. Infidelity has never had such auxiliaries in this country before; it never wielded so powerful an influence. It is an influence which arms itself with the forces of cultivated minds, with the powers of science, and the fascinations of literature and art. It is an influence we have to meet, and to counteract which we need the whole armor of God.

But while this new danger threatens us from one quarter, Popery, from another quarter, is moving against us with unwonted activity. At no time, within the memory of the present generation, has the church of Rome exhibited so much energy and boldness in behalf of her peculiar objects. She has re-asserted before the world the right to persecute unto the death for opinion's sake; and now she is exercising that pretended right, by stretching forth her hands to vex the Saints; her prisons are filling with victims, and her instruments of vengeance are doing their dreadful work. For the first time since the French revolution, the policy of the great Continental States of Europe has come into coincidence with the ambitious designs of Rome. Revolutionary France, in her relapse to absolutism, has made her peace with the despotic powers to which she has so long been a terror, and become once more, as of old, the right arm of the Papacy. And full proof is she making of her title to this distinction. She has strangled the infant Republic of Rome in its cradle, and by *her* bayonets are the spiritual usurpations of Popery enforced upon that unfortunate people. She has recently driven the Protestant Missionaries of England from the Society Islands, and seized with violent hand on the precious fruits of those long years of patient, prayerful, self-denying toil. And now, in less than a twelvemonth since that outrage was perpetrated, even while I speak, her ships of war are ploughing their way to the Sandwich Islands, bearing in their "thunder-freighted keels" the same dread argument, to enforce the same infamous demands which have humbled the Tahitian group. Yes, Sir, the Sandwich Islands, raised in less than thirty five years, by God's blessing on our own missions, from the lowest savagism to the dignity of a civilized, enlightened and christian nation; the most illustrious and triumphant example of successful missionary labor in modern times; for which so much treasure and toil have been expended, so many prayers have been offered, so many tears shed, and so many lives given; the Sandwich Islands, so dear to the heart of every American Christian, and of Christians the world over, are to be bullied, under the muzzles of French cannon, into suicidal concessions, and if no intervention, armed or unarmed, appears for their deliverance, are to be seized in the name of Napoleon the Third, and of Pius the Ninth! Oh, can this ever be? Will our government suffer it? Will the God of missions permit it? Who knows but our new President has "come to the kingdom for such a time as this?" May God strengthen his heart and nerve his arm to protect that feeble nation with the shield of this mighty Republic!

Compare, now, these movements of the Papal powers abroad, with the proceedings of Romanists in our own country, and we shall perceive a correspondence, clearly indicating an identity of origin and purpose. This concerted, simultaneous, and truly formidable effort to overthrow the existing system of common schools, and to erect themselves into a state establishment, supported by public taxes, ostensibly for secular, but really for religious education, is conceived in the same spirit and with the same design as the more high handed transactions of the old world. It is the first combined attack they have ventured to make on our republican institutions. And though they have been signally repulsed, yet who, that knows the tenacity, and patience, and self-denial with which they pursue any great object, believes the danger is over? They will watch their opportunity; they will bide their time; and when circumstances seem to favor, they will return to the

charge. They will avail themselves of our political divisions; and the party that would have their votes, may soon find that they can be had at no less a price than the surrender of our free schools. And who can say, looking at the past, who dare say, that no party in this country will consent to pay that price? Here is the source of their strength, and of our danger.

Mr. President, with these startling facts pressing upon our notice, it is evident that Rome is gathering up her mighty energies and preparing herself for some great move in that stupendous game she is playing for empire. What that move is to be, is among the things yet future. I do not say that the final struggle, the last decisive battle foretold in prophecy, is at hand. I will not call it "the time of the end;" and yet it may be the "beginning of the end." It is obvious that we are coming into closer quarters with the enemy; we are encountering a more incessant activity, a more effective discipline and concentration of forces; the contest thickens; and we are to expect harder work than we have had in time past.

If this be so, I submit whether we do not need a reinforcement of men, of means, and of the spirit of Christ; whether we ought not to throw into this cause a holier enthusiasm, and prosecute it with greater singleness of purpose. I have spoken of increasing difficulties and dangers, not to discourage, but to stimulate. There is nothing in all this to appall the heart that leans upon Omnipotence. Christian faith mans itself in view of difficulties; it gathers courage in the face of dangers. But the dangers must be *seen*, the difficulties must be *felt*, or nothing will be done to meet the emergency. To encourage men forward by the promise of a peaceful work, when they are certain to meet the iron hail of a deadly opposition, is to put the whole cause in jeopardy. Let us look calmly at the worst aspects of the case; and we shall learn, in the first place, our weakness—the indispensable step towards victory; and we shall learn, in the next place, where our strength lies. Caleb and Joshua saw the giants, as well as the ten spies who brought an evil report. But they also saw what the ten did not see, the God of the giants! And that is what made the difference between them and their brethren. That was why the one trembled and fled, while the other stood calm and firm; saying, "Fear them not, we be well able to go up against this people, for the Lord is with us." And, Sir, what is this uncircumcised Philistine that *he* should defy the armies of the living God? What is there in the terror of his voice, in the height of his stature, in the swell of his muscles, or in the force of his weapons, to intimidate men who are in league with Omnipotence? The word of faith, in the mouth of some youthful David, may easily bring his pride and power to the ground. Oh, Sir, we have no want of resources; they are ample, if we will only use them. And can we fail to draw upon those resources in such a day as this? With the dread note of warlike preparation from the hostile camp ringing in our ears; with the portents of some great decisive battle thickening upon our sky; with such a country to save; with the destinies of the world at issue; shall we not strengthen ourselves in God, and gird ourselves for a more earnest and vigorous prosecution of the war? Let the sacramental host move at once, and move together, and move in the name and strength of the Lord, and they will move to a certain and glorious victory.

Mr. President, we are urged to such efforts by most animating encouragements. We feel that we are working in coincidence with the divine plan, as indicated in many an illustrious chapter of our history. Why, Sir, did God preserve this whole country more than a century after its discovery, for the English race, turning the foot of the Spaniard to the sunny regions of the tropics? Why did he induce Columbus, just before making land, to veer a few points southward, so that, instead of striking the coast of Florida, as he would have done, had he adhered to his original purpose of sailing due West, he struck the West India Islands? Why did God keep this great country from the English, until they had renounced the supremacy of the Roman Pontiff? And why did he keep it from the Protestants until they had purified the reformed faith from its still remaining Romish tendencies? Why did he wait until he had sifted three Protestant kingdoms for the precious seed wherewith to plant this western world? Why did he hold in check for two centuries the emigration of Papists and Infidels to this country, until the goodly vine, transplanted, had taken root and grown strong, and filled the land with her boughs and her fruit? Why did he blast every attempt of the Spaniards to colonize the Valley of the Mississippi? Why, when La Salle, upwards of one hundred and seventy years ago, had taken possession of the whole country, from the mouth of the Illinois to the gulf of Mexico, politically in the name of Louis the Great, and spiritually in the name of the Church of Rome; and when, a few years after, the French



attempted to realize the design of La Salle, by erecting a chain of forts through Peoria and Vincennes, towards the Southwest, building chapels and celebrating mass in the same—why did God drive them from every one of those posts and defeat their well-laid scheme? Why did he compel Napoleon the First to relinquish his cherished design of founding a French empire west of the Mississippi, by so embarrassing his affairs at home, that he was obliged to sell the whole territory to us for purposes of revenue? In fine, why were the immense treasures of California hidden from all the world, even from the keen-scented Spaniard, until she was annexed to this Republic? And tell me, if any one can, why was it that the title deed of transference had no sooner passed into our hands, than she gave up her mighty secret, and unlocked her golden gates? Is it possible not to see the hand of God in all this? Who can believe that a country, over which divine Providence has thus kept watch and ward for three and a half centuries, is to be given up after all to the superstitions of Rome? No, Sir, from these remarkable interpositions we gather the joyful assurance that God has reserved this broad land as an appropriate theatre for such a development of Christianity as the world has never seen. We believe that he has given the whole of it to his Son, that here he may achieve the most signal triumphs of his Gospel; that he is to gather together, in one, all peoples and languages, fuse them into common brotherhood, raise them to a more exalted manhood, and stamp upon them his own divine image. Hence, this exodus of the nations. When was there ever a simultaneous movement from all parts of the earth, tending to, and terminating in, one and the same land, but God was about to make some new and magnificent display of his providence or his grace? So, we doubt not, it is to be in the present instance. We believe that this endless stream of immigration will not inure to the advantage of Satan, but to the unprecedented enlargement and glorification of the kingdom of Christ. But we also believe that this is to be accomplished through the instrumentality of his people. And the surest indication that the end is to fail, will be the failure of the appropriate means. Here, then, is the great work of Home Missions. We are to supply this whole territory with the preached Gospel; to meet these swelling millions, as they pour into that theatre of our country's future greatness, with the influences of a pure Christianity; upon that young and forming character, to stamp the image of Christ so that no after changes shall be able to efface it; to give a direction to those gathering and growing energies, so that no subsequent revolution shall ever entirely divert them from the support of good government and sound religion; to save the West for the sake of the nation; and the nation for the sake of the world; to win for our Lord a field on which he may reap his richest harvests; a field where his Spirit may breathe on three hundred millions of hearts, bound together by one government and one language; a field from whose countless churches shall ascend on each Sabbath morning, such an anthem of praise as never yet rose from earth to heaven; an anthem which, whether it mingles with the loud waves of the Atlantic, with the deafening roar of Niagara, with the thunder-voiced chorus of the great central valley, with the gentle breezes of the South, or is prolonged in majestic echoes on the Pacific, bears aloft the same familar tongue, the same sweet refrain, the same precious theme, the same new song—THE SONG OF MOSES AND THE LAMB!

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## Missionary Intelligence.

### OREGON.

*From Rev. H. Lyman, Portland.*

Portland is the only place where I have preached regularly, though I have preached at two other places occasionally. The number of our church is 20; nine of whom are females. The average at-

tendance on public worship is 70 or 80 the extremes, perhaps, 35 and 250.

Many among the impenitent have at times seemed seriously disposed, but I cannot with any positiveness report any conversions among us. Only one has been added to the church by profession; five have joined us by letter.

Our Sabbath school and Bible class have been quite variable in numbers.



The Bible class has ranged from four to twenty, and the Sabbath school from twenty to forty five.

### Churches Organized.

Two churches have been organized in the Territory, and in connection with our Association, during the year; one at Salem, the capital, and, as I suppose, one at Kalapooya. I was not present to assist at either organization.

Our people have been called upon to do a great deal for the suffering emigrants during the winter, to keep them, some of them, from actually *starving*.

Our chief support from the people here has been in the shape of monthly collections, the amount of which has been \$325 10. To the Bible Society and Tract Society, \$70 has been contributed.

We fear the temperance cause has been rather retrograde during the year; we are just now making a new effort in its behalf. The cause of education is advancing, and the general moral and religious influence strengthening.

### Fellow Laborers Welcomed.

On the 3d of March, we were permitted joyfully to welcome the dear brethren, with their wives, sent by you to be co-workers with us here. They arrived in good spirits and in health, after a short and very prosperous voyage. We welcomed them to our house and to their work with *joy*, and hope much from their assistance and counsel.

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## IOWA.

### Spiritual Encouragement.

I am encouraged to hope that my labor has not been entirely in vain. One lady, the wife of one of our physicians, has recently indulged the hope that she is born again, and has united with our church. Some others are evidently inquiring the way of salvation. Some members of the church seem to be much revived, and are looking earnestly to God for help. We hope he will be gracious and show mercy. There are many around us whose salvation we long for. Our Sabbath congregations are generally full, and more than common interest has of late been manifested in the truth.

### Danger of Relying on Excitement.

We are tried no little by the boastful measures of some of our neighbors. Everything with them is done up on the whirlwind principle. They seem to take it for granted, that there is nothing doing unless there is a great noise.

We find it somewhat difficult to keep on the "even tenor of our way," in the midst of so much hurrah and excitement. The world, too, get the idea that there is nothing going on in Zion worth going to see, unless there is a "big meeting," or something else extra. But while we do not doubt the propriety of extra measures, when occasion calls for them, we are inclined to think that, unless they are used with great caution, they do great injury. Our churches, here, are under a strong temptation to underrate the ordinary means of grace, and fall in with the notions and practices of their neighbors. We are endeavoring, however, to increase their attachment to the ordinary means, and cultivate habits of stability, and to convince them that, when there is *real* progress in piety, in the heart and in the church, and the world, it is not so much because of outward excitement and noisy demonstration, but through the silent and irresistible influences of God's Spirit; and that they will be strong, harmonious, influential and permanent, in proportion as they value and sustain the regular Sabbath ordinances, and the weekly meetings for prayer. I am happy to say that a majority of this church cordially unite with me in this sentiment.

I think there is an increasing attachment to Sabbath privileges, and a growing reliance upon them as, under God, the grand means for promoting true religion.

Our Sabbath school has been kept up thus far with a good degree of interest. Temperance meetings were held once a month through the winter, and the majority of the community strongly sympathize with the design and spirit of the Maine law.

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### Various Impediments.

There are a great many here for the purpose of acquiring property, and who seem to reverse the order as laid down by the Saviour of men, and seek first the world and wealth, as though the kingdom of heaven were of less importance. It is almost impossible to get the leading minds of the place out to hear a sermon. Very many seem firmly and

stubbornly set against the religion of Christ. Their way is as darkness; yet on they go, and will not come to the light.

Such preachers as we have! You have often had portraits of western preachers; so I will not enter this department largely, only by way of a few facts.

A clergyman of — denomination, a man who labors very hard, has but little education, using the king's English very hardly, called on me one day, desiring to borrow some of my manuscript sermons. It was an urgent case, he was about to make a tour out in the country to preach; had no sermons and no time to make any. Now, I had many a time loaned my horse and traveling equipage, and remembered, too, the scripture, "from him that would borrow of thee, turn thou not away." A hard case, thought I. But after a short conversation with him, and having him look at some of my books, he was pleased to take, in lieu of the manuscript, a volume of "The Scripture Manual." So, I was relieved, and perhaps he was benefited.

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*From Rev. B. A. Spaulding, Ottumwa,  
Wapello Co.*

#### Results of a Protracted Meeting.

The last quarter of my labors has been the most laborious, the most interesting, and the most successful quarter of labor which I have spent in Iowa. Rev. C. H. Gates, of Fairfield, spent a week with us, and Rev. J. V. A. Woods, of Oskaloosa, something more than a week, preaching from day to day. Meetings have been generally well attended, solemn, and interesting. A female prayer meeting has been sustained *daily*, for about five weeks. A prayer meeting of young ladies is appointed for to-day, to be sustained solely by those who have been hopefully converted since the commencement of our meeting. Yesterday, eight young persons were added to the Congregational church in this place, but one of whom had experienced a change of heart previous to the commencement of our meeting. Other cases of interest still remain. Many countenances were seen yesterday expressing the deepest earnestness and solemnity, as they saw their companions and friends pay their vows unto the Lord, in the presence of all his people, in the courts of the Lord's house. We hope that these are the beginning of better days; that this is not

an era to *pass away*; but only the dawning of a more glorious period in the history of Christ's kingdom in this region of country.

Since the fall and early part of the winter, the church has felt more deeply the necessity of prayer for the outpouring of God's Spirit, and the revival of his work among us. Several meetings for prayer and conference were held in special reference to this end. Our faith, our courage and our diligence, surely ought to be much increased; for we have already received more than double for all that we have done or believed. We can say, "Surely the Lord was in this place and we knew it not."

Meanwhile the hand of chastisement has not been withheld. About four weeks since, death entered our dwelling for the third time, and bereaved us of our only remaining child. A single day passed, and we were called again to follow to the grave a niece, a sweet little girl, who had said to her father while in health, "Pa, why don't you kneel down and pray, as Mamma does?" Sickness, suffering and disappointment have visited other members of the church, and deserve no mention as being *peculiar* to God's people, but only as in *their case* having *peculiar alleviations* and *even blessings* connected with them.

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## MISSOURI.

*From Rev. G. W. Harlan, Carrollton,  
Carroll Co.*

#### Temperance.

My appointments for preaching are now permanent; the third Sabbath in the month I preach in Carrollton, and the others at school houses in the country. The houses in which our meetings are held are so unfinished and open, that they cannot be made comfortable during the cold weather of winter, consequently the meetings are not so fully attended at that season of the year as they are in the summer.

The prayer meeting is sustained with interest, and, I trust, great spiritual blessings will yet descend upon us through this means of grace.

The people of Carrollton and vicinity received a fresh impulse on the subject of temperance from a few lectures that were delivered in our town, by a popular temperance lecturer in this region.

Several additions were made to the Order of the Temple of Honor. The Sons of Temperance, after a dissolution of two years, were re-organized, and now number eighteen, two of whom were habitual drinkers. The ladies of the town held a meeting and declared their determination not to patronize those merchants in the place who deal in liquor; and this is true of four out of the seven merchants in town. The friends of temperance are greatly encouraged; the orders are receiving new members nearly every week. The ladies are firm and declare that they will stand by their resolutions.

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#### From whence shall Assistance come.

My congregation here have to do without preaching six weeks, that I may assist two brothers with sacramental meetings. In another place where I preach one Sabbath in each month, they have to wait two months. At another place, where I preach monthly, they are waiting two months, and then they must wait two months again, that I may preach to others. At other places where I cannot have monthly appointments, they must wait much longer from the time they hear a Presbyterian minister until they hear him again.

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### WISCONSIN.

#### Temptations and Trials of Pioneers.

The difficulties of planting a church in an entirely new region can hardly be appreciated by the dwellers in an old community. It is only by slow degrees, and after a long course of years, that the physical obstacles are overcome; and during this time the moral difficulties are constantly operating against the Gospel and its friends.

Meetings have generally been attended pretty well, although a less number attended in the winter than in warm weather, owing to various causes, such as distance from the place of meeting, when they have no means of conveyance except ox-teams, and at other times, the cold and uncomfortable place, where the meeting is held. Strong demands are

made upon the faith and patience whilst endeavoring to build up Christ's cause amongst a population situated, as this is, upon the Indian lands. It is composed of a mixture from almost all parts of the country, with foreigners also, multitudes of whom have come here to mend bad fortunes, and a great majority very poor. They had been flattered with the hope of having the land given them; or, if not, that they would have some three years in which to pay for it. With these hopes and prospects all were quietly reposing when the land-sale was proclaimed by the President.

It took the settlers by surprise, as not one in ten was prepared for it; but they made the best shift they could. Some have lost their claims by this means, and others have had to "enter on time," which I fear will be a ruinous business in the end. The proclamation, so sudden and unexpected, created a good deal of excitement, and for a while was all the talk. Then, close upon the heels of the sale, was the settling of conflicting lines and claims, which will prove the most serious difficulty. The settlers had made surveys themselves, when they made their claims, but when the government survey came to be made, it differed materially from that of the settlers. This betters some claims whilst it materially injures others, and the time has now come for settling these conflicting lines. But the native selfishness of the heart, and the little love for the neighbor which dwells there, make it an exciting and difficult business. Many will suffer pecuniarily; but that will be the smallest part of the evil. Prejudices and bitterness will be engendered which years will not efface. Connecting these things with the shipwreck of faith and of a good conscience, which a great many have made, and it is easy to see that the tone of moral and religious feeling must be very low. Such is the fact. Were it not for the assurance the cause is the Lord's, I should despair at once of ever seeing a change wrought.

#### The Sabbath on the Frontier.

Another great and painful hindrance is the worldly-mindedness, in respect to the Sabbath, of most, of whom better things is charitably hoped for. I refer not to lapsed or apostate professors, who, as a general thing, pay little regard to the Sabbath, but to such as maintain a regular standing in their different churches. Here, I am sorry to say, Presbyterians are not excepted. Now and then honor-



able exceptions are found, which are indeed like "oases in the desert." But I have been pained, upon passing the Sabbath in professedly orthodox families, to see the head of it take up political newspapers and peruse them on the Sabbath. Or they think to edify the minister by giving him a long history of the manner in which a claim has been jumped; or of the attempts to defraud another of his rights. Whilst, with the noisy children, it is little less than a holiday. With such examples, how painful to look forward, either as it respects the cause of piety or the religious prospects of those who are thus trained! No wonder that the children of other parents are seen skating, hunting, fishing, and swimming on this holy day. And this is the case. Often do I inquire what chord can be touched in order to produce a proper vibration? What can be done in order to save such children and youth from eternal ruin, and make them good citizens whilst they remain here? Now and then it is exceedingly grateful to find a family with whom place and circumstances make no difference; whilst multitudes make the excuse for not training their children properly, "that they have no regular meetings or Sabbath schools."

#### A Scotch Family.

Some time since I met with a family living some seven or eight miles from any regular meeting, but this they do not plead as an excuse for either neglect of the Sabbath or of instructing their children on that day. As you approach, you perceive two log cabins within ten feet of each other, each containing but a single room. As you enter you perceive that they are from Scotland. The son, with a family of five or six children, occupies one, and the aged parents, now dependent upon the son, the other. Although small, yet the rooms present an appearance of neatness and good order. The children appear very respectful, and each one returns the compliment, as spoken to by the stranger. They appear intelligent and well trained, as though the fear and love of God dwelt there. The family library is small, but there is a good supply of Bibles and Testaments and the Catechism. In reply to the inquiry, "How do you spend your Sabbaths so far away from regular means of grace?" they say, "Oh! we have a Sabbath school in our own family every Sabbath, and after we get through, the old people (now some four score years old) come in, and

we have a prayer meeting." Worthy example! would that we had scores of such families at the West. What a redeeming influence they would exert!

*From Rev. D. Lamb, Springvale, Winnebago Co.*

#### Concert of Evening Prayer Meetings.

At the meeting of the Winnebago Convention, at Green Bay, last January, it was recommended that a series of evening prayer meetings should be held in all our churches, as far as practicable, beginning with the first Monday evening in February, and continuing at least ten days. Agreeably to that recommendation, we commenced at Rosendale under unfavorable circumstances, in consequence of a musical convention at Oshkosh at the same time, that took away the most hopeful class of our young people for a part of that week. This, together with the extreme cold weather, made our meetings thin, till Friday evening, when our log school house was pretty well filled, and from that time, for five weeks, every night our house was filled to its utmost capacity. Two nights, while a singing school was held in the school house, we were kindly permitted to meet in a large dining room in one of the public houses in the place, from which house the bar, with all its contents, had a few days before been cast out. So you see how much we need a meeting house.

I spent the days in visiting from house to house, and at evening opened the exercises with a short lecture, and threw the meeting open for prayer and conference, in which we endeavored to call forth all the members of the church and professors of all denominations, in the active duties of religion. There was a beautifully harmonious coöperation of all denominations, that disarmed infidelity and all opposition, and greatly promoted the work. The perfect stillness that pervaded the congregations at all times indicated the presence of God's Spirit, subduing rebel hearts and falling on the people like rain on the mown grass. The church members were greatly refreshed, many backsliders were reclaimed, and a number were hopefully converted. It has every characteristic of God's work. At our last communion, the first Sabbath in April, thirteen were added to our little church in Rosendale, ten by profession and three by letter. Two of these were



an aged man and wife, who had been brought up in old Berkshire Co., Massachusetts, strictly orthodox and exemplary in all their conduct. It was an interesting spectacle to see them come forward to the ordinances of Christ's house, baptism and the Lord's supper, and the sight produced a deep impression on the audience. God has owned the Abrahamic covenant in this work of grace. But three of the thirteen received baptism at the time of admission. The baptized and religiously educated children of the church have been hopefully converted during this revival. I ought to say that there had been an increasing seriousness and favorable indications before our meetings commenced.

#### Professors, carry your Letters.

My heart has been pained to find so many backsliding professors of religion, who had laid down all form of religion; and I would here recommend to all coming West, to take letters and bring them along with them, and present them at the first opportunity. But, even if they do not thus present them, they may serve as faithful monitors, as was true in one case among us. In a meeting, one night, of deep solemnity, a man arose and said, "It is a wonder to me that I am out of hell;" and then went on to relate, that nine years before he had taken a letter from a church East, and brought it into this country, and instead of presenting it to the church, he laid it away in the bottom of his chest. He said that every time he had seen it there it had troubled him, so much that once he had resolved to burn it; but its silent reproofs prevented his committing that outrage upon his faithful monitor. He then confessed his sins humbly before the people, and knelt down in the midst of the congregation, and in a humble prayer of penitence confessed his sins before God, and asked his forgiveness. I thought, O, that our pastors and churches at the East would see to it, that all their members that go out from them take letters along with them. This man's wife is among the converts, and joined the church with him, and presented their only child to God in baptism, and so they have vowed to train it for God.

Let every pastor who reads this, ask himself, whether any of his own people have emigrated to the new states, and are living without church connections there; and whether he has not a duty to discharge in the premises?

#### External Agency necessary for the Evangelization of the West.

A residence in Wisconsin has given me new and enlarged views of the inestimable importance of such an agency as the American Home Missionary Society. When at the East, I had frequently heard and read in reference to this hackneyed theme; but one needs to make a personal survey of this vast and needy field, in order to understand the subject. In a large majority of cases, our churches here have not the *ability*, at present, to sustain the means of grace; yet what instrumentality, other than "the glorious Gospel of the blessed God," can preserve us from the evils of Romanism, Infidelity, "Spirit-Rappings," and other forms of error and iniquity, now pouring in upon us? The ordinances of God's house, administered in their purity; the Gospel of Jesus Christ preached with affection and fidelity, will alone meet the wants of our heterogeneous and rapidly increasing population. "But how shall they hear without a preacher? And how shall they preach, except they be sent?" And how shall an evangelical ministry be sustained in this extended field, where there is so much of worldliness and error, of concealed hatred and open opposition to be encountered, unless it be through the instrumentality of such an agency as the American Home Missionary Society?

Heaven forbid that unhallowed sectarian zeal shall be allowed to derange the workings, or impair the influence of a Society which has already done so much, and is so happily adapted to accomplish very much more for the honor of God and the welfare of our race.

#### More Caution needed in admitting Church Members.

I am deeply apprehensive that many professors of religion in our day are self-deceived. If not, how can we account for the humiliating fact, that such multitudes who have sustained a reputable christian character at the East, or have even been noted for their piety, here refuse to identify themselves with the Church of Christ, and, in many instances, become the avowed enemies of the cause which they have once professed to love?

And is it not incumbent upon ministers and churches, to be far more particular than they usually are, in admitting members to their communion?

*From Rev. N. C. Chapin, Watertown.*

**Seed Buried, but not Lost.**

It has given me much satisfaction to discover, of late, results of christian and ministerial labor in months past, which were long hidden out of sight, and of which we had no suspicion at the time of their production. "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." It strengthens our faith, and encourages to new and earnest effort, to know, that christian prayer and labor, which seemed to be lost, are really productive. There have been sermons preached here, which seemed to the preacher to be very imperfect and powerless—unlikely to reach men's hearts and affect them—which, as he at the time supposed, were without good results, but which, as he afterwards learned, were employed by the Divine Spirit to startle the careless, ungodly soul, to induce a serious concern for the immortal spirit's welfare, to bring to repentance and to Christ. My want of faith in God, and the power of his truth has been sharply rebuked by disclosures such as these.

Speaking of a united effort made by this congregation in connection with the Methodist and Baptist churches, the writer adds:—

There has been a good and really great, though not very extensive, work of grace among us. The members of our church have been quickened in their spiritual life—have made, I believe, a real and permanent gain in strength of piety, and in zeal for the cause of Christ. In all, there has been a large number of hopeful conversions in the community—how many, I cannot accurately state. Of these, the larger proportion is composed of ladies. Many, who had once been professors of religion, but never known here as Christians, have been reclaimed, and have resumed their connection with the church. To our own church, there were added, on the first Sabbath in March, seven persons, and the same number were received at our communion on the first of May. Several of these had been church members before. All of them were females save one.

With thankfulness and joy we consider what God hath wrought—but our desires are urgent still, that a much larger blessing may be given.

My congregation has been larger for three or four months, than ever before. Several seats have been taken in our house of worship recently, by families which have not before belonged to us.

By the efforts of the ladies in our society, our church has been nearly fitted up, and made more comfortable and pleasant for the worshippers. We are hoping to make such arrangements, as will deliver the society soon from its present small indebtedness.

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*From Rev. H. H. Benson, Geneva.*

**Presence of the Holy Spirit.**

My field of labor, during this quarter, has presented a more cheering aspect than for some time previous. On returning from the meeting of our district convention, in February, I determined, if possible, to do more to advance the cause of Christ among us. An additional meeting for prayer was appointed; making three during the week.

Soon after, I preached at one of the school houses, about three miles from the village, on Sabbath evening. The congregation was so large and solemn, that I appointed another meeting, and soon began to preach there on week day evenings, the congregation increasing in size and interest, till the house was crowded to overflowing, leaving hardly room for me to stand, and there were several anxious for salvation. I continued preaching thus about four weeks; preaching three times on the Sabbath, and sometimes two or three times in the week, besides. Christians have been much revived, some more so than I have ever seen them before; and there have been a few hopeful conversions. Besides, others have been deeply impressed, as to their duty and the claims of God upon them. It was a solemn time, and good to be there. Almost the last evening that I preached there—the house being crowded full, so as but just to give me room to stand—after sermon, I gave opportunity for any that desired, to express their feelings, when a young man, a perfect stranger to me, and who was then present at the meeting for the first time, arose and said, with deep emotion, "I feel that I am a great sinner, and ask

the prayers of Christians," and immediately sat down, as if unable to say more. A deeply solemnity pervaded the congregation, and Christians offered fervent prayers. On conversing with him after meeting, he appeared in earnest, said he meant to give up his sins, pray and seek his soul's salvation. We can only follow him with our prayers, hoping the seed sown may bring forth fruit unto eternal life.

In the village, our congregations are frequently larger than our house will comfortably accommodate on the Sabbath, and we much feel the need of our new one, which we hope will be finished in about a month.

### *From a Missionary Report.*

#### **A Living and Dying Saint.**

Soon after my last communication, which recorded the death of two aged church members, my own family was visited, and the beloved mother of my wife was suddenly called to her heavenly home. The day previous to her death, she was as well as usual, excepting an ordinary cold; and she took her meals with the family. On the morning of her decease, she was attacked with what was probably congestion of the lungs; and instantly she could neither see nor speak, though she gave signs of intelligence, but continued to breathe with more and more difficulty, till at half past eight in the morning she expired.

Glad as we should have been to hear her feelings in the hour of departure and to receive her dying messages, we needed no stronger assurance, than her life had given us, of her preparation for heaven.

When a child of eight years, she trusted that she gave her heart to God, and she exhibited such evidence of conversion, that she was admitted to the church in her ninth year. Over sixty years was she a member of Christ's Church on earth. Few have adorned their profession by a holier life. She was born in Litchfield, Ct., but removed to Middletown, and afterwards to Hartford, where she resided till her marriage, and then removed to Springfield, Mass. She passed through a long and severe discipline of affliction, in the death of several of her children, the painful and protracted sickness of others, the sudden decease of a kind husband, when she

most needed his assistance, and the consequent, peculiar trials of the widow. During the two years and a half she has passed at the West, she has seemed like "gold seven times purified." Her uniform patience and sweetness of spirit, her deep humility and self-distrust, her fervent love of Christ, his cause and his children, her quiet, timely, affectionate efforts for the salvation of souls, her lively sympathy with me, in all my labors, trials and joys, were wonderful in a feeble woman of seventy years, and well worthy of one who had been over sixty years in the school and the service of Christ.

Blessings followed her death upon our house. Two young ladies, one an assistant, and the other a boarder, in the family, who had both been much beloved by her, and "longed for in the Lord," for whose conversion she had prayed, and in her unobtrusive, affectionate way, had labored, were both "rejoicing in hope" before the close of the month.

At length, I am happy to state, that our long talked of, long wished for meeting house is under the hands of the builders, who are to have it completed by the 1st of October. Apparently, the Great Builder smiles upon us.

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## **ILLINOIS.**

### *From Rev. Geo. J. Barrett, Warsaw.*

I stated that I was just commencing a protracted meeting. The meeting was continued three weeks; two weeks of the time I preached alone, day and night, going two miles to the church or school house; the last week I was assisted by a Baptist brother part of the time. As the result, some twenty or more, we hope, were converted to God, and fifteen have united with the church, and continue to give good evidence of a change of heart.

The past winter has been unusually severe, so much so that owing to the badness of the roads I have not been able to make appointments further from this place, as I had intended, but I design doing so this summer. There are many destitute places in this county where I have been urged to preach.

There have been revivals of religion at both of my other appointments during the winter, at which numbers professed conversion; how many I am unable to say with precision.



*From Rev. C. L. Bartlett, Barber's Corners, Will Co.*

#### Church finished and dedicated.

Since the last report, the church in this place have completed their house of worship (except the outside painting), and it was dedicated to the worship of Almighty God on the 24th of February, at which time I was installed pastor of this church by the Chicago Presbytery. The house was filled to overflowing, the exercises were solemn and interesting, and we trust some good impressions were made upon the congregation. Our house is small, but probably large enough for the society for some years to come; it is very neatly and pleasantly finished and furnished inside. The ladies furnished the house with a settee, chairs, table, and lamps, and carpeted and trimmed the pulpit. After painting the house outside and fencing it, the church will be in debt from \$100 to \$150. Since we have occupied our new house, the congregation has considerably increased. Many who now attend meeting have not heretofore met with us, nor anywhere else statedly.

We have also maintained a weekly prayer meeting in it, on Thursday afternoon, and some considerable interest seems to be taken in it by the church. There is a very serious and careful attention to the preached word, and some of the church appear to have much more of a spirit of prayer than formerly. We are about establishing a Sabbath school and Bible class, and we trust that we shall be able to have those which are efficient and interesting.

*From Rev. T. N. Hasselquist, Swedish Missionary at Galesburg, &c.*

I praise my Father in heaven, who has not only carried me, my wife, and fellow-emigrants so quickly and happily over the ocean, but also has given me, instead of what I have left in my own dear home and country, so many christian friends, and especially has put me in connection with your (in the highest sense) benevolent Society, without which it would have been impossible for me to do for my scattered countrymen what I have done.

To the three churches in Galesburg, Knoxville, and Henderson, another is now added—a little one—in Monroe, eight or ten miles from here. At present, this

consists only of eleven communicants. In Galesburg and Knoxville I preach regularly every Sunday, and in one of the other two places I have alternately one meeting every week. Besides, in Galesburg I hold one, and sometimes two meetings in the evening during the week. I have seen no general work of the Lord unto salvation, among my hearers; but they are diligent and willing hearers, and so I have confidence that the seed sown will render this heart or that as good soil.

One great hindrance to the success of the word is, the circumstance that the poor people are obliged sometimes to scatter themselves abroad in several places, to get work on the railroads, plankroads, &c. During their absence, it is impossible for them regularly to attend their churches; they often meet with company, which may be compared with the birds in Luke viii. 5.

I give humble thanks to the Home Missionary Society, which, out of christian benevolence, helps to build up the kingdom of Christ among the scattered Swedes, who are almost all very poor, but who still love the word of God.

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## INDIANA.

*From Rev. W. H. Rogers, Noblesville, Hamilton Co.*

#### Protracted Meeting.

A protracted meeting was held during the month of December last. An interest with a few Christians already existed; and two or three conversions had taken place. Thus we had the presence of the Holy Spirit, preparing our hearts for the work, before we began. Brother S., a fellow-laborer in an adjoining county, preached during most of our meeting. The meetings, though not large, were marked by solemnity, attention and *feeling*. The number of inquirers varied from fifteen to twenty; conversions, probably ten or twelve. The meetings were a great blessing to the church. The members were much revived, and, I hope, made advancement in holiness.

One remark I will add, respecting our protracted meeting. Nearly every case of awakening and conversion, had been a subject of private and personal labor, before the individual made any public manifestation of concern for their own salvation. This was also the fact in a protracted meeting before reported, held in our church last May.

*From a Missionary Report.**Pastoral Encouragements.*

At N. I have a fine little white church, surmounted by an excellent bell; and beside it, in a snug cottage, lives the sexton and his wife—both members of my church. Every Sabbath, the tones of that bell are heard far abroad, gathering devout worshippers or collecting children to the Sabbath school. In our Sabbath school we have from fifty to seventy five as interesting children as you will find in the city of New York. Along the rear of the church is a long seat filled with young ladies, to whom Mrs. — has been a faithful and devoted teacher. On their right, is a class of young men, and though they are not so regular as might be desired, yet no Sabbath passes without seeing more or less of them present. In fact, the young people all belong to our school, either as teachers or pupils; and one young man, formerly an infidel, is now a constant teacher. He told me recently, that he thought he had found peace in believing.

*Better Still.*

At my preaching service, I have good audiences and almost universally they are all attentive listeners, and seem indeed hungry for the bread of life. Every sentiment uttered finds a responsive heart; and often I see the moistened eye. All this may not be much in your estimation, but in a country like this, where religion is rare, symptoms like these are choice gems.

We have a very interesting prayer meeting at M. also, which we all feel is very profitable to us. There are some cases of seriousness among the young people.

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*From Rev. John M. Bishop, Bedford, Lawrence Co.*

Mr. B. is commissioned for a district embracing several points of destitution and interest, to which his labors are distributed in succession, and are attended with highly encouraging results.

The work in Bloomington has advanced gloriously during the quarter. We have there an excellent foundation for a church. Less than a year since we organized there with eleven members; we now number thirty five. A large majority of the additions were by examination. God worked wonderfully

for us from the 4th to the 20th of February. As the result of a meeting, which I conducted without ministerial aid, during these days, sixteen were added to us on examination, twelve males and four females, all of them adults. Baptism was administered to one half of these. Since then, the church has been in a delightful state.

In other parts of the field there have been no revivals; though everything looks encouraging.

God has done a great work in our State this past winter. And to him be the glory.

This place (Bedford) is improving as a business point very rapidly. The railroad from New Albany was completed to this point last week.

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*From Rev. George D. Miller, Monticello, White Co.*

*Prayer Answered in a Revival.*

Three quarters of the year have seemed almost fruitless of good, so far as my labors were concerned; but the events of the past two months, show that my labor has not been in vain in the Lord. The church has passed through a season of greater interest than it has witnessed since its organization, eleven years ago. To me and to the church, all seems new. Difficulties have been settled, and alienations among brethren have been healed; backsliders have been reclaimed; family altars that had for months, and some for years, been prostrated, have been erected, and newly consecrated. The church is united, and have advanced very greatly in a spirit of benevolence. The prayer meeting is a place of universal interest; a large proportion of the members within reach of the church are constant in attendance. The first interest that was manifest was in but two or three minds, about the first of the year. A day of fasting was appointed, and was observed by about one half of the members of the church. The day was unfavorable in many respects, but will long be remembered by many of the brethren and sisters who observed it. With most, if not all, who attended, it was truly a day of fasting and humiliation. We met almost every day for more than four weeks, for prayer and conference. We had preaching every evening, except a few when I was called away from home. I had no assistance in preaching except once by a Methodist brother.

The result of the blessing, so far as we have seen, has been to revive not only individual Christians, but also to reanimate, and increase a hundred fold, the moral power of the church. Twenty or more have been hopefully converted, and a large number have been and still are deeply interested. Most of the converts are the youth of our school and congregation. One of our Sunday school teachers has seen his former class all converted, and a new class, most of whom were connected with his class for the first, but a short time before our meeting, are all but one hopefully converted, and that one is manifestly deeply impressed.

## OHIO.

### Clouds Dispersing.

During the quarter just closed, there has been *much* of interest in this field. Dark clouds have been withdrawn, and formidable opposition has given way. At one place where I preach occasionally, there has been a great improvement. Formerly, there was not one family favorably disposed to Presbyterian or Congregational interests; but now they feel that it is impossible to have a respectable town without a church. During the current year, I trust a church will be gathered with ten or twelve members, and a house will be built.

There are two other places where I preach on alternate Sabbaths. The morals of the people are improving, and a few conversions have occurred, without any general sensation in the masses. It requires constant, prayerful, and patient toil to prepare the way of the Lord.

### Surrounded with Difficulties.

In nothing else do I more sensibly feel the force of our Saviour's words, "Without me ye can do nothing," than in preaching the Gospel. Especially is it so in this part of the West. Many have come into this region to get rid of gospel influence. Such take special pains to fortify their children against religious truth. Drinking whiskey, profanity and Sabbath breaking are among the most common acts. A man who owns a good farm within half mile of my house, a few weeks ago told a gentleman who wished to buy a farm, that he "would take several hundred dollars

less for his farm than it was worth, that he might get away from so much religious influence." This man's father was a member of a Presbyterian church; and he himself had once professed religion. This is a specimen of many that might be mentioned. I sometimes think there is no other field more difficult to cultivate than this. In the latter part of February we had some very refreshing influences of the Spirit. Our people were pretty generally aroused to a sense of their deficiencies. Those who had grown cold and backslidden in heart, humbled themselves, confessed their sins and returned to duty.

Our people were much benefited; our prayer meetings are better attended and more spirited.

*From Rev. H. C. McBride, Jacksonstown, Licking Co.*

### Gathered Fruit.

The past quarter has been one of extra effort, and of rich blessings. I have preached seventy six sermons during this period, besides visiting all the families in the church, and attending to those other duties connected with the ministerial office.

We held a series of meetings in our congregation, during the quarter, which covered, at two intervals, about forty days. The Lord was with us in those meetings, and led many, through his Spirit accompanying the word, to come inquiring the way to Zion—more than thirty in all—with their faces thitherward, weeping as they came. Twenty of these indulge a hope that they are born of God, and ten of them have already cast in their lot with us, and rejoice in hope of the glory of God. One of this number has fallen asleep in Jesus. He was an old man, his christian course was short, but marked with unusual tokens of the divine presence. A few moments before he died, with uplifted eyes and hands, he said, "Tell the people of the world, tell weak believers, tell all the world, that there is a divine reality in the religion of Christ. I have felt it for months past, and I now feel it while crossing the river of Death. All is well! all is well!" Thus he lived, and thus he died.

Several others, chiefly children of the church, are deeply concerned about their souls, and appear to be not far from the kingdom of God. The attendance on



public worship has been large and regular during the winter. Our house, thirty five by forty, was generally filled on Sabbath. The cause of Temperance is slowly but steadily increasing; all our members are temperance subscribers; would that it was so in all our churches.

## MICHIGAN.

*From Rev. J. Morton, Hudson, Lawrence Co.*

### Afflictions Sanctified.

My commission came to hand on the 16th inst. The long delay has made it doubly welcome. We feel very grateful to God and your Society for it.

God, in his all-wise providence, has called me to pass through scenes of deep afflictions since I entered into engagements with this people. On our way to this place, we were called to part, by death, with our youngest daughter. She died at Somerset. That Saviour to whom she had consecrated herself some two years before, was with her in the trying hour.

On the 17th of March, my dear wife, after a sickness of some five months, breathed her last. She died, as she had lived, a Christian. I feel that I have abundant reason to bless God for the sweet consolation afforded in the evidence of the preparation of these members of my family for death, and for the supporting grace that he has conferred upon us that still remain. My prayer is, that I may be more entirely devoted to him.

*From Rev. A. Govan, Fentonville, Genesee Co.*

### The Work of the Lord Revived.

We have great reason to bless God, for the goodness which he has conferred upon this church and people, by the special outpouring of the Holy Spirit upon us, and the revival of the work of grace, by the conversion of a number of persons to himself, chiefly among the younger part of our Society. The progress of the work during the quarter still continues, and the number of hopeful conversions now amount to about sixteen individuals, six of whom, as the first fruits of the revival, made a profession of religion and were admitted to the church, at our communion, on the

2d Sab. of April. The intensity of grateful feeling manifested on that occasion, can scarcely be described. Parents who had long prayed for the conversion of their children, now saw those children given to them, by their taking the bonds of the Covenant on themselves, personally. Indeed, the whole church, which were of late travelling in sorrow, here beheld the answer to their prayers, and appeared drowned in tears of gratitude and thanksgiving before the throne of God.

The temporal affairs of the Presbyterian Society here are gradually improving, and the debt, which amounted a year ago to \$650, is at present reduced to \$350;—while the sum of \$175 has been paid during the past year for repairs of the church, and the church property is now placed in a neat and secure position, which, it is hoped, will last for a length of time.

The calls for my labors in preaching, at various points in the neighboring towns, within a circle of five miles from this village, during the ensuing season, will make it necessary for me to travel more, in order to sustain the cause, and extend the interests of this church to a greater distance from our centre. There is a prospect of an increasing population, by means of a new railroad directly through this village. This will probably result in the enlargement of the number of church-going families in this place. Sabbath school and Bible classes have been sustained during the winter, and temperance lectures and prayer meetings are maintained weekly.

*From Rev. H. Hyde, White Lake.*

### A Gentle Refreshing.

When I last wrote, the Spirit of God seemed to be at work in one neighborhood of my congregation, five miles distant from us, where I preach Sabbath afternoon or evening, at a third service. As the result of that work five joined our church on profession, at our communion in April, and ten or twelve have joined a Methodist class in that neighborhood. One other joined us on profession at the same time, making six. The interest was not as general as we hoped it might be, though for what he has done, we thank God and take courage. Otherwise we are harmonious, and I believe united. Our congregation is good and attentive. Health has been

granted to me and mine, though death has been around and taken the aged and the young. Our Sabbath school, which has been suspended during the winter, is about to be resumed next Sabbath, with a better library than we have had for years, and we hope a new and deeper interest will be given to it.

I read with deep interest your article in the Home Missionary for May, on the subject of ministerial support, which is now exciting so general attention. There is many a "shady" as well as "sunny side" in the experience of both Western and Eastern ministers; and were it not for the timely aid of your society, the shades would often deepen to utter night. Blessed be God for what he has enabled it to do, and may he increase it a hundred fold.

*From Rev. D. M. Cooper, from Saginaw City.*

#### Encouraging Particulars.

The erection of our beautiful house of worship has given a new aspect to religious affairs. Heretofore, the want of a suitable place for meeting has detracted from the interest felt in worship, and consequently less attention was paid to securing the steady, continued services of a minister of Jesus Christ. Now, all feel that to leave an edifice, erected at so much expense and self denial, unoccupied, would be shameful and wrong. Already sacred associations begin to cluster around our "blossom of the wilderness."

Stronger and more sacred will they become, now that your Missionary is empowered to administer the holy sacraments. Since my last report, I have been ordained and installed pastor.

The interest of the occasion was much enhanced from the fact, that the brother who gave the charge to the pastor *baptized* your Missionary many years since, when pastor of the First Presbyterian Church in Detroit.

When that solemn rite was being performed, the mother of the candidate breathed an earnest prayer that the infant she held in her arms might one day become an ambassador for Christ. Behold the prayer of faith answered!

The brother who presided at this ordination, had known the candidate ever since his spiritual birth.

Nine years ago, when settled as pastor in a beautiful village in the interior of the State, he was sent for to converse with an anxious youth seeking for salvation. He pointed out the way of life. A few weeks subsequently, a new-born soul was welcomed into that pastor's fold.

At the services above referred to, Rev. R. R. Kellogg, of Detroit, presided and asked the constitutional questions. Rev. H. H. Northrup preached the sermon from Mat. xiii. 52. Ordaining prayer by Rev. C. Osborn. Rev. N. M. Wells delivered the charge to the Pastor; and Rev. M. Barrett, the charge to the people.

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### PENNSYLVANIA.

#### Visit to a Church in the Wilderness.

The small church was more than sixty miles away, and it required two busy days to reach it by such roads as we have. I found Col. W., a prominent member, on the afternoon of the second day, sixteen miles this side of his home. It was two o'clock, and we could not reach his house before six. He immediately resolved on a meeting that evening at the school-house near his residence, and managed so to extend the notice that a good congregation convened. The little flock are scattered over an area fourteen miles in length; but they were very glad to get together for divine worship: for which purpose all the horses and oxen in the vicinity were in requisition; and one of the brethren came seven miles on foot, and returned, both on Saturday and Sunday. It was a beautiful sight to behold, eight or ten yoke of oxen before the door with their vehicles loaded with people. I visited as many as possible; held meetings in the various neighborhoods; distributed what tracts I had; received one into communion with the church on professing faith, whom the Lord had awakened on a former visit, and one by letter. So, after breaking bread to them, I left the small band of believers, and a number of anxiously inquiring sinners in sadness, until your Society shall commission and send a servant of the Lord to look after them.

In the week allotted to this visitation, I traveled 180 miles on horseback, on foot, and by sled, and preached eleven times.

## Miscellaneous.

## Religious Joy, a Means of Evangelization.

Assuredly we want nothing to replenish the treasury of the Lord and supply all requisite resources, but that the hearts of Christians should cease to be so void of that sensible enjoyment of God, with which they should be always full. Had the church but that fountain within herself to draw from, rivers of treasure, if needed, would be at her command; and she could supply at once, the very ends of the earth, with the means of salvation. She would have a missionary spirit in each of her sons and daughters. It is this blessedness, which looses the tongues of Christians, and makes them eloquent in teaching every man his neighbor, and every man his brother, that knowledge of God and Christ which is unto life eternal. Restore to me the joy of thy salvation, said the mourning Psalmist, then will I teach transgressors thy ways. It would wing their feet for swift journeys through the length and breadth of the earth, and the glad tidings of saving love would spread from land to land, and be heard in every island, every hamlet, every dwelling on the globe, before the present generation has passed away.

We are not sure, that if the joy of the Lord pervaded the christian Church, to the degree to which it might, and by all means should extend, the work of saving the world *would not go on of itself*, almost without labor. Certain it is, that in that condition of things, labor would itself be joy; but may we not believe (now that Christianity is no stranger in the earth, but has for eighteen hundred years been giving infallible proof of her celestial descent, and her continued connection with the place of her origin) that the necessity for patient and agonizing effort, if the church were in the state supposed, would be superseded?

Heaven then would in a sense come down to earth; the tabernacle of God would be with men; and mankind would know and see the place of happiness; and would they not also by the

grace of God, through the operation of that new spectacle, be drawn thitherwards as of themselves? The nature of man still inclines him after happiness. The disappointment of six thousand years has not abated the strength of this indestructible propensity. Who can tell but that such a sight as the general church of Christ, filled with the joy of the Lord, would, under the Divine blessing, determine that propensity to its proper end? That it is of all things the best adapted to have this effect, is certainly a good reason for supposing that the Spirit of grace, who is also the Spirit of fitness and order, would prefer it before any other instrumentality. For our own part, we cannot but think it would do more in a few years, independently of labor, than the labor of many ages without it. It would make the church a wonder in the earth. The mountain of the Lord's house would stand upon the top of the mountains; it would be illuminated with Divine glory; its luster would outshine that of the sun; it would enlighten the world; the remotest nations would see it, and would not all nations flow unto it?

The world hitherto has not regarded the Church as the seat of blessedness. It has had too little reason thus to regard it. Religion, by old report, is happiness; but it is religion as contained in books, not as dwelling in the hearts, or as shining out in the examples, of its professors. With comparatively few exceptions, since the primitive times, the lives of Christians have misrepresented the spirit of their religion. The world have judged it a sour, unhappy, gloomy spirit; and they have not wanted occasion to do so. They who have called themselves Christians have seemed little happier than others. The great majority of them have practically declared their religion a gloomy thing, by going to the world itself for pleasure. Of the rest, the generality seem to pass through life, either with just enough of interest in religion to keep their membership in the Church; or in a cold perfunctory preciseness; or in austerities which



make religion identical with penance; or in a forced driving zeal, which bespeaks more of fierceness than calm heavenly peace and joy. A few noble exceptions indeed there have been, but to the world's eye these exceptive cases have commonly been lost, in the multitude of their gloomy or earthly-minded brethren.

Has not the Church been the dwelling-place rather of doubt and fear, than of sensible delight in God? Is it not the way of even the best of her members to be habitually questioning in themselves whether they be not reprobates, instead of exulting in the full assurance of hope? Besides, has not the Church been almost continually a scene of contention, and bitter wrath, a dread and terror, rather than a charm to the world? Oh, let it not be said that the experiment of what may be done to save the world, by the influence of a general example of spiritual peace and joy, has yet been tried. Enough has been ascertained to encourage the highest expectation; the successes of the first Christians, the fruits of the individual examples of such blessed men as Baxter, Flavel, and Edwards, beget the greatest confidence as to what would be the result of experiment; but the experiment remains to be made. Come the day when it shall be in full operation! Hope is fixed on the appearance of that period, and that it will appear, can there be a doubt? Have not the prophets declared it? The Lord in his compassion cut short its delay; make Jerusalem a rejoicing, and so a praise in the earth; give to all Christians, in answer to the prayer of Christ, that unity of soul, in which the Father and the Son are united to each other, the unity of Divine love and joy. Then shall our unhappy world learn the error of its way, forsake the broken cisterns of sin, and come to the Fountain of living waters.—*Dr. Skinner.*

#### Does the Romish Church discourage the reading of the Bible?

In 1553, a number of bishops convened at Bologna to give advice to Julius III. as to the best means of sustaining the Ro-

mish Church against the Reformers. The following is their counsel touching the Scriptures:—

“Finally, it is necessary that you carefully watch and labor by all the means in your power that as small a portion as possible of the Gospel, (above all in the vulgar tongue,) be read in the countries subject to your rule and which recognize your power. Let the little that is read in the Church suffice, and let no one be permitted to read more. So long, indeed, as men were content with that slender portion of Scripture, your affairs prospered and your maxims prevailed; but from the moment people usurped the right of reading more, your authority, temporal and spiritual, has been declining. It is this book, after all, that more than any other has raised against us these troubles and these tempests which have brought us to the brink of ruin. And truly it must be acknowledged that if any one examine it with attention and then compare in detail what it contains with what is practised in our churches, he will find very great differences, and will perceive, not only that our doctrine is altogether different from what the Scripture teaches, but more than this, that it is often entirely opposite. Now from the moment the people, excited by some one of our learned adversaries, shall have come to the knowledge of this, the clamors against us will not cease till all is divulged in public, and we are rendered objects of universal hatred. These writings therefore must be withdrawn from the eyes of the people, but with prudence and circumspection, lest the measure excite against us risings and storms still more dangerous than the former.”

This prudent counsel is dated at Bologna, October 20, 1553, and is signed by several bishops. I take it from a French tract, which says it is found in a collection belonging to the King's Library, at Paris, in folio B, No. 1038. There is no reason to question its genuineness; for what inducement can there be to forge such a document when it does but accord with the constant practice and confession of Papists?

The Council of Trent, two years after this, established a number of rules respect-

ing prohibited books, among which is the following: "Whereas experience has demonstrated that if it be permitted, everywhere and without distinction, to read the Holy Bible in the vulgar tongue, there results more evil than good, by reason of the temerity of men, it shall be left to the judgment of the bishop, or the inquisitor to grant, with the advice of the ecclesiastic of the parish, or with that of the confessor, permission to read Bibles, translated into vulgar tongues by Catholic authors, to such as they shall deem capable of reading them without receiving any bad impression from such reading, but, on the contrary, increase of faith and piety; which permission they shall give in writing. But whosoever shall dare to have or to read those Bibles without such permission, shall be debarred absolution of his sins till he shall have given up the said Bibles to the ordinary." Then follows a prohibition of their sale by booksellers to persons not furnished with the aforesaid permit, with the penalties incurred by them. The article closes with a distinct prohibition to the inmates of convents. This rule, with other abominations of the Council of Trent, is still practically and rigidly in force.—*Rev. J. Mitchell.*

#### "A Thank Offering."

In the Home Missionary for February, it was stated that in obedience to the urgent call of Providence, the Executive Committee had undertaken to extend the Society's operations, especially on the Pacific Coast; and its patrons were invited to endorse their "plans," by furnishing the "means" of the proposed "enlargement." Among the responses to this appeal, is the following anonymous communication to the Treasurer of the Society, accompanied by a check for \$1,000.

"A thank offering to the Lord, to assist in carrying out the plans of enlargement of the Home Missionary work, as stated in your publication for February."

It is truly grateful to recognize, in the generous offering of this unknown friend, an appreciation, not only of the increased

responsibilities of this Institution, but of the consequent obligations of those on whose support it must depend for means to gather the widening and whitening harvest. May this example of timely liberality provoke many.

#### American Home Missionary Hymn,

Sung at the Anniversary of the Massachusetts Home Missionary Society, May, 1853.

Written by REV. NEHEMIAH ADAMS, D. D.

TUNE—*America.*

Land! great, and rich, and free!  
Now and forever be  
Immanuel's land.  
Tribes of the earth, oppressed,  
Come and with us be blessed;  
Our fathers here found rest—  
The Pilgrim band.

Lo! thronging o'er the main  
Pilgrims approach again,—  
May-flowers,—a fleet!  
Haste! all our gates unlock;  
Exiles, where'er you flock,  
Our shore—one Plymouth Rock—  
Welcomes your feet.

Here you shall never feel  
Oppression's iron heel,  
Nor tyrants' frown;  
The nation bows the knee  
To him who made us free,  
Light, love, and liberty,  
Our triple crown.

O'er wondrous vales and streams  
Our soaring eagle screams,  
Each day, new joy;  
He leaves the Atlantic East,  
Gains the Pacific West,  
Yet, still at home finds rest  
Under our sky.

Rise! follow in his flight!  
Pour forth the Gospel's light  
On every soul.  
Great family of States!  
Nations are at thy gates;  
Reign, Lord of Potentates,  
Over the whole.

# *Appointments by the Executive Committee of the American Home Missionary Society, in the month of May, 1853.*

## *Not in Commission last year.*

Rev. J. C. Cooper, Hillsboro', Salem and vic., Iowa.  
 Rev. Abner Barlow, Stoughton, Dunkirk and vic., Wis.  
 Rev. — Wilcox, Lysander and vicinity, Ill.  
 Rev. Aug. Cone, Brighton, O.  
 Rev. H. G. Miles, Canal Dover, O.  
 Rev. Geo. Magee, Chesterfield and Ray, Mich.  
 Rev. C. H. Force, Unadilla, N. Y.  
 Rev. S. L. Merrill, Remsen, N. Y.  
 Rev. Diedrick Willers, D. D., Germans, Waterloo, N. Y.  
 Rev. A. H. Lilly, Centerville, N. Y.

## *Re-appointed.*

Rev. T. Lyman, Lansing, Iowa.  
 Rev. J. V. A. Woods, Oskaloosa and Indianola, Iowa.  
 Rev. E. D. Holt, Montrose, Iowa.  
 Rev. W. H. Smith, Salem Ch. and Georgetown, Mo.  
 Rev. Timothy Morgan, Mt. Zion Ch., Mo.  
 Rev. W. J. Smith, Richland and Richmond City, Wis.  
 Rev. H. H. Dixon, Johnstown, Wis.  
 Rev. F. Lawson, Evansville and Cooksville, Wis.  
 Rev. E. G. Bradford, Princeton, Wis.  
 Rev. Ira Smith, Indian Creek, Dayton and Serena, Ill.  
 Rev. J. M. Grout, W. Ch. of Shelby Co. and Mechanicsburg, Ill.  
 Rev. Josiah Porter, Spring Creek, Ill.  
 Rev. Samuel Ordway, Lawn Ridge, Ill.  
 Rev. Wells Andrews, Tremont, Ill.  
 Rev. C. S. Cady, Rockport and Atlas, Ill.  
 Rev. O. W. Cooley, Granville, Ill.

Rev. J. A. Tiffany, Livonia and Lawrenceport, Ind.  
 Rev. R. Hawley, Bowling Green and Christie's Prairie, Ind.  
 Rev. B. F. Stewart, Bethel, Galena and Mt. Zion, Ind.  
 Rev. Hiram Wason, Vevay and vic., Ind.  
 Rev. Andrew Loose, Pleasant Ridge and Winchester, Ind.  
 Rev. Charles Hutchinson, Edinburgh and vic., Ind.  
 Rev. John Hawks, Newport and Montezuma, Ind.  
 Rev. W. A. Taylor, Mount Carmel Ch. and vic., Va., and Ten.  
 Rev. W. F. Millikan, Ruggles, O.  
 Rev. Lewis Godden, Orwell, O.  
 Rev. Mead Holmes, Bainbridge, O.  
 Rev. Xenophon Betts, Johnston, O.  
 Rev. Wm. H. Bay, Graham's Station, O.  
 Rev. John N. Whipple, Chester and vic., O.  
 Rev. F. W. Weiskotten, Germans, Mansfield, O.  
 Rev. E. K. Johnson, Destitutions in Clark Co., &c., O.  
 Rev. N. C. Coffin, Piqua, O.  
 Rev. J. A. Veale, Darrtown, O.  
 Rev. F. Putnam, 2d Ch., Greenville, O.  
 Rev. A. Huntington, Gallipolis, O.  
 Rev. James Harrison, Hartford, O.  
 Rev. J. Patch, Orland, Ind., and Gilead, Mich.  
 Rev. Seth Smalley, Concord, Mich.  
 Rev. A. W. Bushnell, Newton and Fredonia, Mich.  
 Rev. Thos. Jones, Galesburg, Mich.  
 Rev. Sam'l Hemenway, Border Ch., and Boston, Mich.  
 Rev. Azel Downs, Mount Hope, N. Y.  
 Rev. C. A. Keeler, Ellington, N. Y.  
 Rev. J. Lane, Evans, N. Y.  
 Rev. Nathaniel Hammond, Wellsville and Scio, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, as received into the Treasury during the month of May, or reported by Auxiliaries as expended on their fields, during the last missionary year.*

## MAINE—

Maine Missionary Society,	*11,517 96
South Paris, Seth Morse,	15 00

## NEW HAMPSHIRE—

New Hampshire Missionary Society,	*4,885 18
Received by Rev. B. P. Stone:	
Derry, First Ch.,	100 00
Hollis, Cong. Ch. and Soc.,	40 00
Lyme, Rev. E. Tenney,	10 00
Mount Vernon, Mrs. A. E. Star-	
net,	10 00
Rindge, legacy of Miss Hannah	
Adams,	249 02
Exeter, Second Cong. Ch. and Soc., by	409 02
F. Grant,	74 61
Hanover, Ladies, by Mrs. Blaisdell,	5 00
Jaffrey, First Cong. Ch., by Rev. L. Ten-	
ney,	5 00
Litchfield, in part of legacy of Mary O.	
Milmore, by E. P. Parker, Exr.,	1,500 00
Winchester, Ladies' H. M. S., by Almira	
Kingman to const. Mrs. Tertius A. Ly-	
man a L. M., and in part to const. Mrs.	
Elisha Smith a L. M.,	56 84

## VERMONT—

Vermont Domestic Missionary Society,	*5,762 76
Springfield, Ladies' Benev. Sew. Soc., in	
full to const. Mrs. Eliza Arms a L. M.,	
by Emily W. Closson,	10 00
Springfield, Caleb Hall, \$3; others \$7, by	
Rev. S. R. Arms,	10 00
Westminister, from the estate of Michael	
Gilson, by Rev. J. W. Pierce,	2 00

## MASSACHUSETTS—

Massachusetts Home Missionary Society,*	5,876 00
Do., by Benjamin Perkins, Treasurer,	6,000 00
Cummington, East Village, Mrs. Anna D.	
Loud,	5 00
East Hampton, a few friends, by J. D. Ly-	
man,	5 00
Hadley, First Parish, Lad. Sew. Circle, to	
const. Mrs. Daniel Stockwell and Mrs.	
Jonathan Marsh L. M., by Mrs. Edwin	
Smith,	60 00
Lenox, by Eldad Post, \$17 50; Ladies'	
Sew. Soc., by Fanny Hotchkiss, \$3,	20 50
Orange, Central Cong. Ch., by Daniel Peck,	18 00
Sherburn, Juv. Soc., by Rev. Alfred	
Hawes,	10 00
Shrewsbury, Cong. Ch. and Soc., to const.	
Mrs. Marian P. Colton a L. M., by Rev.	
N. W. Williams,	86 12
Springfield, Mrs. Susan Pyncheon,	50 00
Weston, Mrs. Mary A. H. Bigelow, to	
const. Mrs. Mary L. Ward, of Wayland,	
a L. M.,	30 00

\* The sums marked thus (\*) have been expended by the respective Auxiliaries and Agencies within their limits during the year ending, March 1st.



Worcester, on account of legacy of Miss Sarah Waldo,	657 83	First Presb. Ch., Coll., \$181; Mon. Con. Coll., \$87 12; by R. J. Thorne, David Leavitt, \$50,	218 12
<b>RHODE ISLAND—</b>		Second Presb. Ch., by B. W. Delamater, of which \$100 is from H. K. Oorning, to const. Ephraim L. Corning a L. D.,	392 55
Rhode Island Home Missionary Society, *1,020 75		South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	85 50
<b>CONNECTICUT—</b>		Plymouth Cong. Ch., by Joseph Child, Cairo, Presb. Ch., \$15; Miss E. Proul, \$5, by Rev. S. W. Roe,	765 70
Connecticut Missionary Society, *3,401 04		Cambria, Cong. Ch., Dea. Josiah Scoville, L. M., by Rev. E. Parmelee,	20 00
Black Rock, Cong. Ch. and Soc., in full to const. Dea. Morris Gould and Joseph Bartram L. M., by Rev. W. J. Jennings,	55 66	Camden, Un. Cong. Ch., by T. Stone,	35 65
Branford, Cong. Ch. and Soc., by Dea. Harvey Page,	35 50	Catskill, Ladies' H. M. S., by Jane G. Sayre,	8 00
Brookfield, Cong. Ch.,	15 33	Central Agency,	*3,186 62
Brooklyn, Cong. Ch., by E. Newbury,	77 00	Chaumont, Sally M'Pherson,	1 00
Clinton, Married Ladies' Benev. Soc.,	17 27	Durham, Presb. Ch., by Z. Whittlesey,	7 00
Danbury, First Cong. Ch., a friend, by Rev. S. G. Coe,	125 00	Franklin, First Cong. Ch., by Rev. J. F. Ingersoll,	26 00
Deep River, legacy of Mrs. Ursula R. Spencer, by George Spencer,	200 00	Franklinville, George W. Hallock,	25 00
East Haddam, Cong. Ch., by Rev. Isaac Parsons,	50 00	Harlem, N. Y., Presb. Ch., Mon. Con. Coll., by E. Ketchum,	24 08
Ellsworth, Cong. Ch., by Dea. Dunbar,	13 23	Haverstraw, First Presb. Ch., by Rev. J. H. Trowbridge,	16 75
Franklin, Cong. Ch. Benev. Soc., by Dr. Woodward,	30 45	Martinsburgh, Ezra Botsford,	2 00
Gaylord's Bridge, Mrs. Charles Gaylord,	1 00	New York City,	
Goshen, Cong. Soc., by Rev. L. Perrin,	115 00	William Waterman, L. M., \$80; I. C. Whitmore, \$25; C. S. W., \$10; a female friend, \$5; Anonymous, \$5; a friend, \$1,	76 00
Guilford, Third Cong. Ch., by L. Griswold,	12 00	Carmines St. Ch., Sab. Sch. H. M. Assoc., by A. Boynton, \$215 39; P. Millsap, \$10,	225 39
Middlebury, Anonymous,	63 50	Church of the Puritans,	1 00
Middletown, Fem. H. M. S., to const. Mrs. Elias Lewis a L. M., \$30; for freight of box, \$3; by Miss J. A. Russell,	33 00	Eastern Cong. Ch., by L. Chichester,	1 50
New Fairfield, Cong. Ch.,	20 00	Madison Square Presb. Ch., George Carpenter, \$50; Rev. William Belden, Jun., to const. William H. Belden, a L. M., \$80,	80 00
New Haven, legacy of William E. Hayes, by T. A. Trowbridge, Exr., to const. Mrs. Harriet Emily Hayes and Miss Anne C. Hayes L. D.,	1,000 00	Mercer St. Ch., W. G. Rule,	5 00
New London, Mrs. Julia A. Marvin,	1,000 00	Tabernacle, H. M. Assoc., by T. E. Smith,	106 00
Second Cong. Ch., Dorcas Soc., by Miss F. M. Caulkins,	6 00	Pottersville, a Friend,	6 00
<b>Norwich:</b>		Poughkeepsie, Mrs. Dr. May,	10 00
First Cong. Ch. and Soc., by Rev. H. Parsons, Ladies, \$79 04; Gent., \$53; a friend, \$5,	187 04	Rochester Presbytery,	*541 15
Second Cong. Ch. and Soc., by Gen. William Williams,	209 50	Saratoga Springs, Miss L. M. Aikin,	10 00
Maine St. Ch. and Soc., \$100 from Caleb B. Rogers, to const. J. W. C. Leveridge a L. D., and \$100 from William A. Buckingham, to const. Misses Eunice Starr, Lucretia Hebard, and Louisa Carter L. M.,	312 00	Smithville, Lovina Hall,	1 50
Redding, Rev. J. Bartlett,	8 00	Somers, Pres. Ch., Mon. Con. Coll., by Rev. D. D. T. M'Laughlin,	3 60
Ridgefield, Cong. Ch. and Soc., by Rev. C. Clark, \$70 89; Rufus Keeler, in part to const. Mary E. Wallis a L. M., \$10,	80 39	Southold, a bequest of Mrs. Julia Hunting, a silver cup; Miss Polly Wells,	1 00
Roxbury, Lyceum No. 7, by L. E. Judd,	5 00	Spencertown, Isaac Dean,	7 00
Southbury, Cong. Ch., by Rev. G. P. Prudden,	50 27	Utica, legacy of Mrs. Rachael Tracy, by C. Tracy, Exr.,	50 00
Stamford, First Cong. Ch., by Dea. T. Davenport,	153 00	Wading River, Cong. Ch., by Rev. E. Hart,	22 00
Stonington, First Cong. Ch. and Soc., to const. Mrs. Benjamin F. Collins, of Mystic a L. M., by Rev. N. B. Cook,	82 18	Western Agency,	*6,092 17
Stratford, Cong. Ch., by D. P. Judson, to const. Miss Mary Burton, Miss Caroline Pendleton, Miss Alida E. Booth, Mrs. Jabez Curtis and Mrs. Lewis Wells L. M.,	165 00	Westtown, Presb. Ch., by W. H. Hart,	12 00
Thompson, legacy of Miss Elizabeth S. Fisher, by J. B. Gay,	10 00	Williamsburgh, avails of Miss A. V. Metcalf's Missionary box,	4 00
Waterbury, First Cong. Ch. and Soc., by P. W. Carter,	32 00	Willsboro, Ladies' Miss. Soc., \$80 to const. Mrs. Harvey H. Hinckley a L. M., by Miss A. Higbie, Treas.,	47 00
Watertown, First Cong., by A. W. Hungerford, of which \$80 is from Mrs. Lucy De Forest, to const. Mrs. William Lyman, of Goshen, a L. M.; and \$80 from John De Forest, to const. Dr. Henry D. Laughlin, of Ogdensburgh, N. Y., a L. M.,	116 00	Windham Center, Consider Camp, \$10; Miss Mary Camp, \$5, in part to const. Guy Camp a L. M.,	15 00
<b>NEW YORK—</b>		<b>NEW JERSEY—</b>	
Albany, First Cong. Ch., per H. M. Paine, Amber, G. H. Stewart, \$4 50; S. G. Hotchkiss, \$1,	5 50	Mendham, Presb. Ch., Stephen Thompson, by Rev. T. S. Hastings,	10 00
Amsterdam, Mrs. A. L. Chapin, for the West,	10 00	<b>PENNSYLVANIA—</b>	
Babylon, Presb. Ch., by Rev. G. L. Moore,	18 42	Cherry Ridge, M. Darling,	2 00
Bellport, Cong. Ch., by C. N. Homan,	7 00	New Milford, H. A. Summers,	5 00
Brooklyn,		Philadelphia, First Independent Ch., by R. S. Walton,	25 00
Curtis Noble, to const. Miss Clara Noble a L. M., \$30; a Lady, \$3,	38 00	Philadelphia Home Missionary Soc.,	*8,389 93
		<b>DISTRICT OF COLUMBIA—</b>	
		Washington City, Col. B. F. Larned,	50 00
		<b>NORTH CAROLINA—</b>	
		Haywood Co., by Rev. Jacob Hood,	4 50
		<b>KENTUCKY—</b>	
		Mount Pleasant, Presb. Ch., by Rev. G. W. Nicolls,	25 00

# OHIO—

Addison, Nashville, and Tippecanoe Pres. Chs., by Rev. S. D. Smith,	18 40
Akron, Cong. Ch., by G. N. Abbey,	15 25
Cincinnati Agency,	*2,211 59
Cohocton, Second Presb. Ch., by Rev. H. Calhoun,	15 00
Farmer, Presb. Ch., by Rev. A. T. Wood,	1 00
Harmar, Douglass Putnam,	1,000 00
Marietta Agency,	*447 22
Pomeroy, Presb. Ch., by Rev. R. Wilkinson,	37 50
Radnor, Welsh Cong. Ch., by Rev. E. Evans,	10 79
Ridgeville, Presb. Ch., by Rev. W. B. Stowe,	5 00
Sylvania and Whiteford, Cong. Chs., by Rev. L. P. Matthews,	10 00
Watertown and Barlow, Presb. Chs., by Rev. J. S. Walton,	28 40
Western Reserve Agency,	*3,209 35

# INDIANA—

Blackford, by Rev. P. Anderson,	2 15
Marion, Presb. Ch., by Rev. A. Hawes, Coll. \$17 23; Sab. Sch., \$1 27, in full to const. Miss Julia Cleveland Hawes a L. M.,	18 50
Pleasant Ridge, John Jenkins,	1 00

# ILLINOIS—

Du Page, First Presb. Ch., by Rev. C. L. Bartlett,	9 87
Granville, Presb. Ch., by Rev. O. W. Cooley,	8 50
La Fayette, bal. of coll., by Rev. S. G. Wright,	1 25
La Salle, Ill., First Cong. Ch., by Rev. W. H. Collins,	11 00
Presbytery of Alton,	*784 60
Presbytery of Illinois,	*375 60
String Prairie and Spring Cove, Presb. Chs., by Rev. W. T. Bartle,	10 00

# MICHIGAN—

Fentonville, First Presb. Ch., by Rev. A. Govan,	10 00
Grandville, Cong. Ch., by Rev. I. C. Crane,	4 50

# MISSOURI—

Missouri Home Missionary Society,	*1,209 56
Little Osage, Col. George Douglass,	5 00

# WISCONSIN—

Appleton, Cong. Ch., by Rev. C. W. Munroe,	2 98
Center and Magnolia, Cong. Ch., by Rev. J. Jameson,	5 35
Ceresco, Cong. Ch., by Rev. F. G. Sherrill,	5 25
Delafield, Welsh Ch., by Rev. Richard Morris,	7 00
Genesee, Mr. Kendrick,	2 50
Ixonia, Welsh Ch., by Rev. G. Samuel,	5 00
Milwaukee, Mrs. Mary C. Mills,	2 00
Racine, Presb. Ch., \$30 of which is from a female friend to const. Stephen Martindale a L. M., by Rev. D. Clary,	100 00
Rosendale, Cong. Ch., by Rev. Dana Lamb,	8 00
Spring Prairie, Cong. Ch., and Burlington, Presb. Ch., by Rev. C. C. Cadwell,	13 50
Wauwatosa, Cong. Ch., by Rev. L. Clapp,	15 00
Wyocena, Presb. Ch., by Rev. S. E. Miner,	8 75

# IOWA—

Danville, Cong. Ch., by Rev. H. Gaylord,	17 00
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# CALIFORNIA—

Nevada, Cong. Ch., Mon. Con. Coll., by Rev. J. G. Hale,	50 00
	\$75,578 42

## • Donations of Clothing, &c.

Catskill, N. Y., Ladies' H. M. Assoc., by Jane G. Sayre, a box,	70 00
Conway, —, Young Ladies' Benev. Soc., by Sarah A. Bartlett, a box,	
East Hampton, Mass., a cask,	
Hanover, N. H., Ladies, by Mrs. Blaisdell, a box,	
Middletown, Ct., Ladies' H. M. S., by Miss Julia A. Russell, a box,	189 17
Lenox, Mass., Ladies' Sew. Soc., by Fanny Hotchkin, a box,	75 73
Milwaukee, Wis., a Lady, a set of Dwight's Theology,	
Morristown, N. J., Second Presb. Ch., Ladies, by Mrs. Woodruff, a box,	82 83
New London, Ct., second Cong. Ch., Dorcas Soc., by Miss F. M. Caulkins, a box,	150 00
Five boxes of books,	

## Receipts of the Western Agency at Geneva, N. Y., from March 2, to May 18, 1853. Rev. J. A. MURRAY, Secretary.

Albion, Ladies' Soc., in full to const. Mrs. Eliza Brown and Mrs. Mary Doty L. M., by Mrs. C. H. Hart,	10 00
Alexander,	1 50
Andover, by Rev. Charles Kenmore,	15 50
Arkport, by Rev. Benjamin Wells,	5 03
Batavia, Ladies' Soc., by Mrs. T. Sullings,	10 00
Belona, by Rev. Mr. Goldsmith,	6 00
Branchport, by Rev. Richard Woodruff,	31 00
Brockport, Benedict family, in part to const. Mrs. Jerusha Ingalls a L. M., \$16; H. Lathrop, L. M., \$30; Mrs. Charlotte Partridge, L. M., in part, \$12 50; E. Bushnell, L. M., in part, \$10; others, \$29 50,	98 00
Unlabeled, First Ch., Ladies' Soc., bal., by Mrs. M. M. Hawley,	34 62
La Fayette st. Ch.,	25 00
North Ch., by Mrs. G. L. Hubbard,	6 00
Canandaigua, Ladies' Miss. Soc., Miss Betsey Chapin, \$30; Mrs. Granger, \$10; Miss E. Gorham, \$5; Miss Sophia Shepherd, \$5; others, \$64, by Mrs. A. M. Willson; coll. \$68 55,	177 55
Candor, Young People's Miss. Soc., \$6; coll. \$22 50, by Rev. M. C. Gaylord,	28 50
Cayuga, Mrs. P. Willard, \$10; A. A. Statts, \$10; others, \$18, by H. Willard,	38 00
Clarkson, in full to const. Luther H. Johnson a L. M.,	12 00
Clyde, by Rev. John Ward,	40 34
East Bloomfield, Legacy of Timothy Ruel,	50 00
East Otto, Cong. Ch., by Arnold Bentley,	15 00
Elmira, S. Benjamin, \$50; others, \$14 10, by S. L. Gillett,	64 10
Evans, Cong. Ch., by Ira Joy,	5 00
Gainesville, by Rev. Mr. Ballou,	10 00
Genesee, to const. Oliver Skinner a L. M., by E. Cone,	36 00
Geneva, G. P. Mowry, \$20; George Merrill, \$10; others, \$25 77,	55 77
Glenwood, by Rev. Charles Crocker,	25 00
Greenwood, Dea. Manning, by Rev. C. Kenmore,	2 00
Groton, by S. Delano,	8 00
Hector, Ladies' Miss. Soc., by Rev. R. Mann,	10 00
Humphrey Hollow, by Rev. N. T. Yeomans,	3 77
Huron, dying bequest of Mrs. H. Sheldon, by Rev. E. Dunning,	5 00
Ithaca, Mon. Con. Coll., by W. T. Hopkins,	34 22
Jasper, Mrs. C. Lampson,	1 00
Lima, Miss Abby Barnard, L. M., in full, \$10; others, \$50, by Rev. J. Barnard, Jun.,	60 60
Monterey, John Bell, \$5; Coll. \$10, by Rev. W. R. Downs,	15 00
Newark Valley, in full to const. David Moore a L. M., \$26 78; Ladies' Home Miss. Soc., \$17; Rev. Mr. Ford, \$10; bal. \$7,	60 78
New Hudson Center, Cong. Ch.,	6 37
New Hudson Corners,	4 29
North Bergen, by David Fancher,	11 00
North Java, by Rev. N. T. Yeomans,	5 00
Olean, by Rev. S. Cowles,	30 00
Orangeville, by Rev. Warren Day,	5 00

Pittsford, Stephen Lusk, \$10; Coll. \$50, by Wm. Alling,	60 00
Red Creek, by Rev. Hosea Kittredge,	25 00
Riga, by Alfred Fitch,	18 00
Rochester.	
First Presb. Ch., by W. Alling,	79 55
Third Presb. Ch., Mrs. Ray,	10 00
Brick Ch., H. G. Fenn, \$50; Thomas Frothingham, L. M. in full, \$10; J. W. Hatch, in full to const. Charles B. Hatch a L. M., \$15; Edward Lyon, to const. Mrs. Mary Jane Avery a L. M., \$30; others, \$20,	125 00
South Wales, by Rev. N. C. Robinson,	6 50
Varna, by Rev. I. Campbell,	11 00
Versailles, by Dea. James E. Sheldon,	5 00
Vienna,	38 12
Wilson, John Onderdonk, L. M., \$30; Coll. \$37, by Rev. G. E. Delevan,	67 00
Wolcott, by Rev. Mr. Hogarth,	6 00
Woodhull, Mrs. Pomeroy, by Rev. G. T. Everest,	2 00
—, C. T. C., by Wm. Alling,	2 00
	\$1,506 51

REV. HENRY LITTLE acknowledges the receipt of the following sums in

Amity, Ind.,	9 50
Aurora, Ind.,	30 35
Berlin and Liberty,	35 00
Bethlehem, Ind.,	8 75
Bloomington, Ind.,	9 00
Chillicothe, O.,	32 62
College Hill,	29 91
Columbia, O.,	2 00
Columbus, O.,	220 00
Columbus, Ind.,	8 50
Crawfordsville, Ind.,	62 50
Franklin, Ind.,	20 00
Fulton, O.,	18 00
Granville, O.,	152 00
Green Castle,	20 75
Jersey, O.,	22 81
Keelersville, O.,	6 75
La Fayette, Ind.,	66 12
Madison, Ind.,	166 38
Mishawaka, Ind.,	30 00
Mispeh, Ind.,	11 00
Munroe, Ind.,	18 61
New Albany, Ind.,	153 00
Newark, O., Mon. Con. Coll., \$8 89; Ladies' Miss. Soc., \$107,	115 89
New Providence, Ind.,	8 00
North Fork, O.,	8 25
Oxford, O.,	44
Parkville, Ind.,	47 05
Pittsburgh, Ind.,	15 00
Portsmouth, O.,	93 00
Putnam, O.,	122 48
Sand Creek,	20 50
Terre Haut, Ind.,	17 00
T. Milligan,	10 00
A. L. T.,	1 00
	\$1,582 16

REV. CALVIN CLARK reports the following collections in Michigan, in the month of April:

Augusta, Cong. Ch.,	10 38
Battle Creek, Cong. Ch.,	50
Galesburgh, Cong. Ch.,	11 32
Gilead, Cong. Ch.,	55
Homer, Presb. Ch.,	3 65
Lima, Ind., Presb. Ch.,	17 25
Ontario, Ind., Cong. Church, \$6 75; Mrs. Mary Upson, dec., \$3,	9 75

Saline, Presb. Ch.,	7 00
Weathersfield, Ill., A. Markum, for H. M.,	1 00
White Pigeon, \$17 58; Adolphus Chapin, \$10,	27 58
	\$88 88

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of April, 1853. BENJAMIN PERKINS, Treasurer.

Boston,	
Sharon Ch. and Soc.,	156 45
Winter St. Ch. and Soc.,	633 65
Braintree, a friend,	100 00
Brimfield, Cong. Ch. and Soc.,	71 00
Brookfield, Evan. Cong. Soc.,	28 00
Brookfield Association, S. M. Lane, Treas.	
Dana,	5 00
Holland, Ladies' Cent Soc.,	17 00
North Brookfield Cong. Soc.,	80
Canton, Cong. Ch. and Soc.,	8 00
Chelsea North, Mon. Con. Coll.,	4 00
Chickopee, Loman A. Moody, L. M.,	30 00
Dorchester, Village Ch., to const. Mrs. Daniel T. Noyes a L. M.,	46 41
Enfield Benev. Soc., to const. Horatio Brown and Austin Crosby L. M.,	550 00
Falmouth, Waquot Parish,	8 00
Franklin, Rev. Mr. Hewitt's Soc.,	75 00
Granby, Cong. Ch. and Soc., \$153; Legacy of Amos Perry, \$10,	163 00
Harwich, Mrs. Mercy Rogers,	2 00
Haverhill, Rev. Mr. Lewis' Soc.,	21 00
Hopkinton, legacy of the late Samuel Goddard, in part,	161 75
Ipswich, Linebrook Parish, Ladies, \$8 25; Gent., \$650,	14 75
Leominster, a friend,	8 00
Lincoln, Ladies' Miss. Circle,	20 00
Medford, Second Cong. Soc.,	12 50
Middleboro, T. Eddy, Esq., L. M.,	80 00
Middlefield, Cong. Ch., Individuals,	8 50
Milford, legacy of the late Rev. David Long,	351 18
Millbury, First Ch. and Cong.,	88 81
Missouri, a friend,	5 00
Newbury, first parish, a friend,	2 00
Newburyport, a friend,	10 00
Northbridge, Cong. Ch. and Soc.,	15 00
North Bridgewater, First Cong. Ch., and Soc.,	22 00
North Wrentham, Union Ch., and Soc.,	40 00
Plymouth, Third Ch., Gent., \$35; Ladies, \$40,	75 00
Princeton, Cong. Ch. and Soc.,	30 00
Provincetown, Cong. Ch. and Soc.,	18 81
Sturbridge, Cong. Soc., to const. Dea. Melvin Snell, Cyrus Fay, Charles G. Allen, and Edmund Nickels, L. M.,	120 00
Taunton, Trinitarian Ch. and Soc., to const. Miss Sarah Seabury, Mrs. P. F. Sproat, W. R. Davenport, and E. W. Porter, L. M.,	140 00
Winnelow Ch. and Soc.,	18 00
Waltham, Cong. Ch. and Soc., to const. Mrs. Eliphalet Pearson, Mrs. Anne Delzell, Henry A. Potter, and Alvanus Smith, L. M.,	125 18
Warren, Cong. Ch. and Soc.,	138 72
Westboro, Evan. Ch., Mon. Con. Coll.,	89 51
West Cambridge, Orthodox Cong. Ch. and Soc.,	241 00
West Springfield, a Lady,	50
Worcester, Union Ch. and Soc.,	118 00
Yarmouth, First Cong. Soc., to const. Dea. Samuel Thacher, Mrs. Clarissa C. Gorham, and O. M. Taylor, L. M.,	82 00
	\$3,919 72

CORRECTION.—In the Home Missionary for June, p. 34, an error occurs in the statement respecting the Connecticut Missionary Society. That Auxiliary is there represented as having expended within the State, during the year, the sum of \$5,151 04. It should be \$3,401 04.



# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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**Vol. XXVI.**

**AUGUST, 1853.**

**No. 4.**

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## Missionary Progress, Gradual and Silent.

[THE missionary who is laboring alone, and in a position where he seldom enjoys the privilege of comparing notes with other brethren and being refreshed by their counsel, is often tempted to despond, as he thinks of the slow progress of the work under his ministry. Although conscious of diligence in his labors, and of a general sincerity and singleness of aim to promote the glory of God and the salvation of sinners, he sees so much imperfection in all he does, that he is led to ascribe the delay of success wholly to his own unfitness, and to fear that the day of prosperity will never arrive under his ministrations. Such may lawfully derive comfort and encouragement from the fact, that in every age of the church, and in by far the greater number of instances, the advancement of true religion—as a living and efficient principle—has been silent and gradual; and that, consequently, the want of immediate and conspicuous success is not to be regarded as evidence either that good is not done, or that the laborer is unqualified. The experience of this Society for the quarter of a century furnishes many illustrations, showing that patient continuance in well doing is among the best of talents, and often accomplishes more for the permanent prosperity of Zion, than the most popular gifts.]

The recent annual report of the Massachusetts Home Missionary Society closes with some interesting remarks, tending to teach those who labor and look for the triumphs of the Gospel, to hope and labor on, even though, for a season, the expected conquest be deferred. The ordinary method of God's procedure, must be a good method—the best method for us. Let us not, therefore, faint or be weary, if, in that part of the great organization where he has placed us, the wheels and levers of his providence seem to move slowly. In proportion to the slowness may be the power; and the less visible the connection which we perceive between our own agency and the desired result, the more may the universe be led, at last, to ascribe the glory to God and not to man].

Every year brings new evidence that the grand results of Home Missions are to be reached, not so much by a sudden and startling movement among the masses, as by a silent and gradual change. The recovery of "old wastes," and the culture of

new fields in Massachusetts—embracing the ground occupied by nearly two fifths of all the churches belonging to our denomination in the State—has been accomplished in this way. The same is true on the field at large. In almost every case, the movement originated with a few individuals, and has been brought to a successful issue through a process so gradual and quiet as scarcely to attract notice from without;—“like leaven which a woman took and hid in three measures of meal, till the whole was leavened”—“like a grain of mustard seed” growing at length to a tree—like corn springing up, “first the blade, then the ear, then the full corn in the ear.” Indeed, this appears to be the established law of development in the gospel-kingdom, whether we look for it in the teachings of Christ, or the history of the Church. “The voice of one crying,” not in the thronged streets of the world’s metropolis, but “in the wilderness” of Judea, heralded the coming of that kingdom. And when it was actually set up in the world, it was the noiseless operation of what seemed only a carpenter’s son, attended by a few common fishermen. In the same manner it was communicated from heart to heart, from individual to individual. John points out to Andrew “the Lamb of God which taketh away the sins of the world.” The next day Andrew introduces his own brother, Simon Peter. Jesus calls Philip to follow him; and “Philip findeth Nathanael,” his townsman and friend. A woman of Samaria, in a brief conversation with Christ, whom she meets at the well, becomes a believer. Immediately she propagates the faith among her neighbors, and “many more” believe. And even that great Pentecostal movement, where three thousand were converted in one day and in one place, if we consider its relations to the world, will appear to be only the preparation of so many individuals, to act the part of Andrew and Philip, and the Samaritan woman, each in his own separate sphere, among the widely dispersed families and neighborhoods and nations from which they severally came, and to which they returned. It was the deposit of so many particles of leaven in different portions of the great mass, each diffusing its own nature to other adjacent particles, and through these to others still. If we follow these converts to their respective homes, with the lamp of ecclesiastical history in our hands, we shall find a christian church springing up, and a christian influence starting forth in nearly every community over the wide world that was represented at Jerusalem on that memorable day. Take a single case—those “strangers of Rome,” for example. They disappear from our view when the scenes of that day are over. And shall we ever hear from them again? Yes: after the lapse of more than twenty years we find an Apostle writing “to all that be in Rome, beloved of God, called to be saints,”—apparently a large and flourishing church,—and thanking his God that their “faith is spoken of throughout the world.” Who planted that church?—for neither Paul nor Peter, nor any other Apostle had then seen Rome. Who were the honored instruments in the production of this great result? Put this question to the earliest christian fathers; consult all authentic sources of information; send conjecture forth; and still the most probable conclusion to which we arrive in the absence of all positive information is, that the prime movers in this enterprise were those “strangers of Rome,” whom we saw at Jerusalem on the day of Pentecost—gone home now, and gone to work—the hidden leaven showing itself only in its effects. The operation was so gradual and silent, that even the names of its actors cannot now be ascertained; and yet so powerful that in twenty years it had made itself felt throughout the Roman empire.

By a similar process the Gospel has triumphed in every other place where its triumph has yet been achieved. It was six hundred years—these small circles of christian influence all the while enlarging, this leaven of the new religion contin-

ually extending—it was six hundred years before the island of our pagan ancestors was reached. A feeble band of missionaries at length make a beginning, and are baffled. The fear of what may befall them on their arrival among the barbarians overcomes their resolution to proceed; and so the first mission falls through. The attempt is renewed soon after. By little and little, after one reinforcement and another, the truth penetrates the mass of barbarism, and Christianity sits enthroned as the national religion on the island of Great Britain. A thousand years later it is brought from that land to this, and the process of leavening a new continent is now going on here. A handful of Puritans, too few to be missed from their native land, commence an operation on these shores, too small to attract any notice abroad. Had they all perished on their way, as half of them did during the first six months after their arrival, it would hardly have stirred a ripple on the current of human affairs; it would hardly have found a record on the pages of earth's history. And yet from this hidden beginning there have come forth results already so immense, that were they *now* to be blotted out, the world would seem undone.

Thus are we taught to look at the final triumph of this enterprise as an event to be brought about by a silent and progressive influence, operating through one individual and community on another, rather than by a sudden and revolutionary movement. If this be indeed God's method, let us graduate our expectations and shape our endeavors accordingly. He who can hear the Lord's voice only when he speaks in the earthquake, will seldom hear it; for earthquakes are not common. He who can see no progress towards the conversion of the world only when we are borne along on the wings of a tornado, must expect, and *ought* to expect, to "die without the sight;" for this is not God's ordinary method. And even when on rare occasions this seems to be the method adopted, we shall find by a closer inspection, that it is only a consummation reached through a series of subordinate events, each proceeding from some smaller one going before it—the last and the largest proceeding from and depending on the first and the least. So that when a nation shall be born in a day (as we are confidently expecting), it will be but the final issue to which innumerable unobserved movements are now all the while silently tending:—just as the battle of Waterloo, which lasted but seven hours, and changed the destiny of Europe and the world, was not the work of that one day, but of all the days which were spent in planning the campaign, of all the months which it took to assemble the allied powers, and of all the years which those veteran forces passed in camp and field during previous wars, acquiring the bravery and the skill requisite for that one achievement, and to do the work of those seven short hours. He, therefore, who can do nothing in furtherance of Christ's kingdom till some great result is in immediate prospect, is of but little use in the service of that kingdom; for when the result has been brought so near, it will doubtless find an issue without his aid. Those who can be moved by no divine tokens till they see the "New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband;" or can hear no celestial voice addressed to them till they hear that "great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," will not be permitted, for they will not be prepared to join in the chorus, which, "as the voice of many waters, and as the voice of mighty thunderings," will be heard, saying, "ALLELUIA! FOR THE LORD GOD OMNIPOTENT REIGNETH."



## The Missionaries and their Labors.

### IOWA.

#### *From a German Missionary.*

We have had lately a little interest among our congregations. A woman, who attends our meetings, seems to have found the Saviour. When I was visiting that family, where she is the mother, I found her very anxious, on account of her sins. She asked me to pray with her. During our prayers the Lord answered us, and gave her peace in her heart. When her burden was gone, she thanked God, saying: "I thank thee, O God, that thou hast opened my eyes, that I can see and feel what the dear Saviour has done for me. And now, O Lord, make me holy, to do thy will. I was before very impatient in the days of trouble, but now, O Lord, if it is good for me to have more tribulation in this world, let me have more, that I may be prepared for heaven! And, O Lord, give also light in every human heart which is yet in darkness."

Since this time, the woman seems to walk in the fear of the Lord, and so I trust that her heart is changed by the Holy Spirit. Probably she will join our church when we have our next sacrament.

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#### *From Rev. J. C. Cooper, Hillsboro', Henry Co.*

Since our revival, the rum grocery in this village, which has been a prolific source of mischief, after a few convulsive gasps, has finally given up the ghost, and is now dead. It is more than suspected, however, that one of the store keepers in town has become "a medium," and is in the habit of calling up the departed spirit of the grocery for the benefit of its friends, and that *spiritual* communications are very common in the back part of the building.

We are now making an effort to build a meeting house, and subscription papers have been circulated, and the amount of five hundred and sixty dollars pledged for this object. A contract has been entered into with a responsible man, who has agreed to erect a building 40 feet long by 30 feet in width, and have it completed so as to be occupied by the middle of October next.

### The way the Work Spreads.

Since the date of my last communication, my attention has been directed more particularly to the town of Salem and its vicinity. I have had a regular appointment in the village, once in two weeks, for a period of about five months. When I first commenced preaching there I had about twenty five hearers; after a few Sabbaths the congregation numbered about sixty persons. For something like two months the average attendance was only about twenty five again. At that time I procured assistance, and commenced a series of meetings. We met with some interruptions; but, still, much good was accomplished by these efforts. The people became more acquainted with our principles, and some prejudice was removed.

Although the results were not all that could be desired, yet a tide of influence seems to have passed over the community favorable to our cause. Our congregations since have ranged from 60 to 100; a society has been formed, and measures taken to secure the erection of a suitable house of worship. A subscription paper has been circulated here, and \$600 pledged for the purpose, and we contemplate going forward immediately with the work.

### Church planted.

Last Sabbath I organized the Salem church, consisting of seven members, and administered the sacrament of the Lord's Supper. The occasion was one of much interest, and although the weather was unfavorable the house was filled. To many the scene was entirely new, and I trust that the influence of that solemn transaction, witnessed for the first time, when this little band of disciples, in the presence of angels and of men, entered into a covenant with God and with each other, was not lost upon the spectators.

### Calls upon Calls.

Such clustering neighborhoods demanding gospel labor, are enough to make a minister wish he could be multiplied into a dozen men. Whence, Oh whence, are to come the laborers to reap the whitening harvest?

I have at the present time six different

congregations to supply. I preach to three of them on the same Sabbath, that are about five miles apart from each other. The next Sabbath my first service is in H.; the second at a point two and a half miles distant; the third at a place four miles distant from the second. As I have no horse, I am dependent, in a great measure, upon the locomotive powers which nature has supplied me with; but, although I have an opportunity to ride frequently to some of these places, I begin to find myself inadequate to the task of preaching three times a day to congregations so remote from each other.

Glasgow, Salem, and Pilot Grove would furnish an abundant field for missionary operations. Salem, in particular, needs more labor than I can possibly bestow. The Universalists are now making active efforts to secure stated preaching; they have employed a man who preached there upon the same day that I did the last time. If this field could be occupied by another missionary, I should still have four congregations to supply in the vicinity of H.

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*From Rev. C. Burnham, Knoxville and Marysville, Marion Co.*

#### Efforts to help Themselves.

It is a pleasure to help those who try to help themselves. Such give the best of encouragement that what they receive is not bestowed in vain. The ready gifts of these little churches seem to possess the character of the widow's two mites. Though small, they bear testimony that the givers have "done what they could."

The prospects here are encouraging on the whole; the cause of temperance is still on the advance, and we have a large and flourishing Sabbath school. There is much to encourage us, in the fact that we may reasonably hope, in a few months, to have a house of worship that we can call our own. I presented the cause of Home Missions last Sabbath, and took up a collection. We have also raised \$20.50 for the \$50,000 Fund, and we have been doing our utmost towards a meeting house:

At Marysville, the church holds on its way. Within the year past, they have had a very unusual amount of sickness, but this has led them to feel the more sensibly that what they have to do must be done quickly. They subscribed to

the \$50,000 Fund \$14.25, and when I presented the subject of Home Missions to them, they pledged \$20.00. For our meeting house in Knoxville they subscribed \$17.50, and for another meeting house nearer to them they subscribed \$35.00. Such are the benefactors of a little church of eleven members, and less than two years old; if you can find another such, or one that exceeds it in their benefactions, considering their circumstances, either on the list of your Society, or elsewhere, it should be held up as the "banner" church of the country, to stimulate others to love and good works.

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### WISCONSIN.

*From Rev. H. Marsh, Waupaca Co.*

#### Pioneering.

In reviewing the past, whilst little compared with what I could desire has been accomplished, yet it does appear to me that some progress has been made. Amid all of the discouragements and adverse things to be encountered, there is a growing interest felt to hear the Gospel; and I am persuaded that it is exerting its legitimate effects upon the hearts of many. As the people become better acquainted with each other, and society becomes more settled, I expect that this will be more and more apparent. The population in this section of country is gradually increasing, and the accessions which we have hereafter, probably will not be of that floating character which characterizes the first settlement.

#### A New Church.

During the last month, I organized a Presbyterian church on Pine River, consisting of eight members, three males and five females. Last Sabbath the sacrament of the Lord's supper was administered to it for the first time, and three more were added, viz.: two males and one female, making in all, eleven members. I feel deeply interested in this little branch of Christ's church, as it is planted in a region where there are a good many people; many substantial farmers are opening fine farms, the soil is productive, and capable of sustaining a dense population. There is now room there for a devoted laborer to spend his time and strength to good advantage,

and I hope soon to secure such a man for them. I expect to preach one fourth part of the time at the two places on this river, until it is occupied by some one who can devote all of his time to that people. May the Great Head of the Church soon send such a man.

### Other Openings.

At the Winnecannâ settlement, a Sabbath school and Bible class were recently organized with quite flattering prospects of doing good. At Pleasant Valley, five and a half miles distant, they have kept up their Sabbath school all winter, and connected a prayer meeting with it, and the salutary effect is very manifest upon that community, in the order it promotes, and the sanctification of the Sabbath which it secures; and the audience is one of the most solemn and devout to which I have the pleasure of preaching. The county seat has been recently located at this place, and if it remains here, as it possibly may, this place will be one of considerable importance. Besides this, it has a good country around, is gradually settling, and there is an excellent water power at the Falls.

Thus, every quarter of the land adds its note of appeal to swell the great cry that goes up to Heaven for laborers to reap and gather in the great harvest. What is to be done? How shall the number of ministers be increased? And—a question of still greater importance—How shall an earnest spirit of aggressive labor be infused into the many who are already in the sacred office, but who are making almost no proof of their ministry, and are the means of winning no souls to the Saviour?

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### *From a Report.*

#### **Labor amid Weakness and Embarrassments.**

God has graciously carried me through the second year of my missionary labors, and I have abundant reason to bless his name for his goodness to me, and to this people. Though possessing a feeble constitution, which has seemed an almost insuperable barrier in the way of that work to which I had been called by my brethren, and, as I believe, called of God, I have lost but two or three Sabbaths

from that cause during the period in which I have labored as your missionary. Yet I have often exceeded my strength, that I might not disappoint my congregation. But God has, thus far, mercifully sustained me. And though our family have cheerfully denied themselves many of the comforts of life, yet our necessities have been generally met, without involving ourselves in debt,—an evil we have studiously avoided. I have also been enabled to purchase a few books: yet I still feel the want of a good library.

Though, as a people, we have not enjoyed any general revival, yet we have not been left without a few mercy drops, and some seasons of refreshing from the Spirit's presence, in which the church has, in a measure, been quickened, and more than usual seriousness has pervaded the minds of the people. Still it has not resulted in such an ingathering of souls to Christ as we have earnestly desired.

### Evils Abated.

At the time we commenced our labors here, there was a serious division in the church; but, with the blessing of the Great Head of the Church, a good degree of harmony has prevailed during the period under review. Difficulties, which sundered the relation of their former minister with this church and people, have sometimes showed themselves, and, in a few instances, very seriously. Yet a merciful Providence has, thus far, carried us safely through them, and they are apparently dying away. This church has increased in numbers more than fifty per cent. during these two years; our congregation has been steadily increasing, and the borders of our field enlarging.

### Advances.

During the last quarter we have received to our church an addition of eight members: and there are several others whom we expect will unite with us soon. Our Sabbath school and Bible classes have been newly organized, with numbers unusually large and promising. They already number about eighty, and are still increasing. We have raised several dollars for a new library. The monthly concert is still observed, and its collections devoted to Foreign Missions. Our Town Bible Society is a well-sustained and efficient enterprise. This church contributed ten dollars to the Church Building Fund.

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*From the Northern Frontier.***Papal Opposition.**

A large portion of the inhabitants of this town are ignorant Catholics. At our town election, they were not satisfied with the nomination of Americans; they were then requested to nominate one of their own number for town superintendent, and, after repeated efforts, there was not one of them found qualified to fill the office. After all, they had to choose an American, which was rather humiliating.

Our common school system, in this state, works admirably; and the priests are beginning to get alarmed, for their craft is in danger. We shall no doubt have a dreadful struggle here with the power of the Beast, as well as in other portions of the Union.

*From a Report.***Secular Cares devolved on the Ministry.**

The following is an illustration of what too frequently happens to the ministry in new settlements; nor do we see any way, in most cases, to prevent it. Unless the preacher himself assumed the labor and direction, houses of worship would fail to be erected; or fatal mistakes would be made as to plan, size and style of building. But alas, what loss results, in respect to the spiritual edifice, from the secular burdens thus devolved upon the hands which should be free and unembarrassed to labor only for souls!

The work on our house of worship has been continued. The building has been raised, and we hope will soon be covered. The work thus far has been well done, and the frame is of a very good and substantial character, and the house when completed, it is thought, will be creditable to the place and the society who build it.

Realizing something of the importance and feeling the necessity of a house of worship, in a village of some hundreds of inhabitants, I have expended much thought, time and labor upon this building. This has seemed to be absolutely necessary that the work might progress. Days and weeks of time and toil have I spent in stirring up the people to the work; and in preparing and gathering

together the materials. Without this effort, I fear the work would scarcely have been commenced; in other words, that the enterprise would have proved a total failure. But we have yet a great work before the house is completed; enough to stagger some of the more prominent members of our society. We hope, however, that the work will not cease.

**Inadequacy of Income.**

Let our patrons read the evidences of usefulness on the one hand, and of privation on the other, and say if the Society ought not to be put at once in a condition to raise the compensation of its missionaries!

My income is inadequate, and I am greatly depressed in spirit. Rent is high; clothing of all kinds is dear. Could you know all the embarrassments, you would not be surprised that I ask for my remittances as early as practicable.

My labors have been without interruption since my last report. I have some new proofs of the blessing of God upon the faithful presentation of divine truth. At our last communion season, two weeks ago, seven adults united with our church, and five children received the ordinance of baptism. No communion season has gone by without some new members entering into solemn covenant with our church. Our society seems to increase, and a constantly growing interest is secured towards our Sabbath school.

**A Colony of the Sons of New England.**

Some son of New England, whose heart is in the work, and whom the Lord has called to do it, is wanted for the position described below.

An adjoining town has this spring received an immigration of a few religious families. These, with the other professors there, are very anxious to secure the services of a minister, and have applied to me to make inquiries. I think there is a fine field for cultivation—I shall give them a portion of my services. If there be any missionary offering his services, he can find a field ready for the harvest here. There are a few right hearted men. They propose to give to the man who comes 40 acres of good land, and rear a house thereon as a settlement, according to the good old custom of their fathers in New England.

## ILLINOIS.

## Decease of Mrs. Ballard.

Our missionary at Perry, Pike County, Illinois, has been suddenly called to drink of that cup which, during the years of his pastoral service, he has so often seen presented to the lips of others, and whose bitterness it has been his duty to assuage by the consolations of the Gospel.

Mrs. B. was the daughter of Mr. B. Simmons, of Dorchester, Mass., and died May 15th, in the thirty eighth year of her age.

A change has taken place in my family, which has pierced all our hearts with anguish. My dear companion is no more, or rather I should say she has been removed from us to serve God in his upper sanctuary. On Sabbath afternoon, the fifteenth of May, she left us, to join the society of the blessed dead who die in the Lord.

The death of Mrs. Ballard was sudden and unexpected to herself, and all her friends. She was sick but a few days, and no alarming symptoms were discovered till the day before she died. It was not more than an hour before her departure that she was fully aware that her end was near. She was informed by the physician that she was dying. After a pause of a few moments, she replied with perfect calmness, "Who thought of such a termination as this!" And then immediately added, "I have long trusted in my Redeemer. I know that I am a sinner, but HE is my hope, my sure support." She then prayed audibly a few moments for the church, that it might be spiritual and holy, honor Christ, and be faithful in his cause. She poured out her heart in all its warmth of christian love for the prosperity of Zion, and the salvation of sinners.

After repeating a part of the "Dying Christian," closing with these words, "Oh! the pain, the bliss of dying," she called the family to her bedside to receive her last instructions and blessing. The three eldest children were professors of religion. Upon them she urged with great feeling their obligation to Christ, the great danger they were in of being tempted to forsake him, and dwelt with great emphasis upon their obligation *to do good* in the world, as the one—the only thing—for which life was desirable. To her eldest son she said, "I have consecrated you to God for the work of the ministry, and my dying prayer is that you

may be a faithful and successful minister of Jesus Christ." Her parting with the three youngest children was truly affecting. "F., my poor lame boy, my heavenly Father will provide for you; look to him daily and prepare to meet your mother in heaven." To another son, she said, "I now give you up, and remember that your mother's dying prayer is that all her boys may be good ministers of Jesus Christ—be useful in the world." "My darling," she said to the youngest, "it is hard parting, but God and kind friends will take care of you." She kissed them all, and then added, "My dear children I hope to meet you all in heaven. Then taking her partner by the hand, she said, "My dear husband, we must now part for a short time, but I hope that soon we shall be united in the services of the heavenly world. Till then be faithful to Christ and to the souls of men. Labor for the welfare of the church; elevate the standard of holiness. Our christian friends are very kind to you; strive to promote their spiritual welfare."

The dying struggle prevented her saying more, except to make a request "that she might not be buried until there were evident marks of decay." After a short but severe struggle, her spirit left the body and her sufferings closed for ever.

Her prominent traits of character were *sincerity* and *fidelity*. She had a keen sense of propriety in every situation and relation of life, and a fixed purpose never to deviate from what were her convictions of right. She abhorred *deception* from the lowest depths of her soul, and never included in her circle of intimate friends any one she did not *know*. Her almost instinctive sense of propriety, made her a wise counselor and safe guide. Her unwavering purpose to do right made her prompt in the discharge of every duty and secured the confidence of all who knew her.

As a Christian, she was conscientious and faithful. In her private devotions she was constant. No pressure of business, no visits of friends, ever kept her from her chamber, where she spent, *every morning*, one hour in private devotion. And not a day passed for years when anything led her to intrude upon the time set apart for this sacred duty. She was rapidly advancing in a knowledge of divine things, and fast ripening for heaven. But little did her friends think that she was preparing for so speedy a departure. They saw with pleasure her advance, and looked forward to years of increasing usefulness for her to fill up here on earth.

The church feel that their loss is irreparable. Her successful efforts to make the praises of God in his sanctuary interesting and devotional; her persevering labors in the Sabbath school; her constancy and efficiency in laboring to advance the cause of Christ in every benevolent association; her love for the Church of God, and her devotion to its interests, made many feel that her example and labors were almost essential to its prosperity.

In writing to her bereaved husband, one of the most prominent and spiritual members of the Church says, "Our staff, on which we leaned too much, our sure reliance, our glory, has been taken from us. May her example be emulated and her memory be held in remembrance." "Her place can never be filled in all the spheres in which she acted."

Her death was occasioned by exposure and excessive labor in doing good. She visited a dying member of the church three miles from home, on the last Sabbath before the one on which she died. Her last work on earth was that of comforting a dying sister in Christ, and sympathizing with and assisting a bereaved and deeply afflicted family. She labored beyond her strength, and took cold, which occasioned a slight attack of the chills which terminated in inflammation.

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#### Oppression of Ministers.

A missionary thus expresses the results of his observations, with which many of his brethren are but too well qualified, by experience, to concur.

I cannot forbear giving utterance to a little of the pent-up feelings that have struggled in my breast, when from time to time I have been called, and seen others called, to the charge of churches. The invariable question is—not what will make you and family comfortable; how much you will need to free you from care, and enable you to give your whole time to us?—but what can you live upon? or what is the least you can afford to preach to us for?

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#### From a Missionary.

##### A Procession.

At M. we have a subscription of \$400 or \$500 for a church, a part in material, a part in work, and the rest in cash; I

have to act as building committee, director, collector, and everything else that claims time and thought, connected with the enterprise. I succeeded, a few weeks ago, in making a "gathering" to get the timber hauled. We had eight teams; we had them all loaded, and went into town in succession; and a long row they made of it. There was present the real spirit of "church extension." Truly, the scene was heart-cheering; but this church-erection spirit needs my presence and guidance, and I should be there to-day.

#### An Emergency.

At C. we have a subscription for a church, worth between \$300 and \$400. This place is a new one, just striking for the rivalry in rail road towns. It needs my labors at once.

The field, in the southern portion of our great State, is certainly widening, and, I trust, brightening. We need *men* to enter it at once. Interests of great moment are at stake. They will soon be won or lost to evangelical religion. The adversary is by no means idle. But his devices are so stereotyped in every section of our land and the world, that they need no rehearsal. I know of no new forms of vice and iniquity, but renewed activity in those which already exist.

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#### First Effects of the New Rail Roads.

Last Sabbath, (what is very common here,) a report of firearms was heard near an establishment occupied by great rail road contractors from the East. People who have come from a good moral atmosphere, surpass in wickedness and immorality even the half civilized natives of the soil.

The two rail roads mentioned in a former report, will, as it is expected, be finished at no distant day. One of them is, to a considerable extent, already graded. In anticipation of these improvements, towns are about springing up and the population of the country is rapidly increasing. Some are expected here, who, we have reason to hope, will strengthen our hands and encourage our hearts in our efforts to do good. But we may be disappointed. Our brightest prospects have frequently and suddenly been blasted. The rail road and speculation excitement is a source of great discouragement. It is felt and manifested by all classes. Even our little indigent church is to some extent affected with this moral miasma.



I trust we are doing no small amount of good in our Sabbath school operations. Every Sabbath school in the county, I believe, owes its existence, directly or indirectly, to our influence. Thus, a few rays of light gleam amid the surrounding darkness.

### Experience in Respect to Written Sermons.

My labors, during the quarter, have been regularly continued in the field assigned me, and, as I think, with increased prospects of usefulness. I have taken particular care to write out in full, one new sermon weekly; and have the satisfaction to believe, that the effort has been more useful, and much better received, than would have been a mere extempore talk; although, at *evening meetings*, I am confident unwritten sermons are generally preferable to written ones.

My congregations, particularly of late, have been much increased, from the attendance of individuals and families, who, for years, have not been in the habit of attending religious meetings of any kind. That there has been a decidedly favorable moral influence exerted in this community, through those means which you have here employed, by one who has been a happy recipient of your favor, is acknowledged even by those who profess no love for those means.

### The lapse of Twenty Years.

The following interesting reminiscences are furnished by a Missionary, who was himself one of the fruits of missionary effort in the region where he now labors to bring others to the Saviour.

It was my privilege to attend the meeting of the Congregational General Association at Quincy. It was a precious privilege for me to attend that meeting, at *that place*, for it afforded an excellent opportunity to review the past, and see what the Lord had done for us in this part of the West. It was in that part of the county where twenty years ago the first Congregational Church was formed in this State, of which I was one of the original members. There was then no Congregational, and few, if any, Presbyterian churches north of these in the State. Iowa and Wisconsin were unknown, except as the abode of the Indian and the Indian trader. And as we met there a little band of disciples,

numbering, I believe, sixteen, in a log cabin, and with the assistance of one of your missionaries, we were permitted to enter into covenant with God, and one another, to labor for him, how little we realized what years would bring to pass—what progress, what changes! These you are as familiar with as I am almost, for the great moral changes that have been produced, your Society has had an important hand in bringing about. I think I could truly thank the Lord, and take courage; and so can your Society. It was also near Quincy where I tried to settle the question nineteen years ago, whether I would give up the employment (to me a favorite one,) of tilling the ground, and commence a preparation for the more arduous and self-denying work of preaching the Gospel. The struggles of mind that I then had between inclination and duty; the decision I then came to; the corn-field where that decision was made, all came before my mind with the freshness of recent events, and I trust not without profit to me. If I had been such a minister as I then *hoped* I might be, how much more good I should have done.

As I thus looked over the past, how could I avoid thinking of the agency of your Society, and the good work you are doing in the West.

It was one of your missionaries that turned my attention to the question of preparing to preach the Gospel. It was at a college, founded in a good degree by your missionaries, that I received my college education, and while pursuing my theological education away from the West, the work of Home Missions was dear to my heart, and I looked forward with interest to the time when I might go forth and preach the Gospel in this new field as a missionary of your Society. As such I came again to the West, as such I have labored for almost ten years, and the assistance, the sympathy I have received from you, dear brethren, has sustained me in many a trying hour, and has encouraged me to go on in the good work in which we are engaged. How can I help loving the Home Missionary Society?

From Rev. D. Gore, Wethersfield, Henry Co.

### An increasing and prosperous Congregation.

Through the good providence of God, I have been able to meet all my appointments, preaching twice, and sometimes

three times, each Sabbath. We also sustain two prayer meetings each week; that on Sabbath evening is attended usually by many of the young people, and often numbers at this season from thirty to fifty persons; that on Thursday afternoon is attended more by members of the church, and it has on an average fifteen or twenty in attendance. We also observe the monthly concert.

During the past quarter we have received an addition of eleven persons to this church—seven on profession of faith, and four by letters from other churches. This addition makes our whole number 107. A few more will soon join us by letter, and one stands propounded to unite on profession; while several are indulging a hope that they have passed from death unto life, and who may wish to unite with us in the course of the summer.

#### Wider Accommodations required.

Our congregation is clearly increasing from year to year, and one of our great wants at the present time is, that of a larger house in which to meet. Our meeting house was built three or four years ago, and was at that time as large as was needed, and just as large as the people could possibly put up. It was built by a united and a great effort on the part of those who were then here. But since that time the inhabitants have actually doubled in this vicinity, and all feel the need of a larger house at this time. One of the things to which this society and church must give attention is the enlarging our present house of worship, or else the erecting of a new one.

The internal or spiritual state of Zion among us is better than it was a year ago. I think I can see a marked improvement in religion within this time. The Gospel is not without its effect upon the hearts and life of this population. Many are coming among us, some good Christians among the number. The railroad, which is now in process of construction, is destined to alter society here very much.

About two weeks ago I visited three destitute neighborhoods. From eleven to fourteen persons are found who are desirous of entering into a church organization. They are from ten to fourteen miles from any other church in connection with your Society. The whole region is fast filling up, and constant additions may be confidently expected to the church as soon as organized and supplied with the word of life. It will probably be organized this month. Arrangements

are made to send a minister to reside and labor with them. It will be for a while dependent upon your Society to take the place of some of the older churches which are about stepping off from the stage of dependence.

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### OHIO.

#### *From a Light-bearer in a Dark Region.*

#### Persecutions.

The past quarter has been one of more than usual trial and conflict. In early spring I commenced a series of lectures on the Evidences of Christianity, accompanied by evening prayer meetings. By these unusual efforts for the promotion of spirituality among Christians, there was awakened a bitter hatred to the Gospel. A Campbellite bishop, who had been very punctual at meetings for some time past, was invited to pray. He appeared very much gratified to have such an invitation, as it afforded him an opportunity of exhibiting his own peculiar views. He arose and said he would define his position, which, all summed up, amounted simply to this: He could not unite in prayer, since prayers were usually unmeaning and worthless, being petitions for what we already possess. Having thus defined his position, he refused to pray, and has ever since that time used all his influence against experimental religion. There has been a class of abandoned individuals in this vicinity. They frequented grog-shops, and were basely licentious. Some of the young and thoughtless, who were growing up without parental guidance, were becoming dissolute and corrupt. I took occasion in one of my public services to rebuke this spirit of lawlessness, and made some direct assaults upon the brutalizing and prevailing sin of licentiousness. The aforesaid Campbellite bishop took this occasion to excite prejudice, to pervert the minds of the people, and raise a storm of persecution against me. After running to and fro from one house and grog-shop to another for a week or two, he succeeded in getting up quite a little breeze. One evening as I was returning from the prayer meeting, within a piece of woods between my house and the village, I was greeted with a volley of eggs, from a band of about a dozen rowdies concealed behind a large log. I turned about and walked towards them to see what persons were inclined to do me such great honor; but they took to

their heels, running off into the woods like wild beasts. I took this opportunity to expose to the people the ruinous tendency of sin, how it leads from one step of violence to another until its poor victim is doomed to the penitentiary, to the halter, and the prison house of eternal despair.

But the service of the aforesaid Campbellite bishop did not end here. He forthwith sent for a preacher of the "right sort," as he termed him, who held forth to the astonishing gratification of a certain sort. He told them God did not want any crying; that, as for himself, he was ready at any hour, even between twelve and one o'clock at night, to baptize them for the remission of sins; that Jesus Christ was illegitimate; that missionaries were troublesome, and preached error; there is no Divine Providence, &c., &c. What will be the final result of all this remains to be seen. Yet I shall be much disappointed if a Divine Providence, ever watchful, ever merciful, does not bring good out of this foul plot of iniquity. So far as this trying scene has had any influence upon my own mind, I trust it has been good. While I have been led to mourn over my own corrupt heart-sins, which render me vile in the sight of Heaven, I have had a larger experience of the joys of salvation, a deeper and a more heart-felt sympathy with the sufferings of our blessed Lord, a more tender regard for him who suffered not only persecution but death also for me. O! those were bitter pangs which he endured to rescue sinners, to work out a ransom, to purchase a pardon for us. I trust I shall yet be fitted to point many a burdened sinner to him, and be permitted to rejoice with many, sitting at his feet, clothed and in their right minds.

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*From Rev. James H. Spelman, Hope, Franklin Co.*

#### Review of the Blessings of the past Year.

During the past year we have had trials to pass through, and we have received many blessings. Our church is small, but there is marked evidence of its growth from month to month. A growing interest and an increasing seriousness has marked the whole course of the past year. During the forepart of the winter a seriousness prevailed, and seemed to increase from week to week until about the first of February,

when we determined to hold a series of meetings. We resolved as a church to retire daily by ourselves, one and all of us, at one o'clock, and to pray that God would revive and strengthen us, and convince and convert sinners by his Holy Spirit. We did so, and we trust it was not in vain. Our meetings commenced on the ninth of February. My own health at the time was very poor, so much so that I was unable to preach; and failing in receiving assistance, we were obliged to hold a prayer meeting from day to day, instead of listening to the preaching of the Gospel. We continued our prayer meetings for a little more than one month, and the Lord was with us. The community was moved and souls were converted. Those who were once in sin are now rejoicing in hope. Our communion season occurs on next Sabbath (the first Sabbath in June), and then our church receives an addition of about one-third. We can say, surely the Lord has been with us. "His arm is not shortened, neither is his ear heavy." Duty and the cause of Christ urge us forward. Our Sabbath school is flourishing, and I also have an interesting Bible class.

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#### MICHIGAN.

*From Rev. E. Andrus, Keelersville, Van Buren Co.*

I am still able to say, with, I trust, a thankful heart, that the blessing of the Great Head of the Church has rested upon us since my last Report. It has been a time of constant labor with me, feeling it my duty to do all I could to secure a majority vote in favor of the Temperance Law.

#### Explorations.

I have just returned from a tour of about forty miles, to explore a destitute and new field. The brethren and people where I have been feel their great necessity, and I trust their cry to God, and their fellow Christians' will not be in vain, as arrangements have already been partially made for their supply, and I expect a few days more will find a herald of the Cross among them dispensing the word of life. I have been strongly urged to visit another important point, which ought to be occupied, about twenty-five miles from here, but where a man can be found to supply them I do not know. Several places within the circle of my knowledge are destitute, and I feel like



praying for more laborers in the great moral harvest of the West.

As I have in other reports stated, so it still continues to be true, that the churches under my care seem to enjoy the blessing of God in a steady and permanent growth, and I think all are encouraged to hope and labor on. All our meetings are well sustained, and the attendance is rather increasing on the Sabbath.

Six were baptized last Sabbath to become members of the First Union church of Keeler by profession of faith. This is a part of the fruit of a little refreshing enjoyed last winter. A number more will probably unite during the next quarter. Thus does the Lord encourage our hearts and strengthen our hands.

I have succeeded in establishing three Sabbath schools that promise much good to the rising generation, and I cannot but hope will exert quite an influence upon adults.

The A. H. M. S. is remembered in our prayers, and enshrined in our hearts as a great instrumentality under God, without which multitudes must live and die without the preached Gospel in this new land. Eternity alone will display the

great work done by this Society in saving the West to Christ.

The West is really a field of labor and toil for those who are willing to work; and none but these who are thus circumstanced can know or realize the encouragement it affords us to know that our eastern brethren not only send their money, but their prayers ascend to their God and ours, for his blessing upon us, without which all our efforts would be fruitless. We feel that we are one family, toiling for the same end, and heirs to the same inheritance through Christ.

#### Correct Views Increasing.

I cannot omit mentioning one characteristic of the people here. They dislike changing ministers, feeling that it is for both parties very unwise. I think there is a decided change taking place at the West, or at least in this State, upon this important point, the result of which will be more glory to God, success to truth, and salvation to souls. So may it be, until permanence shall be a prominent feature at the West, as it is at the East.

### Miscellaneous.

#### Slavery in Home Missionary Churches.

In the Home Missionary for March last, it was stated, that while the missionaries of this Society are expected to "use their own judgment, formed on the ground, as to the time and manner of approaching the subject of slavery," it is also expected of them, that they "make their ministry effective in enlightening the moral sense in regard to this and the attendant evils." It is also stated that "advances, grateful to every christian heart, have been made on this subject by individual minds, by churches and by communities;" and that "many of the churches" to which the missionaries preach, in slave states, "are known to contain no slaveholders." Such extracts as the following confirm these statements.

#### *From a Missionary at the South.*

As regards myself, I never have been connected with slavery, and I presume I

never shall be, further than, in the providence of God, living among slaveholders. I believe slavery to be an evil—a great evil; and I would adopt, in respect to it, the language of the Saviour when speaking of the rich man—How hardly shall they that have slaves enter into the kingdom of heaven! We all admit that there are rich men who are Christians; and so I must think with regard to slaveholders. The mere fact of such ownership will not, I think, debar a man from the kingdom of heaven; but it is *so hard* for a man to treat his slaves as a Christian should treat them!

*No member of my church is a slaveholder.* I have frequently talked with the members on the subject, and they all express decided opposition to the institution of slavery, and say that they would not on any account own slaves; and I can safely speak from the pulpit of the evils of slavery, so far as the members of my church and this community are concerned. I have never had any cases of church discipline growing out of connection with slavery; but had I slaveholding members, I certainly would subject them to discipline in all cases of maltreatment

of their slaves, and buying slaves to carry them off to sell again.

I do think that the people among whom I labor, in respect to a genuine christian anti-slavery spirit, are greatly in advance of the community around them; and it shall be my aim to promote that spirit.

#### *From another Missionary in a Slave State.*

There are no holders of slaves in our church. So far as relates to the church members, I can freely and fully speak my views of the divine teaching on this subject, though one or two regard slavery as some sort of an *evil* rather than as a *sin*. But I do not feel the same freedom in expressing my sentiments on this subject to everybody in the community. I cannot say that the subject is frequently brought to view in my public labors; but, whenever it comes appropriately in the way, I do not shun to speak of it.

I am satisfied that our church is decidedly anti-slavery in its influence. Our eldership is strongly opposed to slavery, and I believe no slaveholder would be received into our church, without giving the most unequivocal signs of possessing a christian spirit; and one of those signs would be the avowal of a determination at least to do all in his power for the spiritual welfare of his slaves, and to abstain from *all traffic* in slaves, in every way.

### MASSACHUSETTS HOME MISSIONARY SOCIETY.

#### Fifty fourth Anniversary.

This meeting was held in the Music Hall, Boston, on May 28th, the venerable President, Rev. LEONARD WOODS, D.D., in the Chair.

The exercises were opened with prayer, by Rev. Dr. STORRE, of Braintree. After an abstract of the Annual Report, by Rev. JOSEPH S. CLARK, D.D., earnest and eloquent addresses were delivered by Rev. SAMUEL WOLCOTT, of Providence, R. I., and Rev. ANDREW L. STONE, of Boston.

The interest of the meeting was heightened by the singing of the "American Home Missionary Hymn," written by Rev. NEHEMIAH ADAMS, D.D., which was published in the last number of this periodical, page 80.

#### *Extracts from the Report.*

##### The Treasury.

The entire receipts from Massachusetts for the year ending May 5, 1853, amount to \$47,711 79; of which \$31,866 51 were paid into this Treasury, and \$15,345 28 into the Treasury at New York, according to the convenience of the donors; but all designed to accomplish the self-same purpose, through one and the same operation. Increase of receipts over those of the previous year, \$11,481 72.

The disbursements during the same period, for missionary service performed in this State, have been \$5,372 50; in defraying the proportion of incidental expenses pertaining to this Auxiliary, \$1,050 31; for missionary labors in other parts of the land, \$40,345 28; and there is now a balance in the Treasury, of \$1,097 77, wherewith to commence the work of another year.

##### How these Funds are Raised.

From the following extracts from the Report, it will be seen that the chief reliance for funds is upon the regular provision made for *stated contributions*, and not upon the appeals of agents. These, though indispensable for the general conduct of the cause, cannot be expected to visit every parish at the right time, and make personal application to all who should give, nor even, in the course of a single year, to preach upon it in all the congregations in which contributions ought to be taken up. The regular provisions referred to, are the efforts of Auxiliaries, and under them the Congregational collections and the local associations of ladies or others.

*Auxiliaries.*—Within the bounds of the State, there are seventeen Societies, auxiliary to this, each embracing one or more ministerial associations. These have hitherto stood in various relations to the parent institution;—some acting only as coadjutors in collecting funds; others extending their supervision to the business of finding out and recommending such feeble churches among themselves as were deemed worthy of patronage; while others still have retained the right to determine the sums to be appropriated within their bounds, subject to the approval and acceptance of the Parent Society. But after full trial, all these auxiliaries have, of their own accord, passed over to this Board the responsibility of

deciding in every case, what sum, if any, shall be appropriated; and are now confining their efforts chiefly to the collection of funds. The help thus afforded in replenishing the Treasury furnishes the true answer to the question, often asked, "*How does the Massachusetts Home Missionary Society collect so large an amount of funds with so little agency?*" The plans for systematic contribution which some of the Auxiliaries have devised, if adopted by all, would secure an annual collection from every congregation in the State, and probably double the Society's receipts, without adding a dollar to its expenses.

**Ladies' Associations.**—It will be seen that the donations from females have increased—making, with their part of the legacies, about *one third* of our entire receipts. From long observation, the Executive Committee have come to regard their co-operation in the work of Home Missions as the most constant and reliable within their reach; and were all the Ladies' Associations as successful as some of them are, in turning the avails of their benevolent industry into money, it would also be the most productive of any.

**Congregational Collections.**—The number of congregations in which collections have been taken up, either in the sanctuary on the Sabbath, or by individual solicitation from house to house, have not increased, as was confidently hoped from the action of the last General Association on this subject. In an able document, published in their minutes, that body earnestly requested each District Association or Auxiliary Society to adopt some system of benevolent collection within their respective bounds; and every Pastor to obtain by vote (if expedient) the sanction of his church; and every Secretary and Agent to aid, by every means in his power, the perfecting of some such arrangement, and to make an annual return to the Association of all the churches which have contributed to the object of which they have special charge, together with the sums given by each church, and whether given with or without the presence of an Agent. The grounds on which they rest this recommendation are the following.

"1. Every church has a share in the gifts, commands and promises of the Gospel.

"2. Bringing these subjects before the people for contribution increases their

knowledge of the religious state of the world, and deepens their interest in its conversion.

"3. It strengthens their faith and gives fervor to their prayers.

"4. It cultivates the spirit of benevolence, which is the spirit of Christ.

"5. It increases self-respect, making the Christian conscious that he shares with his brethren in the work of the Lord, and no church elevates the feebler churches.

"6. It makes it easier to support the Gospel at home. If a pastor wishes to starve himself out, let him allow no contributions to be taken among his people for general objects. Aside from the good accomplished abroad, we cannot afford to dispense with our Foreign Missions, Home Missions, Bible distributions, etc., *as a means of grace at home*. They confer an incalculable benefit upon our churches, and no church at this day can prosper without them."

#### Summary of Results.

The number of Missionary fields under the care of this Society the past year, in Massachusetts, is 45—a smaller number than has been reported for the last 24 years, and affording renewed assurance that every reclaimable waste in the State shall yet be reclaimed.

At 26 of these stations, pastors are sustained; the remaining 19 are steadily supplied. Five pastors have been dismissed, and five have been settled during the year. In other words, *one-fifth* of the pastors have exchanged places. Including the stated supplies, seventeen missionaries, or nearly *one-third* of the entire list, are new names. From this it appears that ministers in the pastoral office, changeful as they are, are much more permanent than those who are merely hired from year to year.

The average number of families under the spiritual watch of a missionary is 27, who furnish an average Sabbath congregation of 104—making, in the aggregate, 1,240 families, and 5,920 regular attendants on public worship. About half of those who visit the sanctuary, viz., 2,876, are connected with the Sabbath schools.

The churches number 1,890 members. The additions the past year were 67 by profession, and 69 by letter; total additions 136; and there have been reported 41 hopeful conversions.

To various objects of christian benevolence these feeble churches and congre-



gations have contributed about \$2,000—which is a return into the treasury of the Lord of 40 per cent. on all that they have received from this Society during the same time. Every missionary is particularly instructed to inculcate this spirit of liberality, and by “every means in his power to promote the great enterprises of christian benevolence” among the people of his charge. Nor can the Committee doubt, after years of attentive observation, that the poor, no less than the rich, find it “more blessed to give than to receive;” that the reflex influence of a generous donation for a worthy object of charity, does more to strengthen a feeble church; than an equal amount of aid received.

### *Ministerial Support.*

The average salary received by the missionaries in Massachusetts, the past year, was \$437. This is not larger than it was ten years ago, when the staple articles of family expense were twelve or fifteen per cent. less than they are now. Of course \$437 was more than enough to sustain a minister’s family at that time, or considerably less than enough at present, and nobody, after a moment’s reflection can doubt which. The fact has become painfully evident, that at a time of great general prosperity, and in a land of abounding wealth, ministerial support is suffering an unusual depression; and unless it be adjusted to the increased expense of living, as almost every other department of labor has been, there will be an alarming increase of vacant churches; or, what perhaps would be still worse, a blending of some secular calling with the sacred office, as a means of subsistence while preaching the Word. This latter alternative would be going back to a state of things that produced a large proportion of the “old wastes” which this Society is now laboring to reclaim; and while for their encouragement, God in his good providence “speaks peace unto his people and to his saints,” he also adds, “*but let them not again turn to folly.*”

### AMERICA PERSONIFIED.

Address of Rev. Azariah Eldridge,

Of New Bedford, Mass., at the late Anniversary of the American Home Missionary Society.

The resolution advocated by Mr. Eldridge and which is expanded in the address which

follows, rests the importance of the speedy evangelization of America on these three characteristics;—her promising *age*, her successful *fortunes*, and her commanding *position*. After an appropriate introduction, the speaker continued—

### *America is Young and Vigorous.*

Look upon America and consider, in the first place, her *promising age*. Why is it that wise and experienced friends of Christ’s cause rejoice to behold the conversion of a man in his youth? For the very reason that he is young; that he is fresh, tender, and bright. The palsied hand, the hesitating tread, the unimpressible heart, the stereotype habits and character of age are not come upon him. He is beaming with hope and full of unfolding faculties. The future is all before him, his opportunities are to occur, his greatest strength yet to be attained, and his highest efforts to be put forth. The work of grace upon him is more thorough and effectual now than it could be at any future time. It is deeper down at the foundations of his character; it is farther back among the sources of his destiny. Converted thus early, all that he will become, with all that he can perform, is added at once to the side of the Lord.

Now, the dew of youth is still upon this nation. She is not one of those who have grown old in ungodliness. She has not reached, nor is she approaching, her maturity. Though not a people whose God is the Lord, she is still young, very young, she has just begun to be among the powers of the earth; her career is yet to be run, she has not entered upon any particular course. This is, therefore, the time to turn the nation towards the Lord. A work may now be wrought of supreme importance in the issue; principles may be impressed, and a general character imparted to grow up with the people and abide with them forever. It can be done more effectually during these early stages of development than at any subsequent period. They present a precious opportunity which is passing away, never to return, as we progress in years and increase in stature. The friends of righteousness are bound to improve the opportunity and not leave this nation to grow up a sinner. There is great occasion for them to labor with her faithfully. She is not what she should be, in many respects. The elements which mingle to compose our national being are such that we may well be apprehensive with regard to the future. Wise men across the water,

friends of liberty and religion, look towards us with an interest not unmixed with anxiety. They watch our young demonstrations, half sportive and half fierce, now magnanimous and then grasping, in some things conscientious, in others cruel and unjust, as those of a promising but untamed creature. Oh, that this nation may be converted in the morning of its days, that it be brought early to the right side of the great controversy, that it take a stand soon with the children of light and be learning to act at home and abroad according to the principles of inspired truth. I therefore find the first argument for its thorough and speedy evangelization in the susceptible age of America.

Look upon her, and observe the *robust condition of her health*. Though youthful in the extreme, she is not at the present time a puny and squeamish exquisite. This is sometimes found to be the case. An unhappy climate or some other evil, physical, political or religious, will have produced the result. But never was a people in better condition and keeping. Established in a temperate zone, we grow like a plant by the river side. We have—let me say—an enormous appetite, with digestive forces to correspond. Besides internal sources of enlargement and strength, floods of immigration flow in from without and are well disposed of among us. The country never appears to be overloaded by them. As a thrifty boy can dispose of more food than a full grown man, and is often less delicate about it, so it is with us as a people in regard to this foreign material. Young and hearty, we do not undertake to exclude them, but suffer them to come, a promiscuous compound of races, languages, affinities, and habits. We do not deem it worth while to raise about them, when already here, many native American scruples. The better way were—the wholesome way is—to digest them, and that we proceed to do. They are taken in, being strangers all, and gradually Americanized. It is a difficult operation, or might be for most other nations. Few of them could accomplish it; they have not the internal vitality, the constitutional vigor. But there is enough in our national system, our body-politic, to do the thing handsomely. The American principle soon pervades and overmasters them. These July orations and the like, with our other rank sorts of self-glorification, hasten the process. They invigorate the gastric force and help on the work of

assimilation. It is accomplished upon most in a space of time wonderfully brief. Before the first generation passes or the brogue is quite gone, their caps are thrown up for our *coun-thry*.

But so vast a transforming agency should be employed for Christ. It must be made ready and applied to the work of regenerating men. A country like this, so thronged from all quarters of the earth, and ruled by a people so controlling in their influence over it, ought to be evangelized without delay. A nation like this—whose organic law is so strong, whose principles of unity and growth—the vital force that makes millions of beings one, takes up every foreign admixture and draws from it the essence of national strength—is so vigorous and healthful; a nation which is not at all distressed at her time of life by such immense and incessant masses of raw material from abroad, which ventures to receive them and is able to transform them, through assimilation, into bone and muscle, sinew and nerve for her own purposes—such a nation is worth evangelizing speedily. It is a matter of plain christian policy to do it at once. She is in a situation to benefit those millions who are thronging hither as doves to their windows. She is calculated to be a stronghold for God's people in the future. If thoroughly evangelized, she will stand firm amid surrounding darkness and hold forth the light of truth. The opening gates of hell, the rushing waves of worldliness and sin will not prevail against her. I find, therefore, in her robust and vigorous health, another reason for a thorough and speedy evangelization of America.

#### America belongs to a Prosperous Race.

Look upon her and remember, in the third place, the *prosperous fortunes* of the race which she represents. It is obvious, on the face of history, that there have been from the first chosen agencies and occasionally a favorite people under the direction of Providence. God endows them with certain traits, continues them in being and employs them according to his good pleasure. There may be no moral merit in such a distinction. They are often the unconscious and at times the unwilling servitors of his will. Yet he goes before them and is their reward. They are preserved and prospered from age to age, on account of their availableness. Now the single soul of a South Sea Indian or that of an Ethiopian may be worth as much as the soul of an

Anglo-Saxon. And, in respect to the value of their own souls, the conversion of the Sandwich Islanders is an event of infinite importance. But the bearing of such tribes of men, when thoroughly evangelized, upon the ultimate conversion of the world, is not so important as that of some others. It is not likely that much public service will be devolved upon them in the future. There is reason to believe that they will soon be suffered to pass away. But there is a race whose whole career has been remarkable. Since its first appearance in history, human affairs have been affected by it and the greatest results have come to pass through its agency. It was called forth ages ago from the depths of a forest in Germany. Ancient Rome was then to be overthrown, and that was the first work which these, our ancestors, achieved for mankind. By the direction of Providence, they poured down from their home in the North, with broad breasts bare, white limbs agile and forceful, yellow locks streaming to the wind, and the Mistress of the World was swept from her bad eminence before them. Then Britain had to be peopled by those who would make something of her. She was at the time a small island in the Northwest, overrun by half-naked savages, the Ultima Thule of the known world. But men of of this race were directed to pass over. The hand of the Lord was in it. Seven years from the hour their keels grated upon the shore, Hengist, their leader, sat upon the throne, and England began to rear herself among the nations. At length the time came for these western wilds to be occupied, and men of the same race were conducted over the ocean. They landed, they have taken possession, and America is rising up before the world. The race is a prosperous one. It is in the ascendant among mankind. The Lord chooses to preserve it and cause it to flourish. It is suffered to gain strength and spread itself. Black men bow down, red men fade away before it.

And now, should it not be filled with the spirit and reduced to the service of Christ? Shall we overlook, in our plans to evangelize the world, any important branch of a race with such forceful blood in its veins, such divine recognitions of trustworthiness in its history, such a prospect of great achievements and of controlling influence in its destiny? Shall not Saxon America, whose enterprising citizens are abroad over land and sea, hunting the monsters of the deep, gathering the products of

every clime, mingling with all nations of the earth, filling the whole world already with her influence, shall she not be evangelized? In the native character and prosperous fortunes of the race that holds possession of this land, I find a strong argument for its thorough and speedy evangelization.

#### America's Position:

Look again and observe the *commanding position* which she occupies upon the globe. When an important battle is pending, the arrangements of a great chieftain are made with forethought and consideration. His positions are taken according to the nature of the field and the disposition made of the enemy's strength. His forces are planted with a view to the service they will be required to render. Each division of his army may thus foresee what is expected of them, whether much or little, in the conflict to come. If, being strong men, whom he has tried before, they find themselves covered in a central position, where they may turn either way and pour down with advantage on the foe, it is enough of intimation for them. They look to their arms. They make ready for faithful and effective service.

Let us, in like manner, furnish ourselves as a people for the battle of the great day. I repeat it, Sir, *we must fight*. The great Captain of our salvation is waging war upon the powers of darkness, and the field is the world. His divine eye is over it all. His forces are marshalled with infinite wisdom. He has planted us at a post of great responsibility. Mark the central stand which we hold amid the unenlightened portions of mankind. Suppose them divided upon a broad scale into Indians, Africans and Asiatics. What peculiar facilities and obligations are increasing upon us, with regard to each one of these general divisions of the heathen world. We stretch across the middle of the Western Hemisphere, with multitudes of Indians at the North, and multitudes of Indians at the South. Around them, and through them, our citizens are called to pass and re-pass in every conceivable direction. Is any other nation so responsible as we, with respect to their spiritual interests? any other nation so set apart to it, and bound to be in readiness to meet this responsibility? Here we are, I may say, almost alone, with an immense population of Pagans and false religionists extending towards either pole, above us and below us, to the ends of our own continent, all



of them to be evangelized by us, and we we not yet thoroughly evangelized ourselves!

But these are not all, or even the principal part. Look to the right hand and to the left of our position. Here is Africa just over on the one side, and Asia just over on the other. Across the Atlantic are benighted millions, respecting whose welfare we are also under special obligations. On what other nation rests so much responsibility in respect to them as upon us? Have we not wronged them most grievously, and is it not in our power to make them due reparation. Others have wronged them, but we possess the means of giving them the blessings of Christianity. Their climate is deadly to white missionaries, but there are men among us who should be made ready to go in vast colonies and evangelize their fatherland. But across the Pacific, over against our Western frontier, are also the millions of Asia. There, China has been forced open for the truth, and Japan may soon throw her doors wide, while, from shore to shore of the peaceful ocean, the facilities of communication are constantly increasing. The Chinese are coming to our side and returning again by thousands. We shall be able to pour whole volleys of salvation, from our Golden Gate across the waters, directly into all those Asiatic regions of darkness and death. Yes, in every direction there are teeming millions of benighted souls which could better be evangelized by us than by any other people. At the North, the South, the East and the West, they are waiting about us, and we are not fully prepared for the work. Here we are in the midst of them. It is a post of immense responsibility for a professedly christian people. If thoroughly evangelized, we might, standing here, do nothing but shine, like a city set on a hill, and the world would slowly become full of light. Standing here, we might, with zealous exertion and a right use of the means accumulating in our hands, send forth, over all the habitations of cruelty, floods of the grace that bringeth salvation. I therefore find, in the central and commanding position which she occupies, the fourth and last argument for the speedy evangelization of America.

Let the work of Home Missions go on. Push it forward with earnest endeavor. Qualify the people of this land, in sacred haste, with the grace of God diffused through every part, to be fulfilling their destiny. You are converting a nation in the bloom of youth. You are converting

a nation of vigorous health. You are converting a nation with superior blood in her veins and heart. You are converting a nation on high vantage-ground, at the head of all promising agencies for the conversion of the world.

#### Portland in Oregon.

Glancing back but two short years, and we find that not a house had been erected on the spot where Portland now stands. Presently, a location was made, a few houses erected, and even then, in order to bring the place into notoriety, it was necessary to notify the public that it was situated "twelve miles below Oregon City." But at length the local advantages became apparent—saw and flouring mills were erected—stores were built—improvements were contemplated and carried out energetically—and at length the citizens at "the point twelve miles below the city," began to look around them, and felt the necessity of embodying their mutual interest in one laudable effort; and thus the present city emerged from obscurity, until she now stands forth the acknowledged emporium of Oregon.

Portland is situated on the right bank of the Willamette River, about thirteen miles from its junction with the Columbia, and about one hundred and ten miles from the Pacific Ocean. The Willamette River flows nearly due north, is navigable to the distance of twenty-six miles for large vessels, and is studded with several islands, all of which are thickly settled. Oak, pine, cedar, and various other kinds of timber grow in great abundance along its banks; and so fertile is the soil, and so desirable the locations, that scarcely an acre of ground is unoccupied on either bank. Speaking of the Willamette Valley, Lieut. WILKES, who conducted the Exploring Expedition, says:

"To conclude, few portions of the globe, in my opinion, are so rich in soil, so diversified in surface, or so capable of being rendered the happy home of an industrious and civilized community. For beauty of scenery and salubrity of climate, it cannot be surpassed. It is peculiarly adapted for an agricultural and pastoral people, and no portion of the world, beyond the tropics, can be found that will yield so readily, with moderate labor, to the wants of man."

Located in this fertile region, possessing all the advantages necessary to form an agricultural as well as a manufacturing country, Portland could not well otherwise fail than to progress. Portland pos-

sesses all the requisites for shipping, having sufficient depth of water for trading vessels of almost any size to anchor opposite the city. Three wharves have been erected, all of which are continually in requisition, having vessels either unloading merchandise for our traders, or taking in cargoes of lumber, hogs, chickens and agricultural produce for San Francisco, or some foreign market.

Four saw-mills, employing on an average thirty hands to each, are in perpetual motion, preparing lumber, spiles, spars, and shingles for export; and so great is the demand for these articles, that ships are often detained in the river for several days before they can procure cargoes.

Five river steamers, beside the Pacific Mail Company's steamers, from San Francisco, now ply between Portland and various other points on the Columbia and Willamette rivers—these steamers procuring full freights upon departing from our wharves, and returning laden with produce destined for shipment or home consumption.—*Portland Commercial.*

#### Hints to Preachers.

Many a minister has remarked the different effect of his preaching in the large church, from that produced in the school house or the lecture room. In looking back upon the labors of past years, the scenes which recur to the memory with associations most precious, are generally those where, in some humble apartment of moderate dimensions, the speaker had his audience so close to him, that he could look each one in the eye, and almost lay his hand upon every head in the assembly. These were the occasions when a perfect sympathy was established between the people and the preacher; both became conscious of unwonted influences, the latter enjoying more freedom of utterance, and the former paying closer attention and carrying away a deeper conviction of their own personal interest in divine things. The venerated Nettleton, so distinguished in the Eastern States for his wisdom and success in winning souls, is remembered by many as having made great account of packing his audiences in small rooms, where, standing in the midst of them, he could speak to the whole assembly with such freedom and individuality as made each one regard himself as the special object of address.

Different persons have different ways of accounting for the fact here referred

to; but few persons of experience and observation can fail to admit the fact itself. For our own part, we have no doubt that the superior effectiveness of preaching in a small room is owing almost wholly to the better *manner* of the preacher in those circumstances. In a small room, the nearness of the audience and the narrowness of the space require no vocal effort; the speaker may literally *converse* with his hearers; and hence, without being conscious of it, he uses his *conversational* tones, such as he employs in the intercourse of every day life. In other words, he is *natural*. On the other hand, in a church or other large apartment, the people are placed at a considerable distance from the minister, and more or less effort is needful to send the voice to them all. Of course the speaker is likely to depart from his ordinary style of address; he uses an artificial emphasis, and in the endeavor to be heard, he loses those delicate undertones and inflections that belong to the unaccented and less emphatic parts, and which nature teaches, and art so rarely succeeds in imitating. But these very inflections are the most potent in expressing emotion. Without them, the understanding may be addressed, but the heart will remain unaffected. Any one who will take the trouble to note the manner of ministers in these different circumstances, will observe that the same preacher addressing his people in a church sixty feet square, employs a style of enunciation entirely unlike that which he uses in his conference room. In the one, his sentences are oratorical and measured, falling at regular intervals into the same recurring tones; in the other, he can speak with perfect ease without falling into these faults; his sentences are of various lengths; his tones rise and fall as the emotion changes; and he runs through all the intervals of voice natural to him, according as sense or feeling require. In the former case, the speaker plays the orator; in the latter, he is himself.

If these remarks are correct, we can understand how it comes to pass that ministers attribute so much of their own success, under God, to the exercises of the conference room and the neighborhood school house; how it is that their own, and the people's enjoyment of the latter services is superior. If they could acquire as easy and natural a style of address in the great congregation, as in the little gathering at a lecture, the pleasure and profit of hearing them would be equally great in both cases.

## Home Missionary Hymn.

Written for the Anniversary of the American Home  
Missionary Society.

—  
BY A LADY.  
—

Go where the hunter roveteth,  
Beneath the northern pines—  
Go where the summer loveth  
To dwell mid southern vines—  
Far o'er the western prairie,  
To hill, and vale, and plain,  
The glorious Gospel carry;  
Redeeming love proclaim.

Go o'er the Rocky Mountains,  
Where parting daylight shines,  
Where California's fountains  
Sparkle o'er golden mines;

Or seek the lowly dwelling,  
In forests dark and lone,  
Redemption's story telling,  
In wilds of Oregon.  
  
From ocean unto ocean,  
The Saviour's cross display;  
And bow with new devotion  
Before his throne to pray.  
Upon his holy altar  
Thine earth-born hopes lay down;  
With feet that never falter  
Press onward to thy crown.

Till Jesus' conquering banner  
Shall wave o'er sea and shore,  
And earth, with glad hosanna,  
Shall praise him evermore;—  
Till every tribe and nation  
Before his feet shall fall,  
In joyful adoration,  
To crown him LORD OF ALL.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of June, 1853.*

*Not in Commission last year.*

Rev. M. M. Porter, Le Roy, Mich.  
Rev. Thomas Pugh, Ironton, O.  
Rev. Giles M. Smith, Freetown, N. Y.

*Re-appointed.*

Rev. A. Van Vliet, Dubuque, Iowa.  
Rev. John W. Windsor, Maquoketa, Iowa.  
Rev. Reuben Gaylord, Danville, Iowa.  
Rev. Ozro French, Bentonsport and vic., Iowa.  
Rev. Ole Andrewson, Norway and vic., Wis.  
Rev. Sylvester Cochrane, Nankin, Livonia and Canton, Mich.  
Rev. Danforth L. Eaton, Campbell's Corners and New Canandaigua, Mich.  
Rev. J. W. Baynes, Hudson, Mich.  
Rev. John Monteith, Blissfield and vic., Mich.  
Rev. George Barnum, Medina and vic., Mich.  
Rev. Roswell Parker, Adams and vic., Mich.  
Rev. Isaac C. Crane, Grandville and vic., Mich.  
Rev. J. H. Hard, Cannon and Plainfield, Mich.  
Rev. Andrew Govan, Fentonville and vic., Mich.  
Rev. George M. Boardman, Byron, Shiawassee town, and vic., Mich.

Rev. Samuel Sessions, Tekonsha, Mich.  
Rev. H. C. W. Schureman, Manchester Roads, Mo.  
Rev. George S. Woodward, Parkville, Mo.  
Rev. B. B. Drake, Maine, Monroe and vic., Ill.  
Rev. Joseph Gordon, Vandalia and other destitutions in Fayette Co., Ill.  
Rev. Alvan M. Dixon, Chatham, Ill.  
Rev. James E. Dunn, Chesterfield, Ill.  
Rev. William H. Collins, La Salle, Ill.  
Rev. Thomas H. Johnson, La Harpe and vic., Ill.  
Rev. Philander Anderson, Blackford and Montpelier, Ind.  
Rev. James Gordon, Pisgah Presb. Ch., Ind.  
Rev. Samuel Smith, Addison, O.  
Rev. Thomas Griffith, Ridge and Newton, O.  
Rev. B. O. Springer, New Madison, O.  
Rev. Xenophon Betts, Vienna and vic., O.  
Rev. Stillman Tucker, Ashley, O.  
Rev. Francis Muzzy, Milton and vic., O.  
Rev. G. W. Nicolls, Mercer and vic., Ky.  
Rev. Charles O. Reynolds, Flushing, N. Y.  
Rev. Christopher Youngs, Batting Hollow, N. Y.  
Rev. Sanford W. Roe, Cairo, N. Y.  
Rev. A. D. French, Lisle, N. Y.  
Rev. James I. Ostrom, New Windsor, N. Y.  
Rev. A. D. Brinckerhoff, Chazy, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, during the month of June, 1853.*

MAINE—

Belfast, North Ch., Mon. Con. Coll., by H. Davidson, 5 00  
Saco, a friend, 2 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone:  
Harrisville, Lovell Harris, 5 00

Lyndeborough, Legacy of Mrs. Pamela Cressy, 87 00 92 00  
Hillsboro' Center, Rev. S. H. Partridge, 50  
Swansey, Rev. E. Rockwood, in full to const. Mrs. H. A. Brigham, of San Francisco, Cal., a L. M., 10 00

MASSACHUSETTS—

Home Missionary Society, by Benjamin Parkins, Treasurer, 1,000 00



Attleboro', Ladies' Miss. Sew. Circle, by Mrs. Polly Blackenton,	4 00
Boston, anonymous, Thank offering to the Lord,	1,000 00
Hadley, in part of legacy of Oliver Warner, by W. P. Warner,	25 00
Lynn, legacy of Mrs. Sophia Goodnow, by M. Shepard,	180 00
Monson, Rev. A. Ely, D. D., a balance,	15
Plainfield, Cong. Ch., by F. Harlan,	5 00
South Egremont, Ladies' Miss. and Benev. Soc., by Mrs. Sophia Goodale,	10 00
Sutton, Lad. Sew. Soc. Cong. Ch., by Mrs. Lyman,	10 00
Worcester, on account of legacy of Miss Sarah Waldo,	188 75

## RHODE ISLAND—

Cranston, Elmwood Ch., by Rev. R. Torrey,	10 85
Providence, a friend, by W. Coggeshall,	10 00

## CONNECTICUT—

Bridgeport, Mrs. Mary I. Olmsted, by G. Sterling,	8 00
First Cong. Ch., N. S. Worden, L. M., \$30; others, to const. Dea. R. B. Lacey and Dea. David Sherwood, L. M.,	90 00
Second Cong. Ch. and Soc., by Hervey Higley,	205 00
Clinton, Dr. D. H. Hubbard, to const. Charles H. Hubbard a L. M.,	30 00
Columbia, Cong. Soc., by J. E. Flynt,	31 00
Fairfield, Mrs. Ann M. Kellogg,	10 00
Glastenbury, Ladies' Benev. Soc., to const. Mrs. Ira G. Hubbard a L. M., by P. S. Lockwood,	30 00
Greens Farms, Cong. Ch. and Soc., in part to const Rev. Charles Bentley a L. D.,	54 00
Madison, Mrs. Sarah W. Chittenden,	5 00
Meriden, a Lady, by Rev. A. A. Stevens,	3 00
First Cong. Ch. and Soc., by Rev. G. W. Perkins,	46 56
Millington, Cong. Ch. and Soc., by Rev. N. Miner,	16 00
Northford, in part of legacy of Mrs. Mary Noyes, by O. C. Griswold and J. F. Noyes, Ex'rs,	500 00
New Britain, South Cong. Ch. and Soc., of which \$30 is from Mrs. F. A. North, L. M., by Rev. S. Rockwell,	380 00
New London, Robert Colt,	100 00
Norwich, Ladies' H. M. S., by Mrs. H. G. Ripley,	284 00
Plainville, Cong. Ch. and Soc., by Chauncey Morse,	76 00
Preston, Cong. Ch., Ladies, by Mrs. R. L. Hunt,	8 00
Saybrook, First Cong. Ch. Ladies' H. M. S., by Mrs. C. C. Spencer,	67 00
Sharon, Cong. Ch., by G. H. Chase,	90 62
South Britain, N. C. B.,	10 00
Tolland, A. Abbott,	1 50
Waterbury, Second Cong. Ch., by Nelson Hall,	108 38
Watertown, in part of legacy of Miss Polly Nettleton, by Joel Hungerford, Ex'r,	1,000 00
Wilton, Cong. Ch., by C. Marvin,	50 00

## NEW YORK—

Brooklyn,	
First Presb. Ch., Mon. Con. Coll., by R. J. Thorne, \$28 68; Fisher How, \$50; A. Fisher, \$30; R. R. Graves, \$50; Erastus Graves, \$30; E. B. Conant, \$10; A. A. Lewis, \$10; T. S. Nelson, \$20; A. Bragg, \$5; H. Redfield, \$5,	233 68
Fulton Avenue Cong. Ch., by William Gill,	25 00
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	83 36
Bloomington, Sew. Circle, by Mrs. R. L. Perit,	4 00
Flushing, First Cong. Ch., by Rev. C. O. Reynolds,	50 00
Greenville, Mrs. Hannah Wakeley, in full to const. Francis H. Wakeley a L. M.,	15 00

Hopewell, estate of Mrs. Hannah Pratt, by Dan. Pratt,	10 00
Ithaca, Rev. William Wisner, D. D.,	5 00
Lenox, Mrs. Betsey Sayles, by N. Hall,	6 00
Livingstonville, Presb. Soc., by R. Borthwick,	10 00
Marcellus, Rev. Levi Parsons,	1 00
New York City, John Dwight,	80 00
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher,	6 86
Bleecker St. Ch., Charles Gould,	100 00
Eastern Cong. Ch., Coll., \$21 68; Mon. Con. Coll., \$2 85; by L. Chichester,	24 48
Mercer St. Ch., John L. Mason, \$25; Lewis Atterbury, \$25,	50 00
Church of the Puritans, Mon. Con. Coll., by E. M. Kingsley,	19 00
Rivington St. Ger. Ch., by Rev. H. Toelke,	5 00
Niagara Falls, Albert H. Porter, to const. Vincent Matthews Porter and Jane Howell Porter, L. M.,	100 00
Orient, Cong. Ch. Mon. Con. Coll., by Rev. H. Clark,	87 50
Peekskill, Second Presb. Ch. Sab. Sch., by G. N. Seymour,	4 40
Peru, Rev. S. H. Williams,	5 00
Ridgebury, a friend,	5 00
Sinclairville, First Cong. Ch., by N. H. Barnes,	18 00
Spencerport, First Cong. Ch., Gent, \$28 02; Ladies, \$21 98, in full to const. Mrs. Catherine D. Dill, a L. M.,	50 00
Stephentown, Presb. Ch., by Rev. M. C. Bronson,	11 00
Troy, Liberty St. Presb. Ch., Mon. Con. Coll., by Rev. B. Lynch,	1 62
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	4 00

## NEW JERSEY—

Newark, Legacy of David Hayes, by D. A. Hayes,	500 00
Orange, Rev. Dr. Fisher,	2 00

## PENNSYLVANIA—

Bethany, L. C. Fuller, L. M., in full,	5 00
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## GEORGIA—

Monticello, William S. Hurd, L. D., and to const. Mrs. Nancy Hurd and Miss Eleanor S. Hurd, L. M.,	160 00
Spring Place, Presb. Ch., by Rev. W. B. Brown,	7 50

## KENTUCKY—

Louisville, Ger. Ch., by Rev. D. Smith,	5 25
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## OHIO—

Defiance, First Presb. Ch., by Rev. E. R. Tucker,	6 38
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## INDIANA—

Angola and Salem, Presb. Chs., by Rev. A. G. Martin,	11 00
Evansville, Ger. Ch., by Rev. C. Schrenk,	6 00
Lawrenceport and Livonia, Presb. Ch., by Rev. J. A. Tiffany,	8 53
Orland, First Cong. Ch., by Rev. Jacob Patch,	15 25
Terstegan, Ger. Ch., by Rev. L. Austman,	6 00

## ILLINOIS—

Cambridge, Cong. Ch., by Rev. J. D. Baker,	6 40
Lacon, W. Fisher, L. D.,	100 00
Lee Center, Cong. Ch., \$9 25; Individuals, \$10 75, by Rev. S. W. Phelps,	20 00
Little Rock, Mrs. Dunning, by Rev. C. R. Fisk,	1 00
Wethersfield, Cong. Ch., by Rev. D. Gore,	10 00

# MICHIGAN—

Boston, Cong. Ch., by Rev. S. Hemenway,	1 00
Canton, Cong. Ch., by Rev. S. Cochrane,	9 30
Genesee, Individuals, by Rev. A. B. Pratt,	25
Saginaw, First Cong. Ch., by Rev. D. M. Cooper,	16 00
Sunilac, by Rev. T. Waterbury,	6 00

# MISSOURI—

Savannah, Presb. Ch., by Rev. E. A. Carson,	3 50
Upper Gasconade, Presb. Ch., by Rev. I. B. Ricketts,	3 50

# WISCONSIN—

Byron and Oakfield, Cong. Chs., by Rev. S. D. Darling,	5 00
Green Bay, Presb. Ch., Mon. Con. Coll., by D. Butler,	30 00
Johnstown, Cong. Ch., by Rev. H. H. Dixon,	6 60
La Cross, Rev. B. W. Reynolds,	5 00
Palmyra, First Presb. Ch., by Rev. H. T. Lathrop,	3 00

# IOWA—

Bellevue, Cong. Ch., by Rev. W. L. Coleman,	10 00
Farmington, Cong. Ch., by Rev. J. A. Reed,	4 45
Garnaville and Farmersburgh, Ger. Chs., by Rev. C. V. Hess,	20 00
Le Clair, Cong. Ch., by Rev. I. R. White,	2 50
Maquoketa, Cong. Ch., by Rev. J. W. Windsor,	2 25
Sherolds Mound, Ger. Ch., by Rev. A. Frowein,	3 60
Received by Rev. C. Burnham,	
Knoxville, Cong. Ch.,	2 00
Marysville, Cong. Ch.,	20 00
Received by Rev. J. C. Ewing,	
Shunem, Presb. Ch.,	1 25
Troy, Presb. Ch.,	8 80

\$7,585 52

JASPER CORNING, *Treasurer.*

## Donations of Clothing, &c.

Attleborough, Mass., Ladies' Miss. Sew. Circle, by Mrs. Polly Blackenton, a box,	58 19
Berlin, Mass., Ladies' Benev. Soc., a cask, by Lucy E. Hartshorne,	16 55
Bloomington, N. Y., Sew. Circle, by Mrs. L. R. Perit, a box,	
Cromwell, Ct., Cong. Soc. Ladies, by Miss Harriet F. Savage, a box,	100 00
Derry, N. H., Ladies, by Mrs. Hannah P. Simpson, a box,	23 04
Hollis, N. H., Ladies' Read. and Char. Soc., by Mary Hardy, a box,	76 48
Norwich, Ct., a box, by Miss Abby C. Williams,	178 00
Ladies' Sew. Soc., by Miss Mary C. Stedman, a box,	138 00
Preston, Ct., Cong. Ch. Sew. Soc., by Mrs. R. L. Hunt, a barrel,	31 00
Sullivan, N. H., Ladies' Circle of Industry, by Mrs. Nancy A. Ellis, a box,	21 50
Thomaston, Me., Rev. R. Woodhull, a box.	
White Plains, N. Y., Ladies' Benev. Soc., by Mrs. Minot Mitchell, a trunk.	
Malte Brun's Geography, one set.	

*Receipts of the Central Agency at Utica, N. Y., for the quarter ending June 1, 1853. Rev. B. F. CLEVELAND, Secretary.*

Bainbridge, Cong. Ch.,	25 00
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Bainbridge and Nineveh,	25 00
Bangor, Cong. Ch.,	3 83
Binghamton, Presb. Ch., Coll., \$127 20; Ladies' H. M. S., \$43 08; C. P. Tucker, L. M., in part, \$10,	130 28
Bridgeport and Matthew's Mills,	13 25
Cape Vincent, Presb. Ch.,	22 00
Center Lisle, Cong. Ch.,	18 75
Clinton, from the estate of T. Steele, dec'd,	10 00
Collamer, Presb. Ch.,	11 75
Columbus, Cong. Ch.,	5 00
Cortland, Presb. Ch.,	64 94
Coventry, of which \$15 is in part to const. L. Smith a L. M., and \$15 is in part to const. Mrs. Maria Phillips a L. M.,	53 73
Eaton, Cong. Ch.,	27 00
Greene, Cong. Ch., \$16 67; a few friends, \$5,	21 67
Hamilton, Cong. Ch.,	16 62
Hannibal,	10 00
Hermion, A. Bachelder,	1 00
Holland Patent, bal.,	50
Kingsborough, Cong. Ch., bal.,	2 00
Laurens, Presb. Ch.,	20 00
M'Grawville, Presb. Ch.,	15 00
Madison, Cong. Ch.,	8 80
Malone, Cong. Ch.,	41 16
Marathon, Presb. Ch., \$36 26; Fem. Benev. Soc., \$3 74; Rev. P. Terry and family, \$10,	50 00
Marcellus, Cong. Ch.,	47 00
Morristown, Cong. Ch.,	10 00
Norwich, Presb. Ch., \$29; Dea. Isaac Foote, \$10,	39 00
Oneida and Shenandoah,	13 46
Onondaga, Cong. Ch.,	6 20
Oriskany, Presb. Ch.,	25 00
Orwell, Presb. Ch.,	2 85
Oxford, Cong. Ch.,	17 00
Pitcher, Cong. Ch.,	14 00
Pompey, Cong. Ch.,	61 98
Redfield, Presb. Ch., Coll., \$9 65; Col. A. Johnson, for Minnesota, \$15,	24 65
Rutland, S. road, Samuel Smith,	10 00
Sherburne, Cong. Ch.,	90 00
Sidney Plains,	5 00
Scott, Cong. Ch.,	25 00
Stow's Square, Mrs. H. Bailey,	5 00
Unadilla,	5 00
Virgil, Cong. Ch.,	12 50
Wampsville, Presb. Ch.,	10 00
Westmoreland, Cong. Ch.,	24 00
Whitehall, Miss P. Jones,	10 00

\$1,103 87

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of May, 1853. BENJAMIN PERKINS, Treasurer.*

Abington, South Cong. Ch., Mon. Con. Coll.,	18 00
Amherst, Mrs. Elizabeth Haven, \$100;	
Hon. John Leland, \$20,	120 00
Amesbury and Salisbury, Cong. Soc.,	20 00
Ashby, Fem. Cent Soc., to const. Mrs. G. L. Hitchcock a L. M.,	37 00
Attleboro, Fem. Benev. Soc., to const. Mrs. Minda Babcock a L. M.,	37 92
Berlin, a Friend to Home Missions,	5 00
Boston, Mrs. Hannah Kilham, \$10; Mr. Kingsbury, \$1,	11 00
Bowdoin St. Ch. and Soc., Annual Coll.,	611 00
Braintree, Ladies' Sew. Circle in South Parish, in full to const. Rev. W. B. Hammond and Rev. Daniel Lane L. M.,	50 00
Burlington, Cong. Ch. and Soc.,	16 50
Dorchester, Second Parish, Ladies' Miss. Soc., to const. Mrs. L. Tucker, Mrs. Prescott, Mrs. J. Tolman, Miss C. Sherburne, and Miss E. Withington L. M.,	152 70
East Hampton,	
Payson Ch. and Soc.,	126 67
Ladies' Benev. Soc., to const. Mrs. A. M. Colton a L. M.,	30 00
Falmouth, North, Rev. Mr. Greene's Soc.,	18 60

Franklin County.			
Ashfield, Gent. Assoc.,	23		
Buckland, Cong. Soc.,	51	71	
Charlmont, First Soc., Ladies,	15		
Conway, Cong. Soc.,	179	04	
Shelburn, Ladies, \$37 80; Gent.			
\$30,	67	30	396 05
Franklin, Fem. Char. Soc., bal.,			30 00
Hardwick, First Calv. Ch. and Soc.,			61 43
Holden, Legacy of Mrs. N. Hubbard, in part,			24 96
Manchester, Fem. Miss. Soc.,			15 00
Marshfield, South, Mrs. Lucia W. Packard,			7 00
Medway, Legacy of Mrs. Elizabeth Baxter,			70 00
Milford, Fem. Benev. Soc., \$5; Mrs. Mary Rawson, \$1,			6 00
Millbury, Second Ch. and Soc.,			44 25
Newburyport, Capt. Nathaniel Smith, \$300; Mrs. Elizabeth Smith, \$100, by James Caldwell, Treas.,	400	00	
Norfolk Conference, Coll. at meeting,			46 70
Pembroke, Miss Mary C. Ford,			8 00
Petersham, Miss Nancy Gates,			1 00
Roxbury, Elliot Cong. Soc., Annual Coll.,	732	45	
Southboro, Pilgrim Evan. Soc.,			12 87
South Danvers, Friends,			2 00
Spencer, Cong. Ch. and Soc., by Seth Lane, Treas.,	124	50	
Sunderland,			
Cong. Ch. and Soc.,			19 20
Young Men's Benev. Agr. Assoc., to const. Joseph C. Swan a L. M.,			30 00
Taunton West, Fem. Benev. Soc.,			14 00
Truro,			
First Cong. Soc.,			30 00
North, Rev. Mr. Lord's Soc.,			5 00
Walpole,			
Orthodox Ch. and Soc.,			26 00
Ladies' Benev. Soc.,			13 00
Westboro, Ladies' Sew. Circle,			11 00
Wilmington, a Friend to Missions,			10 00
			<hr/> \$3,318 70

*The Connecticut Missionary Society acknowledges the following sums to June 29, 1853. E. W. PARSONS, Treasurer.*

Andover, Cong. Ch., by Cyrus Bingham,	85	45	
Bloomfield, to const. Dea. W. A. Gillett a L. M., by Rev. Mr. Williams,	35	00	
Bozrah, Coll., by D. Herrick,	11	75	
Bridgewater, Bequest of Mary A. Beach, \$25; Bequest of Stephen Treat, by Chas. Treat, Ex'r, \$200,	225	00	
Canaan Center, Cong. Soc., by E. Hosford,	78	40	
Danbury, Second Cong. Ch.,	4	00	
Eastbury, Rev. E. L. Snow,	10	00	
East Lyme, Coll., by F. Gridley,	8	00	
Enfield Miss. Soc., A. King, Treas.,	159	00	
Exeter,	6	00	
Gilead, Cong. Ch., by Dea. Hutchinson,	20	34	
Glastenbury, First Cong. Ch. and Soc., by Dea. Plummer,	143	25	
Hamburgh, a widow's mite,	24		
Hartford,			
First Ch., of which \$30 is from Calvin Day, to const. H. Clay Trumbull a L. M., \$30 from H. L. Porter, L. M., and \$30 from John Warburton, to const. Mrs. J. Warburton a L. M.,	1,118	75	
North Ch.,	543	64	
Pearl St. Ch., of which \$100 is from Dea. A. W. Butler, to const. Rev. E. R. Beadle a L. D., and \$100 is from D. F. Robinson, to const. George S. Beach a L. D.,	619	25	
Harwinton, Ladies' Sew. Soc.,	41	11	
Hitchcockville, Coll. in full to const. Alexander P. Cleveland a L. M.,	23	00	
Jewett's City, by Rev. T. L. Shipman,	16	00	
Manchester, First Cong. Ch., by Rev. Mr. Perkins,	150	00	
Milton, Bequest of Dea. Amos Bishop,	50	00	
Newington H. M. S., by L. W. Camp,	41	00	
North Cornwall Assoc., by G. Wheaton,	14	79	
Roxbury, by Rev. Mr. Isham,	57	00	
Saybrook, by Mr. E. W. Tucker,	24	00	
South Canaan Cong. Soc.,	12	81	
South Coventry, by Rev. H. B. Blake,	30	00	

Southington, of which \$100 is from Dea. T. Higgins, to const. Edwin Higgins a L. D.,		317	09
Stafford Springs Cong. Soc.,		38	55
Staffordsville, to const. Dea. Sidney Smith a L. M.,		30	74
Voluntown and Sterling, by Mr. Allen,		14	25
Warren, Cong. Soc., by George Starr,		13	27
West Hartland, by Rev. O. G. Goddard,		10	00
Winchester Center, by D. Bird,		20	00
Windsor, Cong. Soc., by Rev. T. A. Leeta,		53	59
Windsor Lock's Cong. Soc. Coll. \$46 75;			
Juvénile Soc., \$3 25,		50	00
Wolcotville, by Rev. Mr. Seelye,		31	00
			<hr/> \$3,055 23

*Receipts of the Philadelphia Home Missionary Society, from March 1 to June 1, 1853. Rev. ROBERT ADAIR, Secretary.*

#### NEW JERSEY—

Bethlehem, by Rev. J. G. Williamson,	25	00
Camden, Rev. J. W. Mears,	8	00
Newark,		
First Presb. Ch., H. H. Nichols, \$30; A. Carter, Jun., \$30; others, \$18,	78	00
Newfoundland, by Rev. H. D. Wadsworth,	6	00
Sparta, by Rev. Daniel Higbie,	20	00
West Bloomfield, by B. S. Crane,	52	40
West Milford, by W. R. Megie,	25	00

#### PENNSYLVANIA—

Birmingham,	8	00
Cambridge, by Rev. G. W. Hampson,	7	00
Carbondale, by Rev. S. P. Ward,	47	00
Carlisle, by Rev. C. P. Wing,	41	00
Dauphin, by Rev. G. R. Moore,	12	50
Dimock Corner, a Friend,	4	00
Erie Agency, by G. Selden, Treas.,	21	25
Fairview, by Rev. A. Worthington,	15	00
Girard, by Rev. J. Vance,	20	00
Harford, by Rev. A. Miller,	33	00
Hartsville, by Rev. D. K. Turner,	1	00
Honesdale, special contribution,	50	00
Lawrenceville, by Rev. S. Mills,	16	00
Montrose, by S. Lyons, \$75; by Hon. Wm. Jessup, \$52,	127	00
Mount Pleasant, by Rev. J. Cochrane,	34	00
Pennsylvania Presb., by Rev. J. Jewel,	30	00
Providence, by Rev. J. Barlow,	10	00
Philadelphia,		
First Presb. Ch., John A. Brown, \$100; Alexander Fullerton, \$100; C. B. Bayard, \$70; Rev. A. Barnes, \$50; Arthur P. Burt, \$50; Thomas Fleming, \$50; Ambrose White, \$50; John R. Neff, \$50; A. R. Perkins, \$50; J. S., \$40; G. F. D., \$30; others, \$415; Ladies, by Miss C. Brown, \$305,	1,960	50
Clinton St. Presb. Ch.,	181	00
Third Presb. Ch., Legacy of Mrs. M. Moyes, in part, \$95; John C. Farr, \$50; others, 143,	293	00
First Independent Ch., by R. S. Walton, Treas.,	25	00
Western Ch., J. C. Chance,	5	00
First Ch. N. L., Infant S. S., to const. Rev. J. T. Shepherd a L. M.,	30	00
Second Colored Ch., by Rev. B. F. Templeton,	7	00
Central Presbyterian Ch., N. L., Coll. \$33 25; Subscription, \$31 75,	55	00
Spring Mills and Aaronsburg, by Dr. C. Coburn,	20	00
Sunville and Fairfield, by Rev. L. Streit,	10	00
Uniondale, \$28; Mount Pleasant, \$37 13,	65	13

#### DELAWARE—

Milford and Misspillion, by Rev. G. W. Kennedy,	12	50
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#### KENTUCKY—

Louisville, a Friend,	5	00
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\$2,760 23



# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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**Vol. XXVI.**

**SEPTEMBER, 1853.**

**No. 5.**

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## A Nation Saved from its Prosperity only by the Gospel.

[This is the subject of the Annual Sermon in behalf of the American Home Missionary Society, preached in the cities of New York and Brooklyn, in May last, by Rev. LAURENS P. HICKOK, D. D., of Union College, Schenectady, N. Y. The text is in Mark xii.: 24-28, and the principle, *How hardly shall they that have riches enter into the kingdom of God!* which Christ applies to individuals, is shown to be equally applicable to nations. After illustrating the tendency of wealth and power to beget national corruption and decay, the preacher states "*some of our national dangers arising from our prosperity, and from which God only through his Gospel can save us.*" Without attempting to preserve the unity and symmetry of the discourse, we present our readers with his remarks upon some of those dangers which seem to be more peculiarly "*American dangers from American prosperity.*" The discourse has been published by the Society, and we commend it to the perusal of our patrons as an able and eloquent exhibition of the topic of which it treats.]

### Influx of Foreigners.

With our national prosperity, and the poverty and oppression of the masses in European governments, the flow of emigration to our shores is as natural as the currents of air towards the points of highest rarification. Nothing indicates a check, but many things may probably even accelerate it for years to come. The current will flow, and left to its own course will work out its own changes. They may not so certainly and necessarily work destruction as the tendencies of some other agencies. The blending of Celt and Saxon, Dane and Norman, gave the world the Anglo-Saxon race; and perhaps this commingling of blood and crossing of races may greatly invigorate the stamina of even the American stock. But this cannot work itself out in the preservation of our free institutions, except under an

influence which shall assimilate the discordant parts, and so prepare them "as kindred drops to mingle into one."

To such a combination, natural causes are only slowly tending, giving long occasion for discordant interests and chafing animosities, under any coming aggravations, to ripen perhaps into incorrigible alienations. National habits and prejudices work themselves out very tardily from the exotic, and assimilate it very gradually to the indigenous stock; and these peculiarities become the more unyielding, when counter religious creeds and rituals come into perpetual collision; and more especially so, if the foreign creed be constantly receiving fresh vigor from new infusions of its native spirit. Romanism cannot naturally become republicanism. Very pressing and stringent circumstances must make it so in spite of its inherent antagonism, if it come at length to work harmoniously and cordially in the order of our free civil polity. Its constant struggle is against it, and the influence and accessions it receives from its old home keep it rigid and reluctant to any democratic changes. It will work its modifications into American Protestantism, while that shall be working its assimilations into Romanism. The changes will not be all on one side; and how far that from Rome may prevail, and yet leave our political liberty and free institutions safe, is truly a problem of vital importance to American freedom. Leave these conflicting forces to their natural action, and they will not safely adjust themselves. Watchful patriotism will not be so prompt nor so constant as selfish ambition. The aspiring demagogue will pay the price of liberty for the combined vote of priestly followers; and hostile elements will soon be at work in our republican administration, which will require quite another adjusting balance than popular elections.

This variety of race and religion is already operating powerfully through our whole social and political community; it is a natural result of our national prosperity, and will doubtless very much extend itself for many years to come. It must modify, and left to its own course it might completely revolutionize, our whole civil polity. The political wisdom and skill of no statesman is about to bring and keep such discordant materials harmoniously together. This is only possible to God, and his revealed method for it is the Gospel of his Son.

There is power in the Gospel to bring different races and opposing religions into one. The effort must be in this direction, to make them all study the Book of God together. Frank and friendly discussion, the preaching of Protestant truth in its purity, and full permission to the Catholic to preach Romanism as he will, but to meet him in candor and love, in faithfulness and firmness, at all times and in all places of the land,—this will ultimately assimilate all on the right basis. If the Protestant has a wrong spirit, and where the Catholic has a wrong sentiment, this will correct both. Perpetual dropping of divine truth never yet fell, in faith and prayer, on human heart so hard, that at length it did not wear the stone away.

#### Growth of Slavery.

If the slave himself is property, then is the increase of slavery an augmentation of national wealth; and if we exclude all right of property as claimed in the slave, still the profit of slavery is the grand motive for its perpetuation. And this grows more profitable as the state grows more wealthy. The increase of the quantity and value of slave products is an aggravation of all the evils and dangers of slavery itself. That would soon die in the prostration of national credit and business; and thus here, as before, our prosperity is the occasion of all our danger.

And how great this danger is, may be partially estimated from the recent convulsions and present irritation and sectional jealousy through the land. I am not

called, by my present design, to dwell upon the immorality of this institution, nor upon the wickedness and cruelty incident to its perpetuation; nor again, upon any imprudences that may have characterized the opposition to it; but some of the prominent facts connected with it show, even to the blindest, our imminent danger as a nation from it.

The public sentiment of the civilized world, not involved in the practice of slavery, is every year growing stronger and deeper in reprobation of it. The pulse of humanity beats fuller and quicker, and indicates that the public heart swells in tenderer sympathy for the slave, and in sterner abhorrence of his wrongs; and such sympathies and repugnances will manifest themselves in corresponding remonstrances and expostulations. On the other hand, growing national prosperity, accumulation of interest in slave property, and the augmented profits of slave labor, are calling out more strenuous defenses of the institution, and enlisting greater numbers in upholding it, and its wider business connections raise up new apologists for it. As the abhorrence and remonstrance increases, so grows the defense and the determination to perpetuate it. Political ambition uses both sides as occasion offers, and greatly increases the rancor of the strife and aggravates the danger.

The Gospel will tell the slave "to obey his master;" and it must so be preached to him. Even in "fear and trembling," he must be obedient; and this is not only to "the good and gentle" master, "but also to the froward," yea, when so froward that the master "buffets" the slave for "doing well." But this very stress and extremity of obedience determines unanswerably the principle on which the Gospel puts it. Not at all because the master has any righteous authority to so command; not that the Apostle was here defending the froward master's right against the right of his trembling slave; but solely because this was most expedient for the slave himself. You are in the power of a tiger, provoke him not. Soften his froward temper and quicken his conscience to tenderness, and make him to blush at every recollection of his cruelty and baseness, by showing the very spirit of your divine Master, who, when the insult and the scourging came, "opened not his mouth."

And so also to the other party, the same Gospel has the same doctrine to be preached. "Ye masters do the same things to them." If you have a froward and turbulent slave, "forbear threatening" him; do nothing to provoke him; "give to him that which is just and equal;" remember what terrible inducement the assumed authority you exert over him gives to him, to manifest the deepest repugnance and revulsion to your service. If you keep him in the family, do the duty of the head of a family to him; baptize him; religiously instruct him; train him up for the State and for heaven. Do this with the same ends of freedom and of piety as in the nurture of your child; and as long as such is due, you will have the approbation of your conscience and your God.

Such a Gospel, so preached, will save the nation even from the growing dangers of slavery. The missionary is to be sent with this Gospel, not only where slavery is not, but more urgently where slavery is. He may not slur over the plain message to the master, nor may he teach the slave to take violently his own rights. This is not so well for the general freedom or the piety of the slave. It is not the Gospel. It will not so readily bring about universal emancipation. If the slave "may be free," teach him, by all means, "to use it rather." It is his right. There is great wrong in keeping in bondage, and not be every day educating for freedom, and fully giving it as soon as prepared for it. But if you are thus wronged, and are "called" of God, being a slave, "care not for it." Your title to heavenly liberty, as "God's freeman," makes your earthly bondage as nothing. I say again such a Gospel, so preached, will save the nation. Like the rod of God it will work



its miracles through the land, and no enchantments of the politician or the philanthropist can imitate it.

### Annexation.

Perhaps the genius of our government is such, that new territory and new States, to an indefinite extent, may be added to our republic; but in order that it may be done safely, the circumstances must be most carefully and wisely estimated. As the rich man prospers, he adds house to house and field to field; and if it be in the spirit of honest enterprise and prudent regard to family wants and public claims, his increased wealth and purchased acres may not injure him. But if he be moved only by selfish ambition and greedy avarice, this will certainly grow by that on which it is permitted to feed. The magnitude of the area he acquires, makes also the adjacent exterior so much the larger, and the stimulant to his covetousness so much the stronger. But such covetousness, "which is idolatry," will no more certainly destroy the rich man's soul, than the like greedy lust of territorial acquisition will destroy a republic's liberty.

We may not, in the case of our country, confine our view to the common evils flowing from national avarice or a lust for conquest. There are other things with us which make a national passion for annexation specially hazardous. Whatever different opinions there may have been about the constitutionality of the purchase and annexation of Louisiana, a strong national interest urged towards that measure, particularly in securing the mouth of the Mississippi and free access to the Gulf of Mexico. And when the Floridas were obtained and annexed, universal patriotism might find its grounds of approbation. The Governments of France and Spain voluntarily ceded, the discordant population was comparatively inconsiderable, and the advantages universal to the country. But the next great accession of Texas brought in many evils. The guilt of a war of great suffering and bloodshed rests upon the nation, and, from this, the further annexation of New Mexico and California; greatly augmented jealousy, acerbity, and sectional animosity, have been created by it; and while the public conscience has been made less sensitive to injustice, the popular appetite has been sharpened for spoil and conquest; and that high national character for honesty and integrity, which would give weight to our reproof of European plunder and rapine, has been lost.

Besides, such is the condition of all outlying territory now, that the interests of annexation are determined almost solely by the interests of slavery. Cuba and Hayti, and the neighboring states of Mexico, and even the distant Sandwich Islands, are all viewed through this medium, and are coveted or rejected according to their supposed bearing upon this institution, the most dangerous of all others to our Union. None of these countries could be annexed without bringing in a large population, unfitted by race and habit, education and religion, from very soon and safely participating in the franchises of our government. We cannot, in our present condition, make another stride in annexation without fearfully augmenting our most imminent and threatening dangers.

And yet, who does not see that our national progress, as the spirit and ambition of the country is, will push these questions upon us, both from the South and the North, in only a few years more of our prosperity; and if sectional and party interests are to mingle in the strife, and add their perils to the trial, what man, wisely on the lookout, does not foresee dangers from which nothing but God can save us?

But, we say again, let the Gospel be everywhere preached and prevail; through this let party spirit and sectional interest be lost in enlarged patriotism and benevolence, and let ambition and avarice give place to righteousness, and the nation will

patiently wait until the providence of God has ripened events for wise decision and safe action; and thus a few years will do that beneficially for all, which an earlier rashness and violence would have made everywhere disastrous. This Gospel only can hold the nation steady till the time comes; this only carry us steady through the destiny which opens upon us; and this only assimilate and incorporate in us that which the tide of providential events is steadily bringing to us. I have no more hope that our republic will pass this coming crisis safely without a wide diffusion of the christian spirit, than I have that we can drive camels through the eyes of needles.

### Home Missionary Sectarianism.

The great evangelical divisions of the Church are at work in the same field, and preaching substantially the same Gospel. Each has its eye very much directed and intent upon its own denominational enlargement; and in this attitude it is very liable not to see, that a course of policy seemingly wise for the sect may yet be very unwise for the Church catholic. The general cause may be much hindered, by that which is for a time rapidly building up a particular denomination. This makes it incumbent upon all evangelical denominations to be jealous and fearful of their own spirit, lest it be working injury to the grand cause of Christ, which is common to all. No denomination may so work for itself as to overlook the higher interests of their common Christianity.

But more especially is this incumbent upon those kindred and active denominations who from the first have labored together in the cause of Home Missions, and have collected and expended their charities through one organization. In the fullness of their general success, sectarian zeal has recently become greatly excited; and both have manifestly begun to calculate their own separate gains, and to be jealous of rival interests, and are thus very likely to look with prejudice upon measures really best for the whole, because they are thought not to be so directly subservient to the wants and wishes of the particular denomination. The minds of many good men have very decidedly assumed this position; and some of our best and ablest brethren, both east and west, are already acting towards each other under such alienating influences. This spirit has not yet very extensively diffused itself through the churches, and it may perhaps be hoped that their steady piety and fraternal unity will at length resist and check its onward progress; but the action of public ecclesiastical bodies, and the opening of the discussion in our weekly papers and quarterly reviews, is doing what it may to call out any dormant prejudices, and latent antipathies. The current of denominational feeling is already rapidly drifting many brethren apart; and a little broader stream and further progress, and we can work in the same cause through the same organ no longer. If we stand side by side any more, it will be because the same field, and not the old, kindred sympathy, brings us together.

And here, Brethren, I will make no unkind imputations; but, loud as my voice may utter, I would sound the word of caution. Such a rupture of fraternal bonds, and determined future distinctive action, will not leave either denomination any more harmonious or homogeneous. On the one side, there will still remain invincible and active repugnances to strict and stringent ecclesiastical jurisdiction; and on the other, there will come the occasion for a more fierce and bitter doctrinal contention. While neither will probably have gained very much in denominational efficiency, and nothing in ecclesiastical harmony, very much will have been lost in the progress of a common Christianity to save our own nation, and to evangelize the world. The violent sundering of ecclesiastical ties has already done too much

evil for this generation; and there should not now be added the action of a sectarian zeal, which will greatly paralyze, if not effectually break down, the most effective voluntary organizations which the world has ever known for her conversion to Christianity.

Strenuously would I urge, that in the pressing duty of church extension by each denomination, there be carefully excluded the uncalled for zeal of sectarian prejudices and partialities. Our separate interests, at the most, are trifling, and really sink to nothing when held in comparison with the universal triumph of the general cause. No advantages to either should have any force in shaping measures, if they do not directly bear upon the complete evangelization of the entire country. A tried organization has been long and most successfully prosecuting the work of Home Missions; and it is now of far less moment that either denomination operating through it should advance its own church order, than that both together should still hold on united, and thereby most successfully and rapidly convert the nation and the world to God. The perpetuation of such joint action, and the steady example of such liberal and benevolent operations, will do more honor to Christianity than any zeal which both may show in rival competition. It is far more like the spirit of the apostolic age. Most thorough is my conviction, whether the *fact* shall prove to be such or not, that the *obligation* upon both of these denominations, from patriotism and Christianity, now is, that they magnanimously bend sectarian interests to harmonious coöperation, and not push them out to fraternal disruption.

I conclude, by emphatically urging a preached Gospel as the effective and the only cure for all our dangers. I have only alluded to this, in connection with the national dangers I have specified, as the one medium instituted by God, through which it is possible for him to save rich men and prosperous nations. There never was a people to whom this truth so manifestly applied, as to us; for there has never been a government so dependent upon that political integrity which the Gospel inspires, as our own; nor has there ever been a government, which so invites and encourages the friends of the Gospel to establish its ordinances everywhere, as ours. America, with its present millions, and its unborn hundreds of millions, cannot be saved without the Gospel; but eminently, above all people the world has yet known, Americans can be saved by the Gospel. Where such a land, since the Saviour's commission and ascension, for "the word of the Lord to have free course and be glorified," as ours! Such an ancestry; such an education and training in national habits from the first, as to make the house of God, the Bible and the preacher, as much a want as the hall of legislation, the statute book, and the justice of the peace. The institution of the Sabbath, though in many places most sadly desecrated, yet still acknowledged and giving to the evangelist, through all our newly settled territory, the opportunity of gathering the people to worship God, who have already given up for that day the secular business of the world. Not a rapidly rising village or city of the West so preoccupied by irreligion and infidelity, but the preacher of the Gospel may go and take up his abode among them; and as soon as the faithful labor begins, the blessing of the Holy Spirit may be expected, and revival seasons are enjoyed, the vicious reclaimed, and the ordinances of religion become established. These are the common, the regularly anticipated results, of stated prayer and faithful preaching of the word, all through the land. What has been, evinces plainly enough what can be done. The church of God can thus spread her power over all the country, and perpetuate her saving influence through coming generations. So can we, under God, save this nation; and in saving the American church and nation, there is ultimately secured the salvation of the world.

Let us thus unitedly and courageously prosecute this work. Let us give to this



nobly proved Society, whose anniversary brings us now together, a more prompt and liberal support. When the seventh angel shall sound his trumpet and say, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he will reign for ever and ever," I anticipate that America will be among the most conspicuous of those saved nations of the Lord; and I as confidently anticipate that our American Home Missionary Society will, that day, be known and honored as one of God's most conspicuous instrumentalities in effecting so blessed a consummation. AMEN!

## Missionary Intelligence.

### OREGON.

*From Rev. O. Dickinson, Salem.*

The selection of Salem, the capital town of Oregon, as a missionary station, and the placing of Mr. Dickinson and his family at that post, have already been announced in the Home Missionary for June, p. 50. His first quarterly report, under date of June 8th, gives the following, among other details of his situation and prospects:

#### The Place.

The town of Salem, where I am located, is situated in the valley of the Willamette river, about one hundred miles from the mouth by the course of the water. This valley is about forty miles wide at this part, and the whole surrounding country is a farming region of singular beauty and fertility. From my short experience, I should judge that the future prospects of the steady growth of this place are quite flattering. It is the present capital of this Territory. A state house is in process of erection, which will probably decide the question as to whether it shall be the *future* capital of the State; and, furthermore, the prospects of acquiring wealth by agriculture, and the fact that it will be the home of most of the State officers, where their money will be expended, has induced a large number engaged in the mercantile business to settle here. Many young men are already here. Perhaps the largest number of the inhabitants are of that class, and the probability is that many more will come, enticed by the prospect of wealth which the place holds out. Some of these—probably many of them—will become permanent settlers.

### Missionary Prospects.

The prospects of usefulness are greater than they could be if the population were more of a floating character. The largest part of my hearers are as well educated, and possess as strong and active minds as you will find in a New York audience. The state of morals in this place is low. Many of these young men, though well educated, are acquiring bad habits. Our population numbers about seven hundred, but perhaps not more than one-third attend public worship on the Sabbath. But yet there is hope for most of them.

I feel, as I look over this intelligent, active, growing community, that there is a great work to be done. O, for strength and grace to do it! I feel thankful that God has placed me here. I thank the Home Missionary Society and its patrons for sending me to this new and growing place. God being my helper, and granting the aid of his Holy Spirit, I hope to see the Gospel here made the wisdom of God and the power of God unto salvation to many.

There is one feature of interest in the class of mind in this community. It has that wakefulness and quickness of perception which inspires the minister with courage. I scarcely ever see a *sleepy* hearer. They are a class of men that would not sleep anywhere, when grave matters are at stake; and it is pleasant to preach to such.

When I came here, the Methodists had just finished a meeting house, and furnished it with costly chandeliers, at an expense of only twenty dollars less than ten thousand dollars. This house was open to all, and besides that, it is provided with the best preachers which can be found in Oregon. Popularity, wealth, and convenience and pleasure all seemed to concentrate their influence to help them along,

while everything seemed to be against us. We had no house of worship, and after doing the best we could, we had to take up with a school house in a very uninviting condition, its floor covered with mud, damp and chilly from the rain beating in through the open chinks, and everything about it calculated to offend the taste of those who visited it, and to make the denominations unpopular that held their meetings in it. But this was the best we could do, and we made our appointment to preach in it with trembling anxiety. The Sabbath and the hour came, and with them came a torrent of rain; but notwithstanding the unpleasant weather, and the damp and chilly place of worship, some forty persons turned out to hear, and I had a larger congregation than many New England pastors would have had on such a day. My audience gave good attention, and I felt very much encouraged. I have, since that, had an audience of from fifty to seventy five every Sabbath.

We have established a Sabbath school, in which we have an attendance of about thirty each Sabbath. On the first Sabbath of May, we more than doubled our numbers. Six persons were received into the church,—three by letter and three by profession of their faith. There are three or four more who will probably unite with us. I have as yet preached at Salem only once on each Sabbath. The other half day I shall spend in the country around Salem as much as possible. I have as yet but one appointment in the country, viz.: once in four weeks at a place called French Prairie, nine miles distant from Salem. As soon as there are school houses built where I can preach, in other places, I intend to make other appointments. At present, however, I have as much as I can do.

#### Preparations for Building a Church.

I have commenced circulating a subscription paper for money to build a church, and have got \$2,430. As long as we hold our meetings in the school house we cannot expect many hearers. Hitherto I have found a noble spirit among the people who attend upon our ministry. Almost every one gives something.

*From Rev. Thomas Condon, St. Helens.*

St. Helens is built on a bluff of porous volcanic rock, on the left bank of the Columbia, eighty miles from its mouth, and

twenty below that of the Willamette. It has no other natural advantages than its position. The difficulty which the ocean steamers found in navigating the Willamette led the Pacific Steamship Company to desire a stopping place for their ships on the Columbia; and St. Helens was found to be the nearest secure point to the Willamette, and was therefore selected. The Company are now erecting wharves and warehouses to accommodate their commerce. These circumstances, it is expected, will make the place a centre of trade and influence for an extensive region. It was on this account desirable as a missionary post.

We came here, found a hearty welcome, which has not yet grown cold, and, trusting that in it God was giving us a promise of future usefulness, we have worked on in our humble way cheerfully.

We found a village of some twenty families, with no other public buildings than a nine-pin alley and a bar-room; there was no school house and no school.

On our arrival, the proprietor of the claim on which the village is built immediately set about preparing materials for a school house, and soon erected, at his own expense, a pleasant and comfortable building, large enough to accommodate our congregation. In this building we now meet for worship on the Sabbath, and in it we have a school of twenty scholars through the week. Our Sabbath congregation has steadily increased, and thus far has been composed of attentive hearers. This fact, with the continued kindness and respect of those around us, has made a strange land seem a pleasant home. We have little wants and privations; but they are so small compared with what we came here prepared to bear, that, in the earnestness of our daily work, they are almost unthought of.

Our Methodist friends have preaching here once in three weeks. On that day I leave St. Helens to them and preach at Scapoose settlement, eight miles S. West; on the afternoon of the Sabbaths which I spend here, I preach at another settlement less than two miles distant.

Of my plans for the future, I can only say, I purpose, through God's blessing, to continue working and watching for indications of my Master's will. Of the visible results you shall in due time be informed.

Our health has continued good since our arrival here.

## CALIFORNIA.

From Rev. Wm. C. Pond, North San Francisco.

## Church Built and Dedicated.

On account of peculiar circumstances, I was not able to enter upon any labors in my field until April 14th. The field assigned to me was the northern section of this city. As soon as I could commence labor at all, I made diligent search for some room that could be made suitable, at a small expense, for the immediate commencement of public worship. But no such room could be found, and the only resource left me, was to attempt at once the erection of a church. A subscription paper was accordingly passed, and responded to liberally by many of the citizens here. When about \$2,500 had been collected, we entered into a contract for a church worth \$4,000. Subsequently additions and improvements were suggested, which increased the cost of the building alone to about \$4,800. The furnishing of the church has thus far cost about \$400 more, so the amount of our bills may be set down at \$4,300. Of this sum, \$4,000 at least, unless we are prevented by some unexpected dispensation of Providence, will have been paid before you receive this.

The church is neat and tasteful in its appearance externally and internally. No one has visited it, without describing it in terms of some enthusiasm. It is comfortable and convenient in all its arrangements, and, for a *Californian* building, is *substantial*. It is thirty-two feet wide by sixty feet long, and contains sixty-eight pews, and will comfortably accommodate three hundred persons. It is furnished with a small but finely toned bell, and is cheaply carpeted throughout.

The church was dedicated on the Sabbath, the 26th June, two and a half months from the first effort connected with the enterprise, and *five weeks from the first stroke of the spade upon its site*. The interest of the community in the enterprise was testified by an attendance on the services of dedication which crowded the house, thronged the space around the windows, and then could not be more than half accommodated. It was practically testified by a contribution of nearly eight hundred dollars towards the debt incurred by the erection of the church. Regular Sabbath services commenced on the first Sabbath in July. An effort will be made to organize a Sabbath school.

We do not recall an instance of equal dispatch in the erection of a really good church edifice, or one which better illustrates the truth, that "where there is a will there is a way."

The edifice was erected on the individual responsibility of the missionary. Efficient aid and judicious counsel are gratefully acknowledged from many persons interested in the work, especially from Hon. R. H. Waller, Maj. A. B. Eaton, U. S. A., and S. M. Bowman, Esq., the last of whom furnished the lot of land on which the church stands.

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From Rev. John G. Hale, Grass Valley, Nevada County.

Mr. Hale's location at this post was mentioned in the Home Missionary for June, p. 51.

We have enjoyed excellent health since coming here, and are much pleased with our location. We still meet in the Masonic Hall. Our subscription for a meeting house has risen to \$1,800. We have obtained one of the prettiest sites in the whole town; quiet, commanding, central, and free from much danger by fire. Our subscription will soon be raised, we trust, to \$2,000. The Ladies' Sewing Circle are about to hold a fair to assist the Church. We are building a house 36 by 54, and 20 feet high, with a tower adequate to support a bell.

Some circumstances that formerly transpired here have made it much more difficult to raise funds for this object. I think, however, we have made constant progress since coming here, in the confidence and affection of the people.

There have been some incidents worthy of record in my collections. A young man called at my door one day and placed in my hand a purse, the contents to be appropriated towards building the church. They amounted to \$25 00. Several weeks afterwards he came to me again. He now told me his *plan*: to lay aside every *tenth* dollar for the Lord. He came to this State something over a year ago with his father. Soon after, his father sickened and died. The young man, too, had been sick, and unfortunate in his business; but more recently he had recovered his health, and had prosecuted his work with success. He now gave me a handful of money for the same object,



which counted out \$87 10. He requested that his name should not accompany the money, and that I would tell no one from whom it came. The Lord reward him a hundred fold, and raise up many in every country who shall truly consecrate their wealth to Him!

## IOWA:

### Encouragements and Trials.

I have a choice field of labor. The people are very kind; my congregations are increasing in numbers and general interest. In both societies we contemplate building houses of worship the coming year. Several persons have come into these societies from the East, who, we hope, will strengthen the churches. All the heads of families in the society are members of the church; the prospect for a large society, then, is very promising. The prospect in B. is finer than it has been for some time past; yet we have to contend with all the various forms of error here.

I have paid some attention to the kind of Gospel the people listen to from these various orders. It can be summed up in one sentence: "Seek eternal happiness." These teachers suppose they are faithful when they have exhorted their hearers to become supremely selfish. Hungering and thirsting for righteousness, and consenting to be controlled by the will of God, do not come into the fundamental elements of their Gospel. I am more than ever convinced that there are few who really communicate truth enough to lead a soul to Christ. I trust I feel, in some measure, my responsibility, and endeavor to hold forth the truth as it is in Jesus.

### *From a Missionary in a very wide Field.*

I have been enabled to attend all my numerous appointments, though often with difficulty. My field is wide; at eight different places I preach, I may say, *regularly*, and all on the Sabbath, as it is useless to try to get the people together on any other day at this time in the year. This induces me to exert myself to the extent of my ability on the Sabbath. My congregations are generally very good, and increasingly so. Our Sabbath school has been reorganized, we have obtained a new library, and our affairs appear en-

couraging. Our prayer meetings are kept up, though not so well attended as we could desire. At each of our communions some have united with our church. Several are expected at our next communion.

We have had no *special* religious interest; but things are moving on with steady progress, and, we trust, in regular order.

### Triumphant Death.

*From Rev. H. W. Cobb, Tipton, Cedar Co.*

During this quarter one of the dear sisters of this church has left us to join the church triumphant in glory. Sister D. was a worthy member of the church, a consistent Christian, and greatly beloved. She suffered much during her last illness, but bore up with remarkable christian fortitude. She was enabled to resign all her family and all her cares unto the Lord, and sweetly rest upon the bosom of Infinite Love. As she neared the gate of death, her visions of glory increased. She commended her little ones to the Lord, and then seemed entirely absorbed in celestial manifestations. She spoke of "seeing angels" and her "blessed Jesus," and "the new Jerusalem," "where indescribable glories appeared."

She seemed to be charmed and astonished with the glories revealed to her view, like one entering the most splendid palace, where all is inviting. She truly entered a world of light and love, of bliss and joy. As we gathered around her death bed we almost felt that we stood on the threshold of heaven. When we assembled at her funeral, we greatly felt her loss, but we felt more disposed to rejoice and thank God, for his great grace to her, and for the blessed hope of the righteous. I preached from the text, "Precious in the sight of the Lord is the death of his saints," and all seemed to feel the force of this language. May this event teach us all how to live and how to die. Bless the Lord, O my soul; for the Christian's hope! Not like the infidel Hobbes did our sister "take a leap into the dark," as he expressed it of himself—but she was ushered into a world of light amid saints and angels, to walk the golden streets of the New Jerusalem. O that my little flock may all thus ripen for heaven, and thus have an abundant entrance administered to them. This is the first fruits, or rather the first death that has occurred of any of the members of this church since I came here.

It is an anxious inquiry with me, shall each and all be thus prepared to go when summoned hence?

*From Rev. G. G. Rice, Council Bluffs  
City, Pottawatomie Co.*

### The Extreme.

It has hitherto been found impracticable, on account of the fluctuation of population, to gather a church at this extreme point. Although thousands pass Council Bluffs, on their way to the Plains, and to the regions beyond the Rocky Mountains, it is mainly as emigrants, feeling no particular attachment to the spot, and for the most part leaving behind them no elements to bless the place, or assist in the organization of society. Some hopes of a better state of things, it appears, are beginning to be entertained by our missionary:

Recently, two families have come in who will cast in their lot with us. Should they continue here, I think they will be very useful, and will form a nucleus for a church. Men are now getting titles to their lands. This will have the effect to make the population more permanent. This spring's emigration, we think, will bring more Christians than came last year. I expect this will long be a hard field for the minister of the Gospel. The Devil has now *almost* everything his own way, and it seems as if he were trying to do his worst.

### Snares for the Simple.

Gambling and drunkenness have fearfully increased during the past year. A very great number of *professed* gamblers have come here from the different towns between this and St. Louis, in order to win money from the emigrants. They carry on their business openly, in the saloons or at the corners of the streets, and they lay every snare to entrap the simple emigrant. Many have lost their money, and all the means they had provided to carry them to California. The tippling and gambling saloons here are fitted up in the most enticing style. As you pass by, you hear—"Here, gentlemen, here's a chance to make your fortune." They then offer to bet five, ten, twenty, or fifty dollars on a card, or something of the kind. In every saloon there will always be a crowd; many, who go in simply to look

on, become excited, feel confident that they can win, and, before they leave, lose their all.

There has, within a few days, been manifested considerable opposition to gambling, and I trust a check will be put upon it here.

### Border Law.

A terrible event has just occurred, which has thrown this community into great excitement, and many have become alarmed lest the prevailing vices should result in more terrible consequences. A large number of emigrants had been encamped in a defile in the Bluffs directly back of my house. All had left but one company of four young men. Early one Saturday morning the report came that one of the company had been murdered. The skull of the deceased was broken in, and his throat cut—all evidently having been done with an axe which lay by his side, covered with blood. An inquest was held, and the verdict "murdered" was rendered. The habit of these young men was to keep a guard—two acting as guard the fore part and the other two the after part of the night. The murdered man was on guard alone the fore part of the night, his comrade being absent, but expected back every moment. A little past midnight, the two who had been sleeping in the wagon, becoming alarmed at something, got up, called to those they supposed to be on the watch, but receiving no answer, they armed themselves, and waited in suspense till morning, when they discovered the dead body of their companion. Suspicion immediately rested on the one of their number who had been absent during the evening before, as he was that morning nowhere to be found. It was ascertained that this young man had spent the evening till between the hours of eleven and twelve drinking and gambling, when he left for his camp. It is supposed he found his companion, who was the watchman, asleep by the fire, and that he committed the fatal deed for the sake of his money. He lingered around in the neighborhood, and in the course of Saturday forenoon was arrested. The emigrants wrested him from the hands of the sheriff, constituted a court of their own, tried and condemned the criminal, and sentenced him to be hung at five o'clock, P. M., on the same day, on or near the spot where the crime had been committed. Near four o'clock I was sent for to visit the condemned man. I found him sitting with his head resting on his manacled hands, contemplating his fate. When in-

troduced, I asked him if he wished to see me. He invited me to take a seat beside him. I asked him what he wished to converse about. He replied, "I want to get to heaven; say something to me that will do me good." The Methodist minister and myself continued in conversation and prayer with him till he was led out to execution. He continued to the last to protest his innocence, though the evidence was so strong that his guilt could not be doubted. The blood on his clothes, his strange conduct, his own story, the stolen horse, and a great many other things, were against him.

He gave no evidence of genuine repentance, but, though only twenty years of age, had become hardened by crime. A little past five o'clock, P. M., he was led out, and hung upon a tree near the spot where the fatal deed had been committed. The executioners cut down the body, and left it upon the ground unburied. When the city authorities were informed of this, they took charge of the body, and had it decently interred.

No event has ever made so deep and solemn an impression on the minds of this community, and I pray that He, who causeth the wrath of man to praise him, will bring good out of this most shocking tragedy. The citizens generally disapproved the hasty and illegal proceedings, but such was the excitement among the emigrants, that they feared the consequences should they interfere, and quietly gave way to the emigrants, whom they considered most interested in the matter. Besides, they alleged that if he were left to be tried at the regular session of the court, the principal witnesses would be gone, and justice would not be likely to be done. The precedent, all must acknowledge, is a dangerous one, and that mob law is an unsafe instrument of justice. I hope never to witness another such scene.

#### Demoralizing Effect of Emigration.

The emigration through this place is very large. Three steamboats have been employed for the last three weeks in taking them across the Missouri river. Thousands have crossed; companies are every day coming and going. For the last two months our streets have been thronged from morning till night, and every one seems to be absorbed in the idea of making money. The emigration passing through and making a transient stay, as it does here, has a very demoralizing influence. It brings into the place every species of vice, and it is surprising to see the hardening and demoralizing

tendency of emigration. I have often heard it remarked by those who have watched the course of emigration, that they shall "believe a man can emigrate to California and retain his religious or moral character, when they see it." It is very common with those who start from home with the intention of keeping the Sabbath on the journey, to lose all regard for it by the time they get here.

#### A Religious Colony.

But to this there are some happy exceptions; and one company, in particular, that left here three weeks ago, is deserving of notice. This company numbered about sixty. An organized Congregational church of seven members, with their minister, Rev. Milton B. Starr, constituted a part of the company. There were also in the company a number of Associate Reformed Presbyterians. They had rested every Sabbath in their journey to this place, and had preaching. There had been in the company one hopeful conversion. They spent a Sabbath here, and held a communion season. We obtained for the occasion a large hall usually occupied for dancing, and had a very large and attentive audience. The whole occasion was one of solemn interest, being the first christian communion ever held in this place, and the impression made was good. To me, it was a refreshing season. It seemed as if the desert had begun to bud and blossom as the rose. O pray for us, that this may be the beginning of good days—that this moral desolation may become a fruitful field. Brother Starr preached both morning and evening. He gave two impressive discourses, which I hope did good. The greater portion of the audience were emigrants. At the conclusion of the communion service in the morning, an emigrant came forward with tears in his eyes, and said he had been for several days desponding, but now, said he, "I believe there is a God in Israel, and that there is a God in this emigration." I trust many other companies were benefited by the example of this company.

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#### MISSOURI.

##### A few Rays amid General Gloom.

The people are evidently beginning to feel and manifest an interest in the religious instruction of their children. I have endeavored to impress this important subject upon them, and not, as I hope



and believe, without effect. The young, on the Sabbath, are very generally permitted to go *where* and to do *as* they please. Very few are taught, either by precept or example, to observe the Sabbath; parents and children alike disregard it; but, notwithstanding these facts, parents do not object to sending their children to Sabbath school, and the young are by no means averse to attending. The want of regular and suitable teachers is deeply felt.

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*From Rev. G. S. Woodward, Parkville, Platte County.*

Previous to this time I have preached in different places in the neighboring country. Until last December, we had no house which we could command; but now we have *our own* house, and my people wish me to spend my whole time with them. For this purpose they have increased their subscription beyond what they have ever raised before. I think they have acted nobly in this matter. There is a decided feeling of determination to assume my whole support at the earliest possible moment, and this feeling I am endeavoring to strengthen. If this church is fostered by your generous society for awhile longer, it will begin to place money in your treasury to aid other new enterprises.

During the past quarter I have labored most of the time in this place. Until last December, we have had, on the Sabbath, but one meeting in town; now the Methodists have a new church which is opened every Sabbath. Notwithstanding this, we have more out than when all meet together.

Our Sabbath school is well attended, and the prayer meetings are kept up with good interest.

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*From Rev. W. H. Smith, Calhoun Co.*

I have now six regular places of preaching, and intend, Providence permitting, to preach at another place next Sabbath evening. Five of these places are in this county, and two in Pettis county. My field is too large for one sower of our faith; I cannot cultivate it properly.

I am gratified at the good congregations I have at all my places of preaching, and also at the degree of attention which is paid to the preaching of the word. A goodly number are now much more regular in their attendance than formerly.

I have recently been at the bed-side of a dying slave, and endeavored to administer to him the consolations of religion. I found him pretty well instructed in religious matters. He had, for some time previous, been a diligent reader of that Book which is able to make one wise unto salvation, and gave, I think, some good evidence of conversion. He said to a relative of the family to which he belonged, that he "wanted to tell her what a precious Saviour he had found;" but could not talk much. About a week before this he was called in to take a last farewell of his dying mistress, who exhorted him to meet her in Heaven. I hope they both are now singing the song of Moses and the Lamb before the throne of God on high, where there is no distinction of bond and free, mistress and servant.

We have now two teachers in this vicinity, sent out under the patronage of the "Society for Promoting Popular Education." One of them has been here a year, and I rejoice at her coming. She is an aid to the feeble missionary, to the cause of religion, as well as to education.

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*From Rev. T. Morgan, Gentry Co.*

#### A Wide and Long-neglected Waste.

My labors are mostly expended within the counties of Gentry and Daviess, Mo., with but one church organization. I preach at three different points, and receive members to Mt. Zion Church. My preaching places are about twenty-five miles from one extreme to the other. I occasionally preach at other places, and could have good congregations at *more than twenty places* every Sabbath, within a day's ride from home; but I do not think it best to undertake regular visits to so many different places; yet, until more laborers can be secured, I feel that I ought not to entirely forsake the members of our church in these destitute settlements. I have been scattering the Tract Society's volumes the last year as much as I could. When I labor regularly, our congregations are as good as they have ever been. There seems to be more interest taken in our church. Within the last quarter two have united by letter.

#### Rejoicing in Death.

One young man has died. His death was a decided triumph of faith in Christ. He said, a few hours before he died, that he could not see angels as some had said

they could, but he had no doubt he soon should see them and the Saviour, with his friends who had died and gone before him to Heaven. He seemed to have a faith which was to him "the substance of things hoped for, and the evidence of things not seen." His afflicted friends could not but feel a joy in the midst of all their sorrow. A brother of his, also a member of our Church, had died about two months before, in Tennessee, where he had gone for his health. He left good evidence of his title to mansions above.

them—entering into a covenant relation with him and his church, in the presence of the largest congregation ever collected in the building where we worship. One man had been a disbeliever in revelation: now he finds God's word precious—a light to guide his feet to eternal happiness. Another—in the downhill of life—has been striving for years against the monitions of conscience, the urgent entreaties of friends, and the callings of the Spirit of the Almighty.

The results of these meetings have been exceedingly happy; Christians are more engaged, and some of the impenitent, hitherto unimpressible, are moved so much that we hope, by the grace of God, to see them members of Christ's body ere many months have elapsed.

We have much to contend against. Catholicism is entrenched here in almost impregnable fortresses. Rationalism finds advocates by hundreds. The Sabbath is very much desecrated, and vice, in a thousand forms, covert or open, possesses many hearts. We rely on God and a good cause to conquer. We are few, and the enemy legion, but we do not feel fainthearted.

*From Rev. I. S. Twombly, St. Charles.*

#### Revival.

The "New Year" commenced my second quarter as your missionary in this field. And it was a quarter, as far as results are concerned, considerably in advance of the previous one. God has been among us, and the tokens of his love, multiplied beyond our faithfulness, cause our hearts to respond with grateful fervor.

During the months of January and February, I endeavored to direct the attention of Christians to the mournful fact, that religion was in a very languishing condition; that higher aims were necessary, on the part of the church, or our candlestick might be removed. I threw upon the children of God the responsibility of living up to the standard of obligation, and of working with might and main for the dear Redeemer. The church, under such presentations of truth and duty, became somewhat aroused, and a lively expectation of good days seemed to pervade all hearts. At this juncture, Bro. Pomeroy visited our place, and began to labor with earnestness. The meetings continued for two weeks, three times a day. During the second week, the church gave up all secular employments except such as were absolutely indispensable, and came together with one heart and mind, to pray and labor. As an evidence of God's grace, twelve or fifteen souls were hopefully born again: eight of them uniting with my church. It was a sight calculated to inspire our souls with renewed energy in the service of the Lord, when, on the third Sabbath in March, we witnessed those making a profession of religion, and coming to the Lord's table, who had never done so before.

Heads of families, young men and women, took the vows of God upon

#### WISCONSIN.

*From Rev. F. Lawson, Cooksville, Rock Co.*

My labors in Cooksville have been received with manifestations of confidence and coöperation, quite encouraging. This village has never had a *resident* minister before. Two evangelical churches, of other denominations, have been disbanded on this ground, producing a degree of distrust not only among professed Christians, but between men of the world and the church.

Our congregations are large, and increasing as I extend my visits among this people. Men of business and capital have not only generously contributed to the support of the pulpit, but wait upon its teachings. There is a population of between 200 and 300 in this village, which is continually increasing, and what makes a somewhat remarkable fact in our history is, that nearly every man has once been a professed Christian. Deep attention is given to the preaching of the word, and it is to be hoped that the sin of "*backsliding*" is often brought to view not without effect. We have a somewhat interesting Sabbath school,

which lacks teachers, though it has a good christian man as its superintendent.

This is an interesting and promising field of labor, in many respects. Temperance is in the ascendant; scarcely any intoxicating liquors are sold. Since coming into this place I have been informed that the congregation has been increased nearly four fold.

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*From Rev. John Wilcox, Packwaukee,  
Marquette Co.*

#### Encouragement.

There is, on the whole, an advance in the religious interests of this region. Many have come out decidedly; some, we fear, have gone back to the world. In this new country, *especially*, we have reason to rejoice with trembling. Quite a number, *no doubt*, before long, will unite themselves to our branch of Zion. On the whole, we have every reason to believe that the door is opening and the prospects brightening for an abiding religious influence to be exerted in the different neighborhoods in this region. Within the last few months, the cause of temperance has made quite an advance.

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### ILLINOIS.

*From Rev. Jacob Chapman, Marshall,  
Clark Co.*

#### Church Built and Pastor Settled.

The little Church, formed near Clear Creek, being opposed in their efforts to erect a house of worship, removed about two miles to the Northeast and completed their house in April. The dedicatory services (on the first Sabbath of May) were very interesting; the house was crowded, and many seemed deeply affected.

On the first Saturday in June (by advice of council), Rev. D. Andrews was dismissed from the pastoral charge of the Marshall Church that he might devote his time entirely to the charge of the Academy. On the Sabbath (the 5th of June), I was installed pastor. Sermon by Rev. M. A. Jewett, of Terre Haute, Indiana. Though it was a hot, sultry day, we had large and attentive audiences at three services on that day. At our communion four were received into fellowship by letter. At the close of the evening services a young man, a student

of the Academy, who had been for some time indulging a hope, presented himself for admission upon profession of faith. There are about eighty students in the Academy; most of them *young*. There is no other preaching of the Calvinistic character within fifteen miles of us, excepting that Rev. Mr. L., O. S. Presbyterian, preaches once in four weeks, ten miles distant.

When I see the large numbers of young people, well dressed and attentive, who often come into our church, I feel as if God has a work for me to do here. The conductors of this institution are doing much for the interests of religion and for the prosperity of Marshall. I suppose hundreds have been added to our population, attracted by the advantages of this institution, and property in the vicinity of the Academy has advanced in value more than 25 per cent.

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*From Rev. L. H. Loss, Joliet, Will Co.*

#### Steady Advancement.

When we began, the pecuniary ability of the church was very limited, and long protracted, adverse influences had discouraged its members so that they had little confidence of success in efforts that might be made for advancing the cause of religion in the place. Having no house of worship of their own, the best accommodations they could secure was a small and inconvenient house owned by the Universalist society. This place soon became too strait, and a conviction obtained that we must build a house of our own. Subscriptions were opened a year ago last April; but the building was not commenced till about the 1st of September. Its size is 40 by 65. The whole exterior is now completed, and the basement is well finished and handsomely furnished, in which we worshipped for the first time on the second Sabbath of April. We hope soon to pay our present obligations, and then to proceed with the finishing of the church. In this effort the members have been united, and have contributed to the extent of their ability. The effect has been to inspire confidence and give positiveness and prominence to our character and influence in the place. Our lecture room, which is double the capacity of the old place of worship, is now well filled, often crowded. Were our church done, so that we could rent our pews, I have no doubt the society would at once be able to sustain itself



without taxing your funds. This end we shall reach as soon as possible.

I think our church members are steadily advancing in spiritual attainments, and our numbers are gradually increasing. We have some hopeful conversions from time to time. My plan of preaching on the subject of missions, and taking up collections on the first Sabbath of every month, is working well, both by creating an interest in the cause and by developing the spirit of benevolence in the church. The monthly collections for the year now closing have amounted to \$102 65.

Our society expects, after this year, to relieve your treasury from any further aid. Our Sabbath school is more flourishing than ever before. We have, also, a class of about forty children, who meet Mrs. L. and myself on Saturday afternoon, to recite the Assembly's catechism.

## INDIANA.

*From Rev. A. G. Martin, Salem and Angola, Steuben Co.*

### The Good Seed Germinating.

God, in his wise providence, seemed to direct my way to Salem in a very important time. The youth, or at least many of them, were living in habitual neglect of the institutions of the Gospel. Many of these have now been gathered into the fold of Christ; many professors of religion, who were living in the neglect of every duty, are now actively engaged in doing good. They have commenced a Sabbath school where there were neither meetings nor Sabbath schools, and I believe there are about sixty who regularly attend this school. They also keep up a weekly prayer meeting. We have also had some excellent families move into this vicinity, which would not have moved here if we had been without preaching.

No one can tell the immense good accomplished by means of the H. M. Society, except those employed as your missionaries; and I think it is doubtful whether even they realize the half of the good done. A vast region of country here must for a long time be deprived of the Gospel, unless the missionary is sent among them. The number of professors of religion is small. They have but recently come into a new country, and consequently are generally poor. Hence, if they enjoy the preached Gospel, it must be through the means of Missionary Societies.

Nine members have been received into Salem church during the quarter—two by letter, and seven by profession of their faith. We also expect more will join next communion.

*From Rev. J. E. Conrad, Warsaw.*

### "The Laborers are Few."

I have continued my labors in this field, viz.: in Warsaw, Oswego and Franklin, in Kosciusko Co., and in Troy church, in Whitley Co., and in Shiloh, in Wabash Co. The whole field is destitute, except what little I can do; not even having the means of enjoying the sacrament of the Lord's supper and baptism.

From Warsaw as a centre, I can describe a circle, with a radius of 30 miles, and enclose but a single minister connected with the churches patronizing your Society, viz.: Bro. Lord, of Plymouth. Hence, I reside in the centre of a circle of 60 miles in diameter, or 160 miles in circuit, in which there will be but one of our Home Missionary ministers, and he at the extreme northwest of the circle, almost beyond the circumference; and if I must leave, and no one else comes, the whole field must be left destitute.

But in order to give you a more correct idea of the field, suppose that I describe the circle. Drawing a line southeast 30 miles, and we touch the little town of Lagro. Here is a little church of some 15 or 20 members, to which Bro. Hawes, of Marion, (some 10 miles beyond Lagro,) preaches occasionally. Six miles further westwardly we come to Wabash Town, a small church, and destitute. We sweep around to the southwest from Warsaw, and pass over, first, Eel River church, 27 miles from Warsaw; Shiloh church, 22 miles; Gilead, 25 miles; Franklin, 15 miles; Rochester, 25 miles—all destitute. Then we come to Plymouth, 28 miles from Warsaw. We sweep around until we are due north of the center, pass over one little church in the woods, and our radius is direct through Goshen, 25 miles from Warsaw, where there is a small N. S. Presbyterian church, to which a minister of the O. S. Presbyterian church preaches. But we pass on until we have come due east of Warsaw; then we have passed over the Troy church, 15 miles from the centre, and another little church in the woods. Thence we return to Lagro, almost touching Huntington, at which, I believe, there is a minister. Now, a great part of this field has never been ex-

plored; and it is impossible to tell what is in it. But you see that it is a great field, and will be a very great destitution when I leave, as I probably must. And besides, it is a field of projected railroads. The circle already described cuts four such, two of which cross each other at Warsaw.

And where are the sons of the church, consecrated by pious fathers and mothers to God, for any work to which his Providence may call them? Alas, for the most part, they are off in full chase after the world, in any form of lucre or ambition which it may chance to take. There are men in abundance—men of talent and enterprise—to vex the earth and the sea in pursuit of physical greatness; but where are they who, when Christ asks, “Whom shall I send?” are ready to respond, “Here am I, send me?”

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*From Rev. F. S. McCabe, Peru.*

#### Accessions of Spiritual Strength.

When I came here, a year ago, the church contained some 60 or 70 members. Since that time, the Spirit of God has been with us mercifully. The church has been sanctified and strengthened. Forty persons have been admitted to our communion during the year. All of them are adults; several of them are heads of families; and the greater portion have been admitted on the profession of their faith in Christ. The attendance on public worship is increasing; our house has become insufficient, and a more capacious one is needed.

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#### Testimony of a Missionary.

The longer I labor in connection with your Society, and the more I have opportunity of observing the wants of the West, the more deeply am I impressed with the importance of the Home Missionary work. I delight to contemplate it in its progress, in its growing interest. I delight to communicate to you whatever I find is of interest in the particular field where it is my privilege to labor.

My own appointments on this field embraced fifty six sermons during the quarter, besides weekly and monthly prayer meetings. During this time a protracted meeting of two weeks was

held in the country church by myself. Most of the church was much blessed; several persons were hopefully converted; and two females, of different families, and not connected with any families of the church, united in a profession of faith in Christ. The meeting was profitable to the church and to myself. We were encouraged to believe that the Lord would bless the ordinary means of grace, (the pastor and the people laboring together), with his divine presence, without assistance from abroad. One difficulty that we have to labor under in this country, is the dependence of Christians on the novelty of strange preachers in special efforts for the conversion of sinners. Our ministers are few in number, and far between, in comparison with some other prominent denominations. We cannot leave our own fields of labor, to assist our brethren in special efforts, even when really desirable for own advantage.

#### A Reason for beginning Early.

Twenty years ago, at least, this whole country ought to have been occupied by our church. Several churches might have been brought into existence, with the divine blessing. Your efforts ought to be chiefly directed to the *new settlements*.

I labor under the great disadvantage of the whole community having been moulded religiously by other systems of religion, Arminian, Unitarian, Universalist and Sceptical.

These, in all their shades and varieties, as they commingle with the outworkings of human nature, have contributed principally to mould and form the minds of the masses. Yet there is no hope of our occupying the land, as it ought to be by us, but through the aid of your Society, or some one similar in its plan of operation.

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*From Rev. N. L. Lord, Plymouth, Marshall Co.*

#### A Good Work Completed.

We have, at length, succeeded in completing the house of worship, which, as you may know, the Plymouth Church had undertaken. It was dedicated on June 26th. The series of meetings commenced on Friday evening before, and closed on Monday. There was a good attendance throughout, and on Sunday morning more were present than could be provided with seats. The number

might have been 450. Rev. J. M. Bishop, of Bedford, Indiana, remembered and greatly beloved among this people as their former minister, was present, and preached throughout the meeting. His dedicatory sermon, in particular, was highly interesting, appropriate and impressive. On the afternoon of the Sabbath, the church, with Christians of other

denominations, surrounded the sacramental table, and enjoyed a precious season.

The house, which we have now completed, is, in dimensions, 36 feet by 52. Its permanent seats will contain 300 or 350 persons. It is of fine appearance for a church of its size, and, on the whole, convenient. It has cost about \$1,800. About half the seats have been sold.

## Auxiliaries.

### PHILADELPHIA HOME MISSIONARY SOCIETY.

The Philadelphia Home Missionary Society held its Annual Meeting at Philadelphia, April 26th, 1853. In the absence of THOMAS FLEMING, President, Mr. JOHN C. FARR was called to preside. The Treasurer, Mr. HENRY PERKINS, presented his Annual Report, from which it appeared that the receipts for the year, into the Treasury of the Auxiliary, were \$9,484 25. There were also received at the office of the Parent Society, from this field, \$1,243 48, making the entire contributions for the cause, \$10,727 73. The amount expended on this field was \$8,389 98.

The Thirteenth Annual Report of the Executive Committee was presented by the Corresponding Secretary, Rev. ROBERT ADAIR. From the "Summary of Results," with which this Report concludes, we make the following extracts.

#### General View.

Since the last report *sixty three missionaries* have been in commission for a part or the whole of the year; at present there are forty eight in commission. Four of the present number itinerate within the bounds of their respective Presbyteries, and the rest minister to one or two congregations, besides preaching at out-stations, during the Sabbath or on week day evenings. Among our beneficiaries we have three colored churches, and one Welsh Congregational church. The missionaries, generally, report that their churches are enjoying an encouraging degree of prosperity. While they lament the absence of the special influences of the Spirit to attest their preaching, they speak of an increased attendance upon the means of grace, and more than ordinary interest in the proclamation of mercy,

which is regarded as the harbinger of better days. In many cases a hopeful spirit animates both minister and people, and under its inspiring influence, projects for the welfare of the congregations are executed with commendable zeal, and comparative ease. Church edifices have been erected, or repaired and beautified; church debts cancelled, and in a few cases comfortable parsonages purchased. Such facts indicate a healthy progress in the missionary work, and the aid rendered by us, from year to year, has been the stimulant to these good works.

#### Statistics.

We regret that we are not able, from the imperfect data in our possession, to give a full statistical view of the labors of the past year. And yet, could we do so, we are aware that this would not thoroughly acquaint our patrons with the amount of good effected. Figures cannot describe the silent, yet far reaching influence, a devoted servant of God exerts in his varied ministrations for a year. His labors in the pulpit—his visits to the Sabbath-school, and his pastoral calls, exert a powerful influence within the sphere of his labors. The light of heaven and the dew, shed a genial yet noiseless influence on animal and vegetable existence; so the Gospel, when brought to bear upon a community, exerts a silent, though potent sway in arresting the progress of vice, and furthering the cause of morality and religion. Nor can we compute this influence by figures.

From the reports of our missionaries we gather the following facts. During the year, *three* church buildings have been finished and dedicated to the worship of God; *seven* others are in a process of erection, and in relation to three others, lots have been procured, and subscriptions for their erection made. \$3,220 have been subscribed during the year, and partly paid towards the erection, or



the repairing of church edifices, or for the cancelling of church debts. \$1,250 have been paid toward the purchasing of parsonages. This is not the full amount raised, but all that is reported—several churches that have done well on this subject have given us no information respecting it. \$1,130 have been contributed by the missionary churches for various benevolent objects. About *one hundred and ten* hopeful conversions have resulted from the labors of our missionaries during the year. *Two hundred* have been added to the churches by letter and on examination. *Three thousand and three hundred* Sabbath school scholars are connected with the missionary churches; and these pupils have access to *six thousand and six hundred* volumes suited to cultivate their intellects and sanctify their hearts. *Four young men* are reported as pursuing studies preparatory to the gospel ministry.

### Conclusion.

In closing this brief review of the labors of another year, the executive committee would gratefully acknowledge the smile of Heaven that has rested on their humble endeavors to diffuse the blessings of the Gospel among the destitute. They would acknowledge also their obligations to their patrons for the essential aid they have rendered, in the accomplishment of this work. The enterprise in which we are engaged is becoming more and more important every year. The public improvements that are going on in every direction, within the territorial limits of our Society, are introducing to our notice new and important fields, where we may sow the gospel seed, with the hope of a speedy and abundant harvest. Such places cannot be neglected without detriment to the cause of evangelical religion, and the branch of Christ's Church we represent. It would be a suicidal policy to overlook these inviting fields—the new and thriving towns that are springing up, as if by magic, along our streams and rail roads—and to leave them to be preoccupied by irreligion, infidelity, or Romanism. These places must be occupied. Here churches must be organized—houses of worship erected,—the heralds of the cross stationed, and the institutions of religion established. A wise general will leave no post unoccupied that may be of advantage to him, or that may subserve the cause of the enemy. As prudent overseers of the field committed to our care, we must act with promptness and energy in planting the Gospel in such places, if

peradventure we may hereby forestall the enemy of God and man.

Had we adequate means, we could occupy important positions that are destined, at no very distant period, to be centres of a wide and powerful influence. For a few years, perhaps, the burden of the missionaries' support would devolve on us; yet, had we the resources at command, we would regard this large outlay as a wise investment. To several such fields we are now invited by the people, and the decisive indications of Providence urge their appeal. Ought we—can we hesitate to occupy them? May we not confidently rely on our friends and patrons to aid us in this work of church extension?

The Philadelphia Home Missionary Society is one of the youngest members in the sisterhood of similar institutions. This is the thirteenth year of its existence as an auxiliary of the American Home Missionary Society. The field assigned for its cultivation is large, embracing four States, and is rich in agricultural and mineral resources. Till recently, its wealth and importance have not been duly appreciated. A cautious, over-calculating policy has exerted in some parts of it a leaden influence. But the spirit of the age has at last removed the incubus, and our people are becoming zealous in promoting the great enterprises of the day. The immense resources of our territory are now beginning to be duly estimated. Our population is increasing in numbers, in wealth, and in influence, and through all the channels of trade, and business of every kind, the healthful stimulus is felt. We are cheered with the hope that this activity is not to be confined to worldly enterprises; but that it will extend also to the furtherance of the Gospel and every other good cause.

Our pecuniary supplies are not by any means commensurate with the field we have to cultivate. The work in which we are engaged is great, and the demand for labor is yearly increasing. While our income is annually augmenting, it is still inadequate fully to meet the calls for help that Providence is sounding in our ears. We rejoice that we have many efficient coadjutors in the missionary work in the States to which we are restricted. We cordially hail them as fellow-laborers in the cause of our common Master. All who love our Lord Jesus in sincerity and truth, and who are endeavoring to make disciples for him, we bid God speed; and yet we have special pleasure in witnessing the progress and prosperity of our own branch of the Church of God, through the instrumentality of this Society.

We are now able to number among our liberal patrons, churches that were, a few years ago, beneficiaries of this Society, and we hope ere long to transfer the names of others, that are now receiving missionary aid, to the list of our generous supporters. In this way we have, from time

to time, increased the number of our patrons, and the sources of our annual revenue. The success that has crowned our efforts thus far, encourages us in relation to the future, and animates us to a patient continuance in the work confided to us.

## Miscellaneous.

### Who is the Hero?

ADDRESS of Rev. J. M. Sturtevant, D. D., *President of Illinois College, at the late Anniversary of the A. H. M. S., on moving the following resolution:*

*Resolved,* That it becomes us to recognize, with devout gratitude, the evidence which is furnished in the history of our Home Missionary enterprise, that the spirit of heroic self-denial, so characteristic of early Christianity, still survives, and has been not a little revived in these latter days.

MR. PRESIDENT, I am perfectly aware that I owe the honor of offering this resolution to the fact that I am a western man, and am supposed in some degree to represent western interests. Represent them! Would that I could represent them; but I cannot do that. It would take an angel's intellect and angelic eloquence to do it. But I can speak of some of them, for I have seen them and my heart has felt them. This resolution speaks of the heroic where most men are very little inclined to look for it. What, heroism in the service of the four-hundred dollar Home Missionary, living in his cabin in the wilderness! heroism in the idea of his congregation gathered in some log school-house, without a choir, organ or pulpit,—heroism in such scenes as these! Yes, verily. What is the heroic? We cannot find it in the soldier of the regular army, who knows nothing about principle and is a mere automaton, wheeled hither and thither by some presiding despot. Instead of seeing heroism in his dangers and exposures, we see nothing but a very vulgar and ordinary business transaction. The world has at last learned, too, that heroism is not found in the conqueror or leader who wades through seas of blood to a throne; the world has learned at last that that is not heroism, but gigantic meanness. We can find heroism in the citizen soldier who comprehends principles, and who is impelled by a love of liberty—the liberty of his fireside and of millions yet to be. We can recognize the hero there, though his only accoutrements are the rifle and knapsack, and though he falls to sleep among

the undistinguished dead, with no rude stone to mark the place of his rest.

Who, then, is the Home Missionary? Is he the man who has offered his wares in this market and cannot sell, and is he now doing as any man in this city who finds his wares unsaleable here does, by sending them out west,—is he the man that goes west to hide his own obscurity? No, no, verily. The true hero is a man who comprehends a great principle, who grasps it and who lays his whole life on the altar of sacrifice to achieve it, to realize it. What, then, is the conception that lies at the foundation of the Home Missionary's life? It is a conception which is the grandest idea of the nineteenth century. Let us look at this conception for a moment. Mr. President, plant yourself for a moment at Rome in the days of the Scipios. The earth trembles under the heavy tread of Rome's steel-clad legions, and a very child can see what is to come. In a short time the world, from the Pillars of Hercules to the Euphrates, is to be grasped in the arms of that iron conqueror. We can foretell it, because we see the cause there. There is the struggle which has been going on for a thousand years, which is to embrace all civilization in one empire around the Mediterranean sea; and it is the destiny of Rome to realize it. And as Carthage falls, and as Greece falls, and all her arts are at the feet of the conqueror, and the noblest products of her pencil and chisel are brought to adorn his porticoes and temples, the world can see that the conception is about to be accomplished. And what heroes it produced, the heroes of blood! We know what it was done for. Ah, it was that the gates of Janus might be shut, and that, during a period of repose, "the first and the last the world enjoyed for a thousand years, the desire of the nations might come and the seed of the Gospel be sown broadcast."

Now plant yourself in the United States in 1850. Roman legions are no more: but a greater than Roman legions is here. Two hundred and thirty years before there landed on the coast of New England,

amid the rigors of winter, that little band of adventurers which was more obscure than Romulus and his company of debtors and bandits. Aye, but they had no need to steal the wives and daughters of their neighbors, if they had had any neighbors, for their wives and daughters were with them in that great wilderness, with hearts as stout and courageous as their own. This is the Rome of the modern world, not with its legions, but with God's Bible free; and it is as easy to see, in the year 1850, that the power, the germ of which was planted there on Plymouth Rock, is now about to take possession of this whole globe, as it was in the time of the Scipios to see that Rome was to grasp the ancient world.

Where shall we find the heroes now? I will tell you where you will find them. Not in the legions, either Roman or American. The great idea of this enterprise is not legions and steel-clad warriors. It is peace,—it is that book (the Bible) and the institutions which that book founds. And the great idea which lies at the foundation of this Society, is to be found by tracing out that thought. We have been told, and told truly, that the balance is already waving in the air in equipoise, and about to fall on the west of the Alleghany Mountains—the balance of power in the United States. But there is a weightier truth we need to regard. It is, not only that the balance of power is crossing the Alleghanies, but that this power of American colonization is the weightiest element which is now at work in deciding the destinies of this whole planet. Have we dared to make a calculation? From 1800 to 1825 the population had doubled; and again, from 1825 to 1850. What shall we say in 1875? Will it not be doubled then, and once more in 1900? Suppose, then, this process to go on for 150 years to come, with the same rapidity as for 230 years past, and the result will be, twice the number of human beings that at the present time dwell on our whole planet.

Here, in the midst of such a power as this, we are sitting and deliberating. Our Home Missionary enterprise, what is it? It is to evangelize this mighty power, a power which is evidently destined to take possession of this world. It would subdue it,—it would lay its hand on this lion's mane, and tame it to a lamb. All of the ancient empires of blood are represented in prophecy as ferocious beasts. We would not have our country a beast, with iron teeth and claws of brass? No; we would have it stand on its feet as a man, and that the heart of a man be given to it.

Nor is it enough that we send out Bibles and tracts and good books to teach the people. No, sir. This is a war of institutions—of the institutions of Protestantism with the institutions of Popery, and with that infidelity which would destroy all institutions. I take upon myself to say—what I have not time to prove, but it is the result of twenty-three years' observation in the Western States—this conflict can never be decided by any itinerant agency. It must be decided by those who come and plant themselves on the soil, and there labor as good builders—for I prefer that figure—to gather materials and found a local church in every village, a church whose business it shall be to provide for the interests of worship in that particular locality as long as the sun shines or rain falls. And, in reference to this war of institutions, I am not intimidated. I know the sentiments of the West, and I have watched with interest this rising struggle. Is not Rome herself conscious that she is, at this time, engaged in the death struggle? Does she not know that her institutions cannot resist the influence of our free school system; that it is death to her, and that she must move now or never? Does not Rome know this? If she does not, I do. As to the question how it will be decided, I take it upon myself, humbly but with earnestness, to read a homily to the party that shall ever sell its influence against our free school system. Woe be to that party. Array the Protestant influence and strength against the party that would sell our free school system to Rome, and it will be annihilated. Here, then, is our problem, and here is the conception that takes our Home Missionary to the West. He cannot, while this work is going on, abide here in the old home of civilization. If he has wares to sell, he will go where they are more needed. And if merchants cannot understand it, if the principles of trade cannot understand it, the Lord Jesus Christ can. The missionary longs to preach, as Paul did, "in regions beyond;" he longs to labor in a field where he will not use another man's line of things made ready to his hands. He hears the call of God to go into the wilderness, where as beautiful sanctuaries may be built, and as lovely as these. He loves the schools and colleges where he spent his youthful years, and the tears trickle down his cheeks as he leaves them; but the voice of God beckons him to go into that mighty wilderness, and there lay the foundations on which those who follow him may build schools and colleges as



liberal and generous as these. That day he will never see; he will never see them except in their weakness and infancy; but God calls him to go and work in those foundations, and, if need be, to lay his bones there, and let the noble structure be reared above him. His bones will rise as well from that place, at the voice of the archangel, as from any other position. His record will be true, "He that loses his life for my sake shall find it."

There are specimens of the heroic in the Home Missionary's life from which I will never draw the veil. They rest there securely in the keeping of divine Providence. They will be revealed at last. I am not going to enter the domestic circle of the Home Missionary; I am not going to reveal the trials of that wife. No, no; we draw the veil,—we leave her with God. But I will tell you, I will not go to Carlyle for heroes, or to the battle field; I will go to the cabins of the missionary in the far West, and there I shall often find one of the noblest spectacles on earth—female heroism. I shall not find a wretched family. I may find coarse fare; I may find hard toil, and, for this world, poor pay; but I shall find a cheerful, joyous, gladsome family, where it will do my heart good to commune with the precious spirit that encircles it and dwells in it. The sacrifice of the Home Missionaries, for the most part, is an uncomplaining sacrifice. They do not tell their sorrows and hardships. Their communications are the dispatches from the regular army. They deal with the cause and not with the man. Their own privations are not to be reported. Such is generally the character of our Home Missionary reports, and such should it have been, in a few instances, in a greater degree than it has been.

All true Christianity has in it this heroic element. Let no man or woman in

this assembly flatter himself or herself that they have a Christianity which will get them to Heaven by excusing from this sacrifice, and which makes no provision in their case for this heroic element. Away with such Christianity! It will get hypocrites into the Church, but never get souls to Heaven. We have two forms of Christianity, so called, constantly before our eyes. One is a very sleek and solemn, but Mammon-worshiping Christianity, a Christianity that has no thought of self-sacrifice. "No, do not talk to me of self-sacrifice; I am not going to reduce my comforts!" It delights them to see their children converted to God and Heaven, but not so converted but that they can make money, nor so converted but that they can climb the ladder of fame and power; they have no idea of having them converted to make missionaries. Let me lift up the voice of solemn warning. Such conversion will take no child to heaven; a curse will rest on that family altar that sees no devotion but this. This is as true amid the palaces of wealth to be found in this great city, as in the log cabin of the Home Missionary. There is but one law. It is true in the halls of theological learning, too. I wonder if there are theological students here to-night. Let me say, I have had a suspicion that this spirit of self-sacrificing is a little less prominent than it has been in some former times, in our theological classes. Let me tell that young servant of Christ, who chooses his field here among the long-established and prosperous churches, because he is a little too good for the wilderness, the Lord will tell him he was not good enough for him. He will say to him, "Depart from me, I never knew you." That great law of cross-bearing has not been repealed, and it never will be repealed till the trumpet of the archangel shall sound.

### *Appointments by the Executive Committee of the American Home Missionary Society, in the month of July, 1853.*

#### *Not in Commission last year.*

Rev. E. Winchell, Warren and vicinity, Iowa.  
 Rev. Isaac E. Heaton, Waterloo, Wis.  
 Rev. Alpha Warren, Milton, Wis.  
 Rev. Evan J. Evans, Monticello and vic., Wis.  
 Rev. B. Burnap, Hazel Green, Wis.  
 Rev. Samuel Emerson, Genesee, Wis.  
 Rev. B. C. Church, Wyoming and Ridgeway, Wis.  
 Rev. S. N. Grout, Edina and Memphis, Mo.  
 Rev. John N. Geitz, New Prairie, Ill.  
 Rev. E. Barber, Florence, O.  
 Rev. D. A. Grosvenor, Medina, O.  
 Rev. F. L. Arnold, Windsor, O.  
 Rev. G. D. Young, Southington and vic., O.

Rev. A. H. Betts, Charleston, O.  
 Rev. Elery Curtis, Middlebury, O.  
 Rev. John Grimm, Germans, E. New York, L. I.  
 Rev. D. A. Abbey, West Dresden, N. Y.

#### *Re-appointed.*

Rev. C. V. Hess, Germans, Garnaville and Farmersburg, Iowa.  
 Rev. Konrad Riess, Germans, Ft. Madison, Iowa.  
 Rev. Cutting Marsh, Polesippi, Waupaca and Dayton, Wis.  
 Rev. D. Pinkerton, Two Rivers, Wis.  
 Rev. S. S. Bicknell, Jefferson, Wis.  
 Rev. Griffith Samuel, Welsh, Ixonia, Wis.

Rev. Milton Wells, Shopiere, Wis.  
 Rev. James Jameson, Center and Magnolia, Wis.  
 Rev. Ebenezer Raymond, Campton, Ill.  
 Rev. S. W. Phelps, Lee Center, Ill.  
 Rev. A. J. Copeland, Savanna, Ill.  
 Rev. Joseph D. Baker, Cambridge and vic., Ill.  
 Rev. I. A. Hart, Greenwood and Ringwood, Ill.  
 Rev. A. C. Clark, Udina and vic., Ill.  
 Rev. A. G. Martin, Angola and Salem, Ind.  
 Rev. J. E. Conrad, Warsaw, Ind.  
 Rev. Moody Chase, Waveland and Parkersburg, Ind.  
 Rev. Isaac N. Naff, Jeffersonville, &c., Va.  
 Rev. Lee C. Brown, Carroll C. H., &c., Va.  
 Rev. J. H. Spelman, N. Albany and Jeffersonville, O.  
 Rev. Evan Evans, Radnor, O.  
 Rev. Luther P. Mathews, Sylvania and Whiteford, O.  
 Rev. E. Cole, Grafton and Eaton, O.  
 Rev. J. B. Parlin, Vermillion, O.

Rev. H. W. Osborn, Hambden, O.  
 Rev. G. W. Palmer, Peninsula, O.  
 Rev. James Shaw, Newburg, O.  
 Rev. G. O. Overhiser, Cassopolis, Mich.  
 Rev. S. H. Williams, Peru, N. Y.  
 Rev. J. S. Lord, Scott, N. Y.  
 Rev. S. S. Goodman, Oriskany, N. Y.  
 Rev. Ernest Hoffman, Ev. Luth., Rome, N. Y.  
 Rev. Alvah Lilly, Varna, N. Y.  
 Rev. S. Cowles, Olean, N. Y.  
 Rev. E. Benedict, Bath, N. Y.  
 Rev. J. Woodruff, Richford, N. Y.  
 Rev. D. S. Morse, Collins, N. Y.  
 Rev. M. Doolittle, Machias, Yorkshire and Wethersfield, N. Y.  
 Rev. A. C. Peloubet, Circleville, N. Y.  
 Rev. J. S. Stone, Redford and vic., N. Y.  
 Rev. N. H. Barnes, Sinclearville, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, during the month of July, 1853.*

#### NEW HAMPSHIRE—

Amherst, a friend, 100 00  
 Conway, legacy of George Douglass, by Mrs. Betsey Douglass, 200 00  
 Dunbarton, by J. Ireland, Jonathan Ireland, L. M. in full, \$6; J. M. Putnam, \$5; D. H. Parker, \$5; J. Bunton, \$5; S. Kimball, \$5; others, \$22, 48 00  
 Received by Rev. B. P. Stone, 2 00  
 Campton, David Bassett, 10 00  
 Littleton, Sylvanus Balch, 10 00  
 West Concord, legacy of Susan Dow, 140 86 152 86  
 A friend, 5 00

#### VERMONT—

Ascutneyville, Ladies' Benev. Soc., by W. Kimball, 3 00

#### MASSACHUSETTS—

Boston, T. S., 5 00  
 Hampshire, Miss. Soc., by E. Williams, Treas., 42 85  
 Hadley, First Parish, Gen. Benev. Soc., 100 00  
 Northampton, First Parish, Gen. Benev. Soc., \$249 50; South Farna, \$10, 259 50  
 West Hampton, 67 50  
 Williamsburgh, Cong. Ch., 53 54  
 Other sources, 2 11 425 00  
 Lowell, Kirk st. Ch., Ladies' Benev. Soc., by A. Blanchard, 8 00  
 Northampton, Josiah D. Whitney, to const. himself, William D. Whitney and Edward P. Whitney, Life Members, 100 00  
 South Hadley, Mount Holyoke Seminary, Teachers \$74, Pupils \$188, of which \$90 is to const. Miss Sophia Spofford, Miss Katharine McKen, and Miss Mary A. Munson Life Members, by Miss Mary A. Chapin, 262 00  
 Stockbridge, G. P. Bradley, 50  
 Williamstown, on account of legacy of Rev. Ebenezer Kellogg, by John H. Brockway, Adm'r, 500 00

#### CONNECTICUT—

V., a mother's thank-offering, 5 00  
 Berlin, Worthington Soc., by T. Boardman, \$54 24  
 East Berlin, Coll., \$49 50; Sew. Soc., \$3, 111 74  
 Bethlem, Fem. Cent Soc., by Mrs. Abby Church, 10 00  
 Bridgeport, Second Cong. Ch. Sab. Sch., by S. W. Baldwin, 75 00  
 Cromwell, Cong. Ch., Ladies, by Miss H. F. Savage, 2 00  
 Danbury, First Cong. Ch., by Rev. S. G. Coe, 79 31  
 Deep River, Cong. Soc., by Rev. J. A. Clark, 10 18

Fairfield, First Cong. Ch., by S. A. Nichols, 122 25  
 Lebanon, South Soc., by G. G. Pitcher, Treas., Ladies, \$49 27; Gents, \$41 02; Mon. Con. Coll., \$16 17, 106 46  
 Lisbon, First Cong. Ch. and Soc., by E. P. Potter, 27 00  
 New Haven, in part of legacy of Ruamah Canada, by H. Olmstead, Ex'r, 800 00  
 South Cong. Ch. and Soc., by E. A. Miner, New London, First Cong. Ch. and Soc., Lad. Sew. Soc., by W. C. Crump, 18 00  
 New Preston, Israel Brownson, in part to const. Abigail H. Brownson a L. M., 15 00  
 Norfolk, Con. Ch., by O. B. Butler, 88 00  
 North Branford, Cong. Ch. and Soc., by Rev. W. Peck, 45 00  
 North Haven, a friend, 1 00  
 Norwalk, First Cong. Ch. and Soc., by A. E. Beard, of which \$5 is from T. C. Hanford, in full to const. Miss Sarah E. Hanford a L. M., 220 00  
 Plymouth Hollow, Cong. Ch. and Soc., to const. Dea. Tertius D. Potter and Seth Thomas, Life Members, and \$15 in part to const. Dea. William E. Judson a L. M., by Rev. J. Averill, 75 00  
 Sherman, Cong. Ch., to const. D. S. Woolsey a L. M., by Rev. J. B. Stoddard, 30 00  
 South Britain, Cong. Ch. and Soc., by Rev. A. E. Lawrence, 56 84  
 Bequest of Mrs. Eunice Downs, by M. M. Canfield, 80 16  
 South Coventry, First Cong. Ch., by Rev. C. Hyde, 40 00  
 Warren, Cong. Ch., by W. H. Talcott, 17 50  
 Willimantic, by Rev. S. G. Willard, Cong. Ch. and Soc., \$54; in full to const. Harden H. Fitch and Mrs. Delia S. Cushman L. M., \$54; Relict of M. R. W., \$5, 59 00  
 Winthrop, Mrs. C. Rice, 1 00  
 Woodbury, South Cong. Ch., Ladies, by Mrs. E. C. Curtis, 8 00

#### NEW YORK—

Barre Center, Sab. Sch., \$5; Friends, \$5; by Rev. B. Fancher, 10 00  
 Berkshire, bequest of F. O. Bessac, by Rev. O. P. Conklin, 3 50  
 Brooklyn.  
 Clinton An. Cong. Ch., Ladies' H. M. S., Mark H. Newman's subscription, 100 00  
 Third Presb. Ch., by W. W. Hurlbut, 118 88  
 Siloam Presb. Ch., by Rev. A. N. Freeman, 10 00  
 South Presb. Ch., Mon. Con. Coll., by J. Milton Smith, \$54; D. W. Ingersoll, \$30, 84 00  
 Canandaigua, on account of Legacy of Walter Hubbell, by W. J. Hubbell, 40 00  
 Centerville, Green Co., N. Y., Presb. Ch., by Rev. A. H. Lilly, 2 50

Corning, a Friend,	10 00
East Bloomfield, in part of Legacy of Uri Beach, by George Rice,	100 00
Harlem Presb. Ch., Ann. Coll., \$60 83; Mon. Con. Coll., \$10 25, by E. Ketchum,	
Haverstraw First Presb. Ch., per Rev. J. H. Trowbridge,	25 00
Jewett, Presb. Ch., by Rev. I. J. Buck,	2 00
Maine, in part of Legacy of Daniel Chamberlain, by J. C. Curtis, \$110; Cong. Ch., by Rev. W. C. Boyce, \$4 50,	114 50
New York City, a Friend, \$25 00; R. R. Booth, \$5; Mrs. Detwold, \$5; a Friend, \$2; Anonyma, 50 cts.,	
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher,	8 00
Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester,	3 86
Mercer St. Ch., Anson G. Phelps, \$500; Norman White, \$100,	600 00
Church of the Puritans, by E. M. Kingsley, Coll. \$118 82; Cash, \$150; W. W. Pinneo, \$75; H. T. Morgan, \$50; W. C. Gilman, \$50; J. A. Dwight, \$25; Wm. Allen, \$25; A. T. Dwight, \$25; Wm. E. Lewis, L. M., \$30; E. C. Wilcox, to const. Mrs. Ellen E. Wilcox a L. M., \$80; F. P. Schoals, \$25; Jonathan Hunt, \$25; S. P. Holmes, \$25; William Brown, \$20; Rev. Dr. Cheever, \$20; Wm. Way, \$20; W. K. Jessup, \$20; Stephen Paul, \$18; F. V. Hamlin, \$10; A. G. Crane, \$10; James Lees, \$10; E. Peck, \$10; J. N. Bradley, \$10; T. S., \$10; Richard Hale, \$10; Others, \$32,	853 82
Peekskill, 2d Presb. Ch., by G. N. Seymour, Mon. Con. Coll., \$18 97; Annual Coll., \$47 62,	61 59
Portland, Cong. Ch., by Rev. L. F. Laine,	10 00
Rushville, Samuel Miller,	3 00
Troy, Liberty St. Ch., by Rev. B. Lynch,	1 92
NEW JERSEY—	
Belvidere, 2d Presb. Ch., Ladies, per Rebecca Paul,	1 00
Newark,	
High St. Presb. Ch., by J. B. Pinneo,	808 00
South Park Presb. Ch., Mon. Con. Coll., by S. P. Smith,	20 02
Orange, 2d Presb. Ch., J. A. Williams,	20 00
Rahway, Mrs. Mary E. Lathrop,	2 00
VIRGINIA—	
Middleburgh, Presb. Ch., by Rev. J. T. Hargrave,	15 00
TENNESSEE—	
Bethany and St. John's Pr. Chs., by Rev. J. N. Blackburn,	8 00
Cleveland, Presb. Ch., by Rev. W. E. Caldwell,	11 00
Union Presbytery, by Rev. W. H. Smith,	25 00
OHIO—	
Baltimore and Walnut Creek, Presb. Ch., by Rev. J. Schlosser,	10 00
Columbus, Ger. Ch., by Rev. J. C. Henne-	4 50
man,	12 00
Edinburgh, Cong. Ch., by E. Pearson,	
Ellsworth, Pr. Ch., by L. Chandler Walter Smith, for L. M. in part, \$18; M. Allen, \$10; J. Coult, \$10; John Bingham, \$5; R. Fitch, Jr., \$5; others, \$23 28,	
Hebron, Presb. Ch., by Rev. C. H. McBride,	71 28
Jackson Co., 1st Presb. Ch., by Rev. M. Hicks,	25 00
Madison and Franklin Furnace, Presb. Ch., by Rev. L. Kelsey,	20 00
Newton, Coll. by Rev. H. Bushnell,	7 50
Scioto, by Rev. M. Hicks,	5 00
South Fork, Presb. Ch., by Rev. T. W. Howe,	5 75
	4 50

INDIANA—	
Poland, Ger. Ch., by Rev. G. H. Zumpe,	1 50
Spencerville, Ann Fletcher,	50
ILLINOIS—	
Chicago,	
Second Presb. Ch., by S. L. Brown, D. R. Hoit, to const. Henry J. Willing a L. M., \$30; T. S. Ely, to const. Miss Mary E. Ely a L. M., \$30,	60 00
Third Presb. Ch., to const. Rev. Edwin G. Moore a L. M., by D. M. Southworth,	80 00
Columbus and Rock Creek, by Rev. H. C. Abernethy,	25 00
Joliet, First Cong. Ch., by Rev. L. H. Loss,	10 00
Lockport, Cong. Ch., by Rev. Joel Grant,	10 00
Sharon, Cong. Ch., by Rev. W. C. Smith,	15 00
MICHIGAN—	
Detroit, First Ger. Ch., by Rev. C. Becker,	5 00
Medina, Cong. Ch., by Rev. George Barnum,	17 02
Richmond and Riley, Cong. Ch., by Rev. W. P. Russell,	5 00
MISSOURI—	
Herculaneum, Ger. Ch., by Rev. H. C. Werth,	4 00
Osceola, Presb. Ch., by Rev. L. R. Morrison,	11 55
Weston, Presb. Ch., by Rev. F. Starr, jr.,	10 00
WISCONSIN—	
Fairplay, Presb. Ch., by Rev. R. Hassell,	4 00
Mineral Point, Presb. Ch., by Rev. C. Boynton,	7 50
Norway, Evan. Luth. Ch., by Rev. O. Andrews,	3 00
Racine, Welsh Ch., by Rev. John Parry,	5 00
Sheboygan, First Cong. Ch., Mon. Con. Coll., by A. H. Edwards,	6 00
OREGON—	
Oregon City, Cong. Ch., Mon. Con. Coll., by Rev. G. H. Atkinson,	10 00
	\$6,557 08
JASPER CORNING, Treasurer.	
Donations of Clothing, &c.	
Belvidere, N. J., Second Presb. Ch., Ladies, by Rebecca Paul, a box,	
Dover, N. J., Sew. Soc., by A. C. Whittlesey, a box,	
Hinsdale, N. H., a bundle,	
Lowell, Mass., Kirk St. Ch. Ladies' Benev. Soc., by A. Blanchard, a box,	68 00
Montgomery, N. J., First Presb. Ch. Ladies, a bundle,	
Philadelphia, Pa., W. C. Atwood, a bundle of books,	
Ridgefield, Ct., Miss. Sew. Circle, by Jane A. Kendall, a bundle,	
West Halifax, Vt., Miss Anne Kellogg, a box,	
Woodbury, Ct., South Cong. Ch., Ladies, by Mrs. E. C. Curtis, a barrel,	69 00
Source unknown, a bundle,	
Rev. A. Kent acknowledges the receipt of the following sums in Illinois to July 17, 1853.	
Freeport Presb. Ch.,	31 06
Rockford,	
First Cong. Ch.,	42 00
Second Cong. Ch.,	82 26
John Rush,	5 00
	\$160 32



# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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Vol. XXVI.

OCTOBER, 1853.

No. 6.

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## God with us, the Guaranty of Success.

[A DISCOURSE, of which this was the topic, was delivered at the Annual Conference of the Churches of the Brookfield Association, at Ware Village, Mass., June 15th, 1853, by Rev. H. BEEBE, of Sturbridge. It so happily presents the considerations which encourage Home Missionary exertion, that we have sought permission to extract as much of the discourse as our pages will admit, and thus give it a wider influence.

The text is, Ex. 33: 15, "*And he said unto him, If thy presence go not up with me, carry us not up hence.*" In the introduction, the preacher traces a similarity between the enterprise of the Hebrew leader and that of the noble men to whom God gave in charge the planting and christianizing of this country. Both had in trust the preservation, purifying, and enlargement of the Church of God, as the great agent for evangelizing and blessing the nations; and the facts of HUMAN IMPOTENCE and the NEED OF A DIVINE EFFICIENCY stand out prominently in both cases.

The treatment of the subject brings out the following propositions:—

I. HUMAN AGENCY ALONE IS IMPOTENT TO INSURE THE SUCCESS OF OUR HOME MISSIONARY ENTERPRISE.

II. THE MANIFEST DESIGN OF GOD INDICATES, THAT HIS PRESENCE IS WITH US IN THE GREAT WORK OF CHRISTIANIZING THIS WHOLE NATION.

In illustration of the first of these propositions, the extent and difficulty of the work is set forth by references to the *vast territory* of these American States—twice as great as the Roman Empire in its palmyest days; to the physical resources; to the increasing population, fast outgrowing the means of grace; to the moral condition of the more distant sections, and to the activity of false systems of religion and of worldliness—altogether presenting an amount of work, and of obstacles to its accomplishment, that utterly transcend the power of all merely human agency.

The preacher then advances to the second topic, from his illustrations of which we select the following passages:—

(1.) *Our past history and our present position clearly indicate the design of God respecting this nation.*

When we trace his hand in the progress of our history, we are constrained to say that "He hath not dealt so with any other nation," and that, among all the nations now existing, there is no other whose providential designation is so marked and extraordinary in respect to the enjoyment of civil and religious liberty, and the universal triumph of that liberty wherewith the Son of God makes free. The miraculous leadings of the pillar of fire and of cloud, and the manna from heaven, did not more surely attest the presence of God with the Jewish tribes in their marches through the wilderness, than the leadings of his Providence attested his presence with our Fathers when he led them to this North American wilderness. And how wonderfully has his design, so dimly revealed then, unfolded since. What would the Plymouth Pilgrims of 1620 have thought, if, when they stepped from the deck of the Mayflower, the spirit of prophecy had revealed to them the fact, that the little colony which they were then planting, would, in 1853, embrace a territory of three and a quarter millions of square miles, and number a population of twenty three millions of souls? They knew so little of the country of which they then took possession, that they supposed New England was an island, and knew no more of the Valley of the West and the Pacific Slope, than if these had been in the planet Herschel. And we partly fear—and partly hope—that our territorial growth has not yet reached its full maturity.

The contrast between our present condition and what it was when the first little colony disembarked at Plymouth, is as broad and striking as was the condition of the Jewish nation when it was embraced in the family of the poor Syrian who was ready to perish, when contrasted with that of the palmiest days of the Hebrew commonwealth under the reign of David or Solomon; and the hand and the design of God in the planting, nurture, and growth of both is equally manifest. From the smallest beginning God has made us a mighty empire, seated upon the two great oceans, and given us a position midway between papal Europe and Northern Africa on the East, and pagan Asia and the Indies on the West; as if his sole design was to kindle a light on our shores which shall scatter the darkness, and illumine the nations on either side. For more than eighteen centuries he has been breaking the nations into fragments, and scattering them over the earth,—and these fragments have been separating from each other, each choosing a separate abode, and fixing the bounds of its separate habitation. But now, as never before, God is bringing the dispersed nations together again, and planting them together in our country. From the East they are gathering on our Atlantic shores, and from Asia and Polynesia, regions beyond our farthest West, they are gathering on our Pacific coast—at the rate of more than a thousand a day. The Hon. Edward Everett, in addressing the Historical Society of New York, after speaking of the uncounted hordes that came from Asia and the Siberian plains, and swept over Europe and conquered the Roman empire, says, "I am inclined to believe that within the last sixty years, or since 1790, the old world has poured in upon the United States a number of persons as great, with their natural increase, as Asia sent into Europe in these armed migrations of barbarous races during a period of eight or ten centuries." And he adds that, "From the moment of their arrival they are gradually absorbed into the mass of the population, conforming to the laws, and molding themselves to the manners of the country."

Adventurers from every land and clime are becoming part and parcel of ourselves. The famine-stricken Irishman, the anathematized and church-crushed Portuguese, the exiled Hungarian, the sprightly Frenchman, the haughty Spaniard,

the hardy Norwegian, the phlegmatic German, the simple-hearted Chinaman, and the restless islander of the ocean, are all here, mingling the various elements of their national character with the fierce energy of the Anglo-Saxons. They come burdened with errors in civil matters, and with greater errors in religion.

It has been significantly asked, "Does God mean them as the last judgment of his hand, for our national sins? Will he make here another Ireland?" We believe not: for he has given us a home where there is room enough to receive them, and bread enough to feed them, and to spare. And come as they may, there is place and work for them all. And in the words of another, "We may not as freemen, and we dare not as Christians, put restraint upon their coming. We have no discipline for their faith, no fetters for their superstition, no stake or faggot for their heresy. They come to a land where opinion is free, and where the rugged nurture of democracy, and the quiet teachings of the open Bible and an open sanctuary, are likely to prove more than a match for all the errors and superstitions which they may bring with them."

Having been schooled under the hard discipline of despotism, they come ardently seeking for *civil* liberty; and if we will send them the faithful Home Missionary, and do our whole duty for their conversion to a pure Christianity, we believe that God will first convert them, as he manifestly designs to do; and then employ them in the work of converting our increasing population, both the free and the enslaved, into civil and christian freemen. Then they will come up to our sanctuaries, and crowd around our altars, and swell the song of our thanksgiving to God, for the manifest designs of his mercy towards us, and join us in our prayers, that his presence may abide with us.

(2.) *Our civil government, in its relations to the Church and kingdom of Christ, confirms our faith in the leading designs of God respecting us.*

Moses saw and felt the symbols of the Divine Presence when he received the moral law, graven upon the tables of stone; and the inspiration of the Almighty taught him the code of *civil jurisprudence*, upon which the foundations of the Hebrew commonwealth were subsequently laid, and under whose authority the Church found protection.

And the hand of God was as signally manifest in the forming and establishing of our frame of civil government, as it was in the Levitical. It was as different from every other, and as much wiser and better than any other form of government then existing, as was that of Moses than any and every government of the surrounding nations in his times. In the formation of it, our fathers were guided by a wisdom higher than their own, and for the furtherance of a design which they did not fully comprehend. In its relations to the Church and kingdom of Christ, our civil government *lets religion alone*; and, in doing this, it does everything we can desire. It stands as the handmaid of religion, giving us, in all religious matters, the most sure and ample *protection*, without demanding the slightest *subjection* in return. It dictates not a syllable in respect to our religious faith or practice, and requires every other earthly power to let us alone in the full exercise and enjoyment of the religion which God has given us, leaving us amenable directly and only to Him, even in the abuse of that religion. We accept our civil government, in its relations to his Church and the religion in which it protects us, as his gift, as the plain indication of his presence with us, and one pledge that he will make our efforts to extend his cause over our whole country successful.

(3.) *The peculiar organization and position of the Protestant Evangelical Churches, in this country, still further reveal the design of God respecting us.*



The Jewish church was purely and exclusively conservative. It was a depository, not a dispensary, of the sacred oracles. In respect to all other nations, it was not aggressive. "It was a bank of mercy, which discounted to stockholders only." It raised up prophets and teachers only to perpetuate and keep itself until "the fullness of time," when the promised Messiah should come.

His advent was the birth of Christianity, the introduction of a new dispensation which supplanted the old, and led to the establishment of the Christian Church, new in the form of its organization, aggressive in its movements, and vital in every member, with the living energies of a special Divine presence. To the primitive Christians, the old truths of revelation were kindled into a new life, and invested with unwonted power by the breath of a new inspiration. In receiving those truths, they distinguished between the spirit and the letter, and realized their saving efficacy in their own distinct personal consciousness. They embraced the Paraclete, not merely as a comforting and preserving spirit, but as a teaching, renewing and guiding spirit; and, being filled with his presence and power, "they went forth, everywhere preaching the word," and taking possession of the nations for Christ.

Then arose the Papal church, as diverse, in the form and spirit of its organization, from the primitive church, as the primitive was from the Jewish church, gradually perverting even the faithful from their personal allegiance to Christ, shutting up the Bible from the people, teaching for doctrines the traditions of men, assuming the prerogatives of conscience, "making the Holy Spirit over to a hierarchical corporation" instead of holding that he is a new energy and life in the individual hearts of all believers, with "no growth of doctrine except the denial of heresies, and no power of development or aggressiveness but the refusal of deviation, and with an intellectual life, in all religious matters, as tame as the story of some perfect hero who does nothing but stand still and repel temptations." And when the fetters with which the Papal church had bound the nations for a thousand years, were broken and thrown off by the great reformation in the fifteenth century, and the fathers of the English church were weaned from the bosom of their corrupt and oppressive mother, and solemnly protested against the falseness of her doctrines and her abuse of power, they came out from her only half the way, and, to the present time, the Protestant Episcopal Church of England holds a position only mid-way between the peculiar position of the Romish Church and that which is occupied by the Protestant Evangelical Church of this country.

It was reserved for our Puritan fathers to come out from the English church as much further as she had already come out from the Romish Church, and, with the special presence and guidance of God, to plant on these shores a church with an open Bible, untrammelled by liturgies, for its teacher, and an open sanctuary, uncorrupted by ceremonials and forms, for its worship—a church that had trust enough in God, and faith enough in his promise, to fling aside ancient creeds and articles, and fire enough within to burn away mediæval pedantries, and erect an altar of freer and purer worship, which brought them, and which still brings their children, together for common work and common prayer—a church formed not as their own especial and exclusive concern, but aggressive in all its tendencies and movements, and diffusive of spiritual healing and life to our whole nation, and, through us, to the other nations.

It was a manifest divine presence which guided our fathers safely amid the perils which beset them in their bold and hazardous enterprise, and sustained them under the throes and pangs of giving birth, at once, to a freer nation and a purer church. And we believe that the same divine presence is still with the church which they planted, fostering its growth, enlarging its borders, and strengthening its stakes in our country; and that this, above all things else, is the living energy which causes a benevolent affection kindled in an American heart, so soon to make itself felt by

hearts in India, China, and the distant islands of the ocean; it is this which sends out the deep throbbings of christian liberty and the strong impulses of christian enterprise in America, and makes them mighty in overturning the temples of pagan idolatry, and even shaking the celestial empire to its centre.

Once more, and briefly:

(4.) *The signal success with which God has crowned our Home Missionary enterprise, assures us of his presence by the special influences of his Holy Spirit.*

The churches of Massachusetts are the result of Home Missionary enterprise, rendered successful by the convincing presence and the renewing power of the Holy Spirit in revivals of religion. The first church, at Plymouth, was organized in Holland; and the second one, in New England, which was organized at Eastham, on the cape, was a colony from that at Plymouth, and was aided by it. And so it was with the third, which was organized in the vicinity of Boston. In like manner, one church after another was planted, and grew up, by the fostering care of the sister churches, until, fifty-three years ago this spring, the work had increased to such an extent that an organization was demanded to carry it forward, and the Massachusetts Home Missionary Society was formed. About half of the present orthodox churches in Massachusetts have been aided by this society, in form, and there are forty-one churches in our commonwealth, to-day, which could not live without its aid.

The same is true of many other churches over New England, and in some of these States a much greater work remains to be done than in Massachusetts. The Home Missionary enterprise, which has raised up, from a state of absolute dependence on charity, one hundred and twenty-three churches in Massachusetts, which now embrace about 15,000 members, and support pastors, and have clustered about them Sabbath schools and Bible classes, and are sending their christian charities and influences round the globe, can, with the same blessing of Heaven which has always attended it, accomplish similar results in Iowa or Oregon. Amid the wilds of our western wilderness, whose vast solitudes are undisturbed, except by the tramp of the buffalo and the fleet speeding deer, our adventurous sons and daughters are finding their way and planting their homes, and our missionaries are following them and breaking to them the bread of life; and christian influences will cluster there, and christian churches arise, and christian mothers will teach their infant ones to pray, as they now do in the most favored portions of our country. We are greatly cheered in this enterprise by the results already secured. More than one thousand churches have been planted over the broad field; more than a thousand of our missionaries have ministered to nearly two thousand feeble churches during the past year; and more than a thousand other fields are white for the harvest. The churches are still moving forward and going up to occupy them, and they call upon us to engage in the work with them.

Let our united prayer, therefore, be that of the sainted leader of God's elect, "If Thy presence go not with us, carry us not up hence." Let our faith in God's manifest purpose, design and promise, be even more assured than his. Let our marches be bolder, and our efforts greater and more untiring, "assuredly gathering" from our past history and present condition—from the spirit and protection of our civil government—from the peculiar organization of the American Protestant Churches—and from the signal presence of the Holy Spirit in times past and present—that God, our Redeemer, will go with us, and will surely give us victory and rest.

## Missionary Intelligence.

### MINNESOTA.

*From Rev. R. Hall, Point Douglass.*

The sower has endeavored, during the last quarter, though often with much weakness, to sow the seed. Were it not a known fact, in the kingdom of grace as well as of nature, that seed often lies *buried long*, and afterwards bears fruit to the glory of God, I should become discouraged. But the numerous confirmations of this fact, which appear in the monthly communications of my brethren to the Home Missionary, serve greatly to sustain my hope. In my comparatively isolated position, the Home Missionary is invaluable to me as a means of acquainting me with the experiences of my missionary brethren. I rejoice in the success of those who are permitted to reap a speedy harvest; but, I believe the withholding of it calls for renewed humiliation and self-examination from those of us who are not thus privileged.

There are some signs of gradual and general improvement on my field, which give me some measure of comfort and encouragement. Notwithstanding the embarrassment of having no convenient and fixed places of worship, the infrequency of our meetings at any one place, and of my visits to the widely-scattered families, yet the interest of people in Sabbath observances does not diminish; Sabbath desecration and intemperance do not grow upon us, although, upon one portion of my field, the population is increasing quite fast, this summer, by immigration. In point of numbers, Prescott, in Wisconsin, has now become my most important preaching point. The people of that place, this year, held their first fourth of July celebration. A company of two hundred and fifty, including about fifty from the Minnesota side, assembled, having previously invited your missionary to address them on the occasion. But what was noticeable and particularly encouraging to the missionary was, that the whole passed off in perfect good order and harmony of feeling, and without any drunkenness that showed itself in public. How much there was in the groceries, or how many reeled in the streets after dark, I cannot say; but, knowing what the place has been, and remembering that within the past year three deaths from intemperance occurred

there, it is a hopeful sign to see vice so much abashed that it dare not come forth in the streets by daylight.

### IOWA.

*From Rev. John Summers, Beulah, Benton Co.*

#### Pioneer Labors.

During most of the winter, and a part of the spring, we labored under great disadvantage in not having suitable places to hold meetings in. The cold weather set in earlier than usual, and the school houses, which we had occupied during the warm weather, had not been repaired, and were not likely to be during the winter. We, therefore, were compelled to procure private dwelling houses to hold our meetings in. These were usually so small that they were crowded to excess; in addition to this, they were, generally speaking, made uncomfortably warm, so that, before the services were concluded, I would be in a free perspiration, and, as soon as they were over, I must start in the cold and go from two to six miles to be in time to preach in the afternoon; and then, again, in the same state, go from one to five miles to find a place to stay over night. I continued my labors in this way until I was compelled, by an attack of bronchitis and disease of liver, to relinquish preaching for five weeks, and obtain medical aid. I am not yet restored to health, but am able to attend to all my appointments.

Our Sabbath schools, three in number, which were discontinued through the winter, have commenced again with increased attendance, and, I hope, with interest, too.

#### Loose Habits of Professors.

The Sabbath day is still much desecrated among us. Hunting-land, fishing, teaming, going and returning from mill, wolf hunting and emigration, are some of the ways of violating the Sabbath. If Sabbath breaking were confined to those who make no profession of religion, we should not have so much cause of discouragement and complaint.



It may not be amiss here to give a few examples of some of our trials on this subject. I had an appointment to preach, some fourteen miles from where I live, on the Sabbath, at the house of a professing Christian. When I arrived there, I found that he had gone eighteen miles after seed corn, and did not return home until near night; while one or more members of a church, on the same afternoon, were engaged with a party hunting wolves. It is due to my people to say, that these were not members of the Presbyterian church. At another time, I had communion season at the house of a member of a church, and, while we were commemorating the dying love of the Son of God, at his house, he was engaged, all day, in moving the household goods of an emigrating family. I have found but few families on my field of labor, that, in emigrating to this country, (whether professors of religion or not,) laid by on the Sabbath; and, perhaps, this is one of the most fruitful causes of subsequent violations of the sanctity of the day.

The cause of temperance, since my last report, has made considerable progress in this county. A temperance society was organized at Vinton, early in the spring, composed of six members, two of whom had been drinking men, but were among the most intelligent of the town. After this, I preached on the subject there to a full house, and another temperance meeting was appointed. At that meeting, between eighty and ninety persons signed the pledge.

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### *From a Missionary in the North.*

#### **Removals.**

One of the deacons of this church left this place last spring, with his wife and six children, with the expectation of spending the remainder of his days in Oregon. He was the most wealthy member of the church, and was not excelled by any in readiness for every good work. He long labored and prayed for a revival of religion in this place, but almost despaired of having his desires gratified, when the Lord poured out his Spirit upon us, last winter, and brought a good number, as we hope, into his kingdom. His eldest daughter was among the converts. His absence is felt very sensibly by this little church; but, it is a comfort to believe, that he will do good wherever he is. He found the dif-

ficulty of breaking away from his numerous and dear friends, and the trials and hardships of so long and dreary a journey, with a large family, including several small children, to be so much greater than he had anticipated, that he heartily regretted having undertaken so great a work.

Another member of this church, and the most able among us to support the Gospel, has purchased land some twenty miles north, and anticipates settling on it next spring. These removals very much diminish the pecuniary strength of this little church.

It is true that the places of those who leave are more than supplied, as to numbers, by emigration; but a large proportion of those who settle among us, in this vicinity, are Germans.

Though these may be called discouragements, or more properly, perhaps, obstacles, yet we have much to encourage. The Lord is adding to our number such as, we hope, will be saved. We have, too, great and very precious promises. When the weather is pleasant, and the going good, our house of worship is well filled. Last Sabbath was our communion. The house was crowded.

#### **Anniversary of Independence.**

A bower was built, nearly one hundred feet long; a table extended through the whole length, filled with biscuit and butter, pies, cakes, cheese, a variety of fruit, and cold water. Two or three rows of seats, on each side of the table, were filled with children and youth, and persons of all ages, from the hoary head to the infant of days; and many stood outside for the want of room within. The singing and addresses were appropriate, and listened to with interest; and good appetites rendered the pic nic very acceptable. All was order and stillness, except the speaker's voice, the music of the choir, and the whistling wind. The latter our extended prairies produce abundantly, and which a warm atmosphere renders very delightful.

By such celebrations, the Sabbath school increases in favor among the people, and a healthy, moral and religious influence is exerted.

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*From Rev. A. M. Eastman, Jefferson and Trenton, Henry Co.*

I informed you, in my last, that a meeting, of some days, in which I was as-

sisted by brother Leonard, had produced some effect. These results are still exhibiting themselves in the increased activity of the church. Last year there were two Sabbath schools on my field; this year there are four. Two of them are in neighborhoods where there never was a Sabbath school before. Commendable zeal has been exhibited in raising money for books. Prayer meetings have been sustained in two localities.

We have had a fine opportunity, this spring, to test the temperance strength of the place. A western grocery has been started. Two men have formed a company to deal out the poisonous drugs in connection with family groceries. They assured some citizens that they should sell for medicine only; they told others, that no one should ever get drunk from their establishment; but the public, not having confidence in their promises, have let them alone so thoroughly that they will have to move their store, not being able to sell their sugar and coffee.

Sabbath worship has been maintained, as usual, and I think there is a growing observance of the day. Temperance principles are certainly in the ascendant, and increasingly so. We shall be prepared, in this section, to give the Maine law as large a majority as they have in Michigan.

The church has not increased much in consequence of the meeting. Two, only, a man and wife, have joined. But even this, in our weak state, is a great encouragement. We have a new family altar erected; a new one to help in our meetings and Sabbath school.

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*From Rev. O. French, Bentonport, Van Buren Co.*

#### Navigation of the Des Moines River.

Steamboats have been plying on our river for some weeks past, though they have now disappeared. They will be able to run only a small part of the year, till the facilities for slack-water navigation are completed, which will not be for some time to come, unless the work receives a new impulse. While we rejoice in all internal improvements of the kind, we have occasion to regret the desecration of the Sabbath which these steamboats have occasioned among us during the past few weeks. I know not

that any of them pay the least regard to that holy day. Something must be done to check this Sabbath desecration, or our river towns will suffer a great moral evil.

#### Hopeful Facts.

The Lord is favoring us still in religious matters. Our Sabbath congregations are considerably larger than they were last year, and our Sabbath school was never attended so fully, and with so much interest as at present. A Bible class for young people, at the same hour as the Sabbath school, has recently been established, with favorable prospects. Our social meetings are well attended, and a comparatively good state of religious feeling exists in the church. But while I say this, I feel that we have great reason for humility on account of our imperfections and inefficiency as a church. How little is our influence on the world around compared with what it should be! How dimly our light shines! how poorly we honor our Divine Master!

My labors extend to four distinct points. I preach at this place every Sabbath morning, and attend a conference meeting in the evening. In the afternoon I preach once in two Sabbaths at Bonaparte, and once in four weeks at two other places. My labors are rather more concentrated than they were last year.

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*From Rev. J. R. Mershon, Marion, Linn Co.*

#### Domestic Affliction.

Mrs. M. died on the 22d of June, after three months of intense suffering. We had occupied our field of labor here just one year and one day, when her Divine Master said to her, "It is enough, come up higher." It was a year of hardship and suffering with us, but not of discouragement. Our trust was in the Lord, and we believe he has ordered all things well. A prominent object of labor before us was to get our house of worship completed. That end was secured, but the first service we were permitted to attend in our new church, after its dedication, was the funeral of my own wife. The event made a deep impression on the minds of this parish, as well as on my own. The voice of God was recognized in a manner not soon to be forgotten. The fatigue and

loss of rest are still perpetuated by the sickness of my children.

It gives me pleasure to testify to the sympathy, the kindness, and assiduous attention, as far as it can be rendered, of this enlightened christian community. Kinder christian hearts and better neighbors I have never found. I am permitted to see, to the great delight of my heart, the blessed fruits of the Gospel in the benevolent sympathies and labors of God's people. Had I no other proof of the heavenly origin of the christian religion than the display made under circumstances of affliction in our little church this season, it would be enough. O the loveliness, the moral power of a sanctified heart manifesting its gratitude to God and its love to men by imitating the Saviour in self-denying, cheerful labors for the relief of the afflicted and the suffering! "True and undefiled religion is to visit the fatherless and the widows in their affliction"—and when religion appeals to the world in that form of its working power, it has a convincing force which no argument or profession can exert.

#### Church Completed and Dedicated.

Our church was dedicated on the 12th of June. It is built of brick, fifty five feet by thirty five, and occupies the most desirable site that could be selected in the village. It is the only church yet completed. The inside of the church throughout is finished as conveniently and tastefully as any church I have seen in the East, except in the large cities. The ladies working here by regular and efficient organizations, like their sisters in the East, have done justice to the finer work of upholstering, carpeting, &c. By the products of their own labor, they have procured a chandelier and a beautiful set of lamps. We have built and finished this house without asking or expecting any aid from the \$50,000 fund. And that the church may be out of debt, it has voted to pay all remaining liabilities by an assessment upon each member according to his taxable property. So that each one assumes his own share of the debt, and becomes individually responsible, thus freeing the church as a body corporate.

Our merchants who buy goods in Boston, have obtained a promise from some of the princely merchants of that city, of aid in procuring a bell, a steeple for which is yet to be erected. When that improvement is completed, the house will have cost about \$3,000. The com-

pletion of our house has had, as anticipated, a manifest effect upon the general attendance upon public worship. The audience at once was more than doubled. Our slips, to the number of forty eight; were all rented for one year, and there are demands for many more. Our church is much encouraged, and now that the outer temple is done, we shall try by God's assistance to make the inner temple more comely.

#### Difficulties Encountered.

Eastern people can scarcely appreciate the difficulties which lie in the way of building church edifices in the new portions of the West. Competent mechanical labor costs very high, and is often very difficult to procure. Materials are scarce and high, and often have to be imported from a great distance. Our lumber, imported from Wisconsin to Dubuque, had to be drawn sixty five miles by teams. We had to send sixty miles overland, to get our sash made. And as to the materials that were procured in our own neighborhood, there was no lumber yard, store or prepared collections where supplies could be purchased. To get brick, we must equip ourselves for making and burning; for rafters, flooring, etc., we must repair to the forest and cut and draw logs to the mill, if there be one. No one has lime to sell, and those who want must make it, etc., etc. This is the way we get our materials. Perhaps a year will roll round before we can get our logs sawed, after they are cut and drawn to the mill. Perhaps a second and third brick kiln must be made and burned before we get a good material. \*Perhaps a violent, protracted storm has spoiled the lime kiln;—and so on. Often laborers cannot be hired, if we had the pay to offer. And as to our church members, they are in the condition of the great body of emigrants, mostly poor; and each one necessitated to apply all his energies to the making a home and getting a support for his family. With such embarrassments in the way, often two and three years will elapse, after our preparations commence, before the materials for the foundation and walls of the house can be collected on the ground.

*From Rev. R. Gaylord, Danville, Des Moines Co.*

#### Putting Forth.

After preaching twice at home, I have, once in two or three weeks, held a third



service about ten miles north of this. That is new ground, and I am endeavoring to break it up so as to cast in the good seed of the kingdom.

The last time I was there, I was solicited to preach at two other places in the vicinity, and left an appointment at one of the places for next Sabbath. Sabbath before last I preached at Salem, where we have a small church, recently organized; and at a school-house, about five miles from Salem. These are all Rev. Mr. C.'s field, but he has more work than he can do. I expect to go again in two months from that time.

#### Fruit of a Mission Church.

During the past three months, fruit has been gathered from the influence of this little church. One who was trained here, converted here, and who here gave herself away in covenant to God, and with his people, has left us for a mission among the Ojibway Indians. She was a young lady of devoted piety, and, some time since, gave herself to the missionary work. On the last Sabbath in May, we bade her and her husband farewell, and commended them, by prayer, to the protection and blessing of the God of missions. We feel confident that she will labor faithfully, and with true devotion, to instruct and elevate the poor red man of the forest; and we trust that success will attend her efforts.

Others of our young people are qualifying themselves, I trust, for extended usefulness. May we have more of a spirit of piety at home, that those who go out from us may shine as lights in the world.

*From Rev. E. D. Holt, Montrose.*

#### Another Church Completed.

Another quarter has passed, and we have great occasion to thank God for the goodness shown to us during that period. We have been permitted to occupy our new house of worship, and to dedicate it to Almighty God. It is small when compared with eastern, or, indeed, with many western churches, yet it is a very neat and commodious house, large enough for the present, and, possibly, for some time to come. We did hope to be able to say that it was all paid for, by this time; but it has cost more than we expected when we began, and the people had done all they thought they were able for the present. We hope, however, to pay off the debt, \$100, aside from \$200

due the church erection fund, this Autumn.

#### Installation.

The meeting-house was dedicated on the 22d of June, and the pastoral relation instituted, between this people and your missionary, on the evening of the 23d. Both pastor and people have been looking forward to this event with interest, and we pray it may be blessed to both parties. Our congregations, we think, will be larger than when compelled to meet in an uncomfortable school-house. So far, the change has been favorable; quite a number who have not heretofore been in the habit of attending church, are now present quite regularly. Our Sabbath school has also increased in numbers, and, we hope, in interest. I never saw better attention given to preaching than has been given here for the last six months; but no other indications of the presence of God's Spirit are to be noticed. I have increased my outposts for preaching on Sabbath afternoons, so that, by preaching at each once in three weeks, I make out three sermons per Sabbath, besides Sabbath school and Bible class in the morning.

#### MISSOURI.

*From Rev. E. P. Noel, Troy, Lincoln Co.*

At our last communion, we received, upon examination, four members to the church—three of them young men, just grown up, that had been dedicated to God in infancy, and raised up under the influence of the Sabbath school, and one young lady, from a large family of non-professors. We keep up the Monthly Concert, weekly prayer meeting and Sabbath school, with their usual interest. The cause of Christ, I think, is steadily gaining ground here; and, though the work progresses slowly, yet there is reason to hope that it will, one day, fully triumph. Since my last report, one of our members has died in the full hope of glorious immortality beyond the grave. When she came near to the entrance to the dark valley, I asked her if she was ready to go. She said, "She had no fear of death; she had committed herself to the hand of God, and felt that all was safe." Calmly and peacefully she passed away, exchanging the wasted tenement of clay for a place near her Saviour, in her Father's house of many

mansions. Though we shall miss her now in the house of God and in the social circle, yet we feel that our loss is her gain.

### An Open Field.

I have been preaching once a month, for some time past, in Montgomery county, twenty five miles west of this place. There was an organized Presbyterian church in that county, but they have long been destitute of the means of grace. Some of the members have died, some removed, and some have united with other denominations; about a dozen remain, who feel that they can have no other church relation but the church of their fathers. It is an interesting field. The prospect for doing good is favorable. A minister might be located there, not with the prospect of a fat salary, but with the prospect of great usefulness in the cause of Christ. There is a large field in which we have no minister, extending from St. Charles to Glasgow, and from the Missouri river to the boundary of the State on the north. Our Old School brethren have a few churches in this wide field; but there is much land here yet to be possessed. We should rejoice to have a minister there whose face we could occasionally see. It has been more than eighteen months since we have seen the face of a minister here. May the Lord bless your noble society, and enable it to supply this wide field with faithful laborers.

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*From Rev. L. R. Morrison, Cross Timbers, Hickory Co.*

I think I can say that we will have a church erected at North Prairie this season, and fit for use before winter. The brethren are resolved to build *without going in debt*. We have the lumber on the ground. Our Sabbath schools are prospering. The temperance cause is gaining, especially in the direction of the *Maine Law*. We obtained three dollars' worth of "Maine Law Tracts," which are making a salutary impression.

### An Anxious Inquiry.

Is there no hope of help for this portion of our State? Had we twenty additional laborers, every one of them could be located as usefully as we are, who are now on the ground. We are compelled to disperse our labors so wide-

ly, that the results are retarded and diminished. In the bounds which I am attempting to supply, there ought to be another laborer before winter. I fear I shall be compelled to relinquish half of my field, for want of strength to occupy it all, even if we get more help. But which part to relinquish is a painful question, from which I would fain be released.

### Incidental Benefits.

On comparing the present with the same season of last year, I can see some improvement in the religious and moral phases of the country. I think there is twice as much preaching, and of a character decidedly more intellectual and evangelical, and better attended. No inconsiderable item of the work of the Home Missionary Society is found in the influence it throws into the pulpits of every denomination.

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*From Rev. G. A. M. Renshaw, Bowdarch, Greene Co.*

The labors of the missionary in the scattered settlements of the frontier, amid communities but little accustomed to stated privileges, are often, from necessity very desultory, and the success at first is scarcely perceptible. In order to awaken an interest and secure attention, they frequently unite the labors of two, or more ministers at communion seasons, as related below.

At our four days' meeting and communion season, embracing the third Sabbath in May, six were added to our church, but only one on examination. I think that the interests of truth were promoted. Rev. L. R. Morrison and Rev. A. G. Taylor were present, and preached acceptably.

We had an interesting communion season in Springfield church, embracing the fourth Sabbath in April. Rev. I. B. Ricketts, of Wright county, was with us there. I have been with brother Ricketts at one meeting, and with brother Taylor at two meetings in their respective fields. In my own field, perhaps, I have preached more frequently than heretofore. The attendance has generally been good. I think that my labors have not been altogether in vain; though I sometimes go forth bearing the precious seed with a sad heart. While I was preaching a

temperance sermon, some of my hearers left the house, and they did not come to hear me the next time; I do not know whether they intend to stay away on that account. There is a number of men in this community who are more friendly to dram-drinking, than to the temperance reformation. We shall have a great struggle here; and I must do my duty "in meekness," if peradventure God will give the enemies of temperance, repentance to the acknowledging of the truth.

In one neighborhood, about ten miles from my present residence, there are about twenty members of my church; we wish to organize a church there. I have had monthly appointments there for years, but when I go to Presbytery or Synod, or to assist my brethren in neighboring counties, they have to do without preaching for two or three months. How can we expect much to be accomplished under these circumstances? And it is the same way at the other places where we preach. We greatly need more ministers here. We have been sending the Macedonian cry to East Tennessee, probably in vain, for missionaries are needed there. But there are some there who would probably do more good, if they were here. There are also three members of our church at another place where I preach when there is a fifth Sabbath in the month. They are too distant to attend our regular meetings. Four other families of Presbyterians have recently obtained homes in that neighborhood, and a church of twelve members or more might be organized there immediately, if they had a minister. We greatly need more Presbyterian ministers here. We look to pious parents to train up their sons aright; we look to pious young men to enter the sacred office; we look, above all, to the Lord of the harvest, and pray him to send forth laborers!

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## WISCONSIN.

*From a German Missionary.*

### Contending against Skeptical Influences.

In my last report I mentioned the exertions made here and in the vicinity to get an opponent from M. I am now under the painful necessity of informing you that the person referred to, a speaker of the "Humanists," has arrived among us. At the commencement of this month he delivered his first speech. Although

I cannot say that his appearance among us has had any bad effect upon those who belong to our church, or caused them to waver or backslide, yet it is discouraging to find that the majority of the inhabitants of a town "forsake the living fountain, and hew out for themselves cisterns which hold no water."

The exertions of the enemies of the Bible, and of those who desecrate the Sabbath, are a new call upon me to devote all my strength to my little flock, and it is refreshing to me to know that there are friends of the Gospel and of Christ who remember me in love, so that I feel not entirely forsaken on my outpost, nor have to fight alone. My post may be called one of the most difficult. I have many and violent opponents among the Humanists and among the Albrights. The former say that I am a Methodist in the fullest sense of the word; and the latter call me a Baal's priest, and a blind leader of the blind, who, with his academical learning, serves the world and the devil.

I commenced a German school last winter, and had the pleasure to see forty children around me, who found a delight in coming to school, and were making good progress. This caused the Humanists to call a meeting, and by a majority—which they generally have—it was resolved that I should no longer be permitted to teach.

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*From Rev. S. Bristol, Dartford, Marquette Co.*

### A Hopeful Community.

There have been growth and progress in this place, but it has been like growth in nature, silent and imperceptible; and I only realize how great it has been when I compare the present aspect with that which was presented some months ago.

In Dartford, our congregations are taking the type of *permanency*. The people are *forming the habit* of regular attendance upon the preaching of the Word. We know better who can be depended upon for countenance and aid, and feel more confidence and hope. We worship at present in the Methodist meeting house. With them, and all other religious denominations, we live in the utmost harmony. In this place religion is in the ascendant. The most influential men are men of marked and decided piety; no rowdiness is permitted



to disturb religious meetings or the public peace; profane words are seldom heard; and, by almost all classes, religion is treated with respect. The Bible Society of our county has its seat of operation here. It has canvassed the whole county during the year, supplied all the destitute, and has just voted some \$75 in aid of the Bible cause in neighboring counties.

This place is the seat of an immense water power, which, in time, will make it populous. It is a happy circumstance that the men of property are men of the right stamp.

In regard to Green Lake, (where I labor half the time,) more decided progress has been made. The manners of the people are changing, being molded by the Gospel. One of the earliest settlers said to me, "It is only a short time since hunting, fishing, and recreation were the order of the day, on the Sabbath. These things now are nearly all done away."

Last Sabbath I read a notice from the desk inviting the people to assemble to form a Congregational society, to act in connection with the church as a corporate body, for the purpose of building a house of worship and supporting a preached Gospel. Such is the amount of energy and ability enlisted that I cannot doubt it will be carried through.

At the same rate of progress, it will not be long ere these churches will be self-supporting, and rival, in the munificence of their benefactions, the churches of Western New York. I have never yet looked upon an agricultural country so rich in natural resources, so full of promise, as this same region in Central Wisconsin. O that its fertile fields and its growing population were all consecrated to the Lord!

#### Suggestions on Ministerial Support.

The following testimony is from a Missionary, whose candor, and opportunities for observation, give weight to his suggestions. We hope they will engage the attention of the supporters of this Society.

I wish to submit a suggestion on a subject in regard to which I seldom speak, namely: *ministerial support*. Heartily did I accord with what you published in the Home Missionary in relation to raising the salaries of Home Missionaries.

When it is so difficult to procure suit-

able and sufficient laborers for the Lord's vineyard, it is a great pity that the missionaries already in the field should have their usefulness greatly diminished, by not being able, for example, to keep a horse, or to hire needful help in their families, or to add to their scanty libraries such works as no minister can afford to be without.

I believe that my own circumstances have been much better than those of many others, and yet, had I been able to keep a horse for the last three years, I think I could, at least, have made a third more religious visits, and preached a third more sermons; while my health, which has greatly suffered from long walks, and my wife's, by confinement within doors, would have been much better. Some missionaries keep a horse, but dispense with help in their families; hence their wives are confined closely at home, unable to do the duties or exert the influence of a pastor's wife, though highly qualified for it; and often their health and lives are early sacrificed. In all the circle of my missionary acquaintances, I know of no one, having a family of children, who does have, or who is able to have, a suitable domestic, and, also, to keep a horse. It is generally very difficult to hire horses when they are needed; and, without them, a missionary cannot, by visiting frequently in the more distant parts of the town, draw the destitute to the sanctuary on the Sabbath, and thus benefit their souls, while he thus, also, indirectly strengthens his church and society, and increases the number of those who aid in his support. In my estimation, all of your efficient missionaries really need another hundred dollars to their salaries, to give them the power of doing a third more work than they now can do, of drawing many more men into connection with their congregations, and of raising a third more for the support of the Gospel. Such an increase of salary would rarely increase a missionary's *wealth* (!) but it would increase his usefulness.

#### From a Quarterly Report.

##### Insensibility Mistaken for Safety.

An incident occurred here, not long since, which illustrates a Universalist's idea of a happy death. A profane, intemperate old man, died after a brief sickness, induced, as his physicians supposed, by his excesses. For two or three

of his last days, he was partially or entirely deranged. In his mental aberrations, he sometimes fancied himself engaged in carrying on the work of his farm; at other times he seemed to suppose himself surrounded by jovial companions, on a fishing excursion, or something of that sort; while he occasionally gave utterance to the most dreadful oaths. Thus he died. The family were Universalists. One of his sons, who attended him during his sickness, remarked, as I was told, that he had never before known *so happy a death-bed!*

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*From a Missionary's Letter.*

**Sectarian Violence.**

This season has had its trials, which have been afflictive, because they interfered with the success of the ministry and the well-being of souls. A minister who has been in the habit of preaching at this place, and in our church, (as his denomination had not one of their own), has been pleased to assail what he conceives to be the peculiarities of Presbyterianism and Congregationalism, which he considers serious wrongs, and detrimental to the propagation of vital piety. Occasionally he has attacked us doctrinally, and invariably misrepresented us. Sometimes he has assailed our manner of preaching, and the importance which we attach to an educated ministry, denouncing written sermons, and declaring that he would not be bound in preaching by a written discourse, by notes, or by any premeditated mental arrangement; "that all the ropes which all the damned spirits in hell could make should not bind him." At other times he has dwelt particularly upon his favorite theme, "excitement," and told the people "that he would not give a rush for the conversion of any one not converted in an excitement big enough to knock a man over; that all those who dare to speak a word against excitement, and who are opposed to noise have the foundation of hell in their hearts." His quaint harangues are injurious at any time, but they have been more so of late. If serious impressions were made on the minds of any, in the morning service, they were almost certain to be effaced in the afternoon by some of his eccentricities causing them to think and talk only of him instead of Christ and salvation. The course which I have pursued has been, to take no notice of him, and to go on the even tenor of my way, preaching

the pure unadulterated doctrines of Christ with all simplicity and fidelity, and without reflecting on other denominations; though it has pained me deeply to reflect that the use of our house should be loaned to a sister denomination, and one of her preachers should so desecrate it by preaching himself instead of Christ, and his own crude notions rather than the simple doctrines of the Gospel. These are trials of which, I presume, eastern churches know nothing.

**Trophies of Alcohol.**

Another source of grief has been four appalling trophies achieved by King Alcohol. In this township, in the months of May and June, we had four deaths by Intemperance. On the 19th of May, an old man, who had hardly been sober for three weeks, was found dead in his cabin. On the 22d, another person, advanced in years, died of delirium tremens. I endeavored on the Sabbath to improve those sad events by preaching from Prov. xx : 1, "Wine is a mocker," etc. On the 21st of June, a son of the former, who had had the delirium tremens several days, went out of the house, and having gone from it about 100 yards, turned a few steps from the road, laid down and died, where he lay two days and two nights, when he was found a corpse, black and putrid, presenting a most revolting spectacle. On the next day, another died of disease, said by his physician to have been induced by the use of alcoholic drinks. The next Sabbath, from Amos iv : 12, "Prepare to meet thy God," I again raised the solemn voice of warning to warn the wicked from his way, that he die not in his iniquity. O when will men cease to be so infatuated, and learn to be wise!

**The Brighter Side.**

While we have had the shady side, we have also had the sunny side. Our congregation at this place has become more settled, and more attentive to the word; the tone of moral sentiment and moral feeling has been elevated; old professors have been quickened; and the Lord has made bare his arm, at least in two hopeful conversions, while others are becoming serious, and beginning to ponder upon the great question of salvation. We have organized a Sabbath school, in which we have two Bible classes, four Testament classes, besides several classes of smaller children.

## ILLINOIS.

## Resist the Beginnings of Evil.

The following is from a town settled by temperance people, and one which has deserved the distinction of a temperance town; and yet it is seen from the facts stated, that it can remain such no longer than its christian people exert themselves against the insidious foe. In respect to alcohol, as to other tyrants, "Eternal vigilance is the price of liberty."

Last Sabbath evening an address was delivered by one of our citizens, and certain resolutions passed, adapted to a peculiar state of affairs in our village. Our citizens have hitherto been free from the stain of dram-selling. A little of alcohol may have been sold in a few instances, but the first risings of the evil have always been promptly checked. There has uniformly been a moral sentiment among the people, such as would not endure the imposition. Recently, however, the poisonous drug has been sold by the gallon at one of our stores, as the man himself confesses, and probably in less quantities. This is what called the temperance meeting. A committee of three was appointed, to present the resolutions that were passed to those who sell the ardent spirit. Another meeting was appointed to hear the report of the committee. They were also requested to present the resolutions to such individuals as are known to indulge their appetite for strong drink.

## A Great Attainment.

The missionary who bears about a deep and abiding impression of the simple truths here stated, is strong indeed. Alas! how often do Christ's own ministers go about their work in the spirit of mere worldly achievement; and waste years in bootless endeavor, before they come to the conclusion that their own strength and wisdom are of no avail without God; and that only when they believe that they are weak, are they strong.

I often feel that nothing besides the Spirit of God and a settled faith in the truth of Revelation could ever supply that patience and perseverance which are indispensably necessary to one's endurance as a good soldier of the Cross, in the arduous work of preaching Christ

and him crucified. But when faith is clear, the motives of the Gospel bind a preacher to his work with a tenacity of hold which he cannot, or at least, will not or dare not break. If he who is called to herald the Gospel, finds there are obstacles in the way, such as no other living man is called to encounter, his resources of aid are correspondingly greater, for the promise is as large as his necessity.

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*From Rev. E. Jenny, Central Illinois.*

## A Moonlight Meeting.

A few weeks since we held a series of meetings in a settlement which ministers of our denomination have long surrounded but seldom visited, one, too, in which the Gospel, as preached by others, has been attended with very limited results.

Our effort was an experiment. It was doubtful, in the view of some, whether the effect would be good or bad. The gentleman at whose house we met, at first objected to evening meetings, fearing the "rude fellows of the baser sort" would behave very improperly, as they had often done before. But I am happy to say that, from the commencement to the close of our exercises, everything was done decently and in order. More fixed attention and general solemnity I have seldom if ever witnessed. The evenings were short, and those who assembled fatigued with the labors of the day; still many came together and listened as if they were, for the first time, hearing "the glad tidings of great joy."

On the Sabbath, about 250 in number, we sat beneath the wide-spreading trees, and at night we were in the same place, availing ourselves of the lamp which God had lighted up in the heavens. It was a solemn time—a season long to be remembered. Rev. Messrs. Pond and Blood were with us, aiding in various ways. It was the tenth sermon I had preached them, *and the last*. This fact, of itself, made an impression. The audience seemed to feel that they had enjoyed a favorable opportunity to attend to their spiritual concerns, and must yet account for the manner in which they had improved it, or otherwise. The stillness was great—the thoughtfulness and feeling deep. And when, at the close, brother Blood called upon all who were determined, God helping them, to cherish the Spirit's influences, and henceforth prepare for heaven, to signify it by



rising, not more than five or six remained seated; and one of those even, before she left the ground, told us, of her own accord, that she had done wrong in not taking her stand with the rest.

It is not for us to say how many conversions there were during the meetings, or, indeed, whether there were any; about that we shall learn all that was true hereafter. But sure I am, that it was a profitable occasion for that community; and to me, one of the most interesting it has ever been my privilege to attend.

## VIRGINIA.

*From Rev. J. M. Graham, Shenandoah Co. and vicinity.*

Occasionally I hear of some who desire to learn the way of salvation, but the great majority of the people "care for none of these things." My congregations generally are large and attentive, but I am frequently compelled to retire to my closet and exclaim, "who hath believed our report?" Several persons, this summer, expect to be numbered among the children of God; but what are these in the midst of so many unconverted sinners? Nevertheless "the day of small things" is not to be despised, and one soul is worth more than ten thousand worlds.

A poor man, saved, I trust, by my instrumentality, was in great need of a Bible. True, the book was in the house, but he wanted a copy of the word of God that he could call his own. I obtained for him the precious volume, and he considered it more valuable than fine gold. He is a living witness for Christ in a professedly pious household, where the family altar has never been erected, and I look for the most happy results.

If you could visit with me some out-of-the-way places, at which the preaching of the Gospel is a comparatively rare occurrence, you would discover that here, in the mountains of the "Old Dominion," is heathenism in abundance. The Lord is our refuge.

I hope the dedication of a new church in one locality within my bounds, this summer, will encourage the hearts of a "faithful few." A pious elder, almost alone, is in the exercise of a powerful faith, and I cannot think he will be disappointed.

Our country Sabbath schools recommenced operations in the spring, and I

am glad to say, to equal our expectations. Some of the little children walk a considerable distance to the place of meeting, and God is with us.

## OHIO.

### Agitation Allayed.

The past eighteen months have been months of unusual interest, both to myself and to the people of my care. The church in this place, for the past twelve years, has been in a divided condition. Different exciting topics have, at different times, become the all absorbing subjects of discussion, and the real causes of the divisions and troubles of this people. Our troubles have had their origin mainly in two causes: the frequent changes in the ministry, and a bad selection. Five of their ministers have been impulsive, one-sided men—men of *one idea*; each, in his turn, has dwelt on his own *favorite topic*, to the exclusion of the more general and vital principles and doctrines of the Gospel; and the church and community have become excited and injured by the *one-idea* discussion.

Since my coming among this people, I have endeavored to pursue a course the reverse of this; to avoid discussion on the peculiar topics above referred to, and to hold up the lost condition of man, in connection with the great doctrines of grace; and a blessed change has followed. Useless agitation has gone down; the members of the church and of the community have been drawn together by the common principles of the Gospel, alike applicable to them all. The past three months have been months of quiet, of harmonious feeling and action.

### Church Erected.

The church and congregation, in February last, resolved to erect a good and substantial edifice for God's worship. About the 20th of April the building was commenced; is now enclosed; and will probably be finished some time in September. It will cost about \$1,400, and with little or no debt when finished.

Our congregations have been steadily filling up. The young people are specially interested in our meetings. We have a fine choir of singers, and a Sabbath school, varying in numbers from forty to fifty. I preach on the Sabbath twice, and meet with the children in the Sabbath school as often as I feel able to do it.

*From Rev. W. Nichols, Roseville, Muskingum Co.*

#### Deliverance from Death.

I have occasion to speak of judgments and mercies. A little piece of poke root was by accident gathered with horse radish, and being grated and placed on the table in strong vinegar, I tasted of it the second time before being sure it was not what I supposed. My wife also tasted a very little. In a short time we became very sick. I examined the root, as did others, and fully believed it to be the cause of our suffering. We soon had two physicians in attendance, and all assistance rendered that very kind neighbors could afford. My own case was rather the worst. It was with great difficulty that life was preserved. We vomited blood, grew very cold, and I was cramped till it seemed that my bones would be broken. During one hour and a half no pulse could be found in my wrist. Putting my feet and arms into hot water brought the first sensible relief. I have experienced no injury except temporary weakness. Mrs. N. had experienced great difficulty from bronchitis and sore throat for almost two years. The skill of physicians East and West had failed in her case. But this harsh treatment removed her complaint altogether. We have looked death in the face, and have been raised up, we hope, to serve our heavenly Father more faithfully.

My congregations have been attentive and increasing. In some cases our meeting house has been full. I have the promise of several that they will unite with the church in Unity and in New Lexington. Our Sabbath schools are somewhat encouraging, but much is to be done for them. Mrs. Nichols has a large class of interesting adult females. The study of the Scriptures has been much neglected in these places. There are but few good teachers to be had.

The church at Roseville raised nearly fifty dollars on the afternoon of a week-day lecture, to pay off a debt resting on the meeting house. They all breathed easier after the burden was rolled off. The enemy have tried exceedingly hard to discourage and injure this church. But I believe the Lord will sustain it.

I usually preach twice in the week, attend one or two prayer meetings, teach singing one evening in the week, and attend Bible class or Sabbath school, besides preaching twice and about half the time three times on the Sabbath. In doing this, I ride, in going to different congregations, from 10 to 13 miles. Yet

many about here have often intimated that I have a very easy time, and might cultivate a field or teach school to earn part of my living. But most of the church members are very affectionate and kind. I have great delight in laboring among them. Never were more earnest prayers offered than when we lay near the gates of death by poison; and it is a privilege to break the bread of life to such dear christian friends.

Every year of labor in the West makes the impression deeper, that our work is a work of faith. Our hope of success is in God. One old man had read much, talked much, doubted much, drank much, had misused his neighbors—has been softened, made to ask prayers of Christians whom he had been accustomed to abuse. He is now sober, peaceable, prays in his family, and though he is not satisfied with his state, and has not made a profession, there is a humility that gives strong evidence that the Holy Spirit is leading him. We should be glad to reap the harvest all the year; but we are called to sow in hope as well as to reap.

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#### *From a Report.*

#### Invasion of the Enemy's Territory.

Last fall I commenced preaching at a place notorious for intemperance, Sabbath breaking, and all irreligion. At my second visit a new school-house was opened for the meeting. Sabbath being their holiday, when I entered the house at evening I found it well filled, and on looking around I saw that, with a good many, there was plenty of whiskey aboard.

During the exercises a man half intoxicated, who sat in reach of my side, was constantly crossing one leg over the other, and then reversing the operation, and spitting alternately upon each side of him. Yet he seemed as much interested in the discourse as his liquor and manœuvres would permit. In the middle of the house sat two lads, every now and then clapping their hats on their heads, while a man who sat behind them, also with plenty of liquor, would snatch them off and slap them on the floor, with a force that made the house ring.

Not far from these sat a teamster who drove an eight and sometimes a twelve ox team. He also had evidently imbibed large draughts of liquor. He listened until his head finally fell back against the

wall, and he dropped asleep. Soon, he appeared to be in his favorite occupation, and seemed driving his big team over some difficult passage in the land of dreams. Raising his huge arm, he bawled out at the top of his voice, "Whoa, haw, Buck!" In a moment my first mentioned friend, who sat by me, still performing his gyrations, bounded to his feet, with his fists clenched, his teeth set, and his red eyes flashing fire; he seemed about to leap upon the teamster with a zeal that would soon have aroused him from his dreams to the reality of passing events. But, after silently shaking his fists towards him a few times, he quietly sat down.

Not long after this the temporary seats, the whole length of the house, came down all at once, with a crash that made the whole building tremble, tumbling nearly the whole crowd one upon the other. But, during these scenes, the speaker continued straight forward in his discourse, without stopping for a moment, lest "confusion" should become "worse confounded."

The meeting now drew to a close. As I came out of the house I found at the door the man who sat by me, reproving and threatening to whip the one who had been driving his oxen, for disturbing the meeting! The last I heard him say was, "I am about as bad a man myself as there is around this place, but I will let you know that I will not have these meetings disturbed." And so ended my second meeting at the place, in one sense, at least, *spiritual*.

A temperance society has since been organized there, and addresses made, and several signers to the pledge obtained, and among them one or two prominent actors in the above scenes. An interesting Sabbath school has been started and sustained with evident tokens of usefulness. I have continued to preach at the place once a month. The audiences are now attentive and serious. May the Gospel prove the wisdom and power of God among them to the pulling down of every stronghold of Satan.

his habitation glorious by his divine appearing to cheer and comfort our waiting souls. One young man united with us on profession, and there are a goodly number who, since our meeting in the spring, have indulged a hope that they are passed from death unto life, whom, we expect, will cast in their lot among us at no very distant day.

We have one of the most interesting Sabbath schools here that has been in the place for the last ten years. Our attendance is good and regular on the part of the teachers and the taught. We have every reason to believe that there will be much good done through the instrumentality of Sabbath school instruction here—good that the young minds who receive it will never outlive. The attendance on public worship has been good during the quarter, and rather on the increase. The cause of temperance is steadily on the increase, though here and there we can find an occasional tippler or a confirmed drunkard. Of this sort we have nine individuals in our township—eight men and one woman—with a few who use "the critter" in butchering, sheep-washing, and during the weeks of harvest; but such folks are getting rather scarce. We are doing much toward this object by the way of "Temperance Alliances" here and elsewhere throughout the State of Ohio, and have resolved to never give our influence to men, for any office, who will not advocate and sustain a law which, in its fundamental principles, is equal to the Maine Liquor Law.

I spent several days in visiting through my field and distributing those valuable tracts sent me by your committee, last spring, for gratuitous distribution. This seed of the word of life I have watered with my tears, and then scattered it among those whom I thought had the most need of it, hoping and praying that the truths therein embodied may be like bread cast on the waters, the fruits of which may be seen after many days.

Were it not for the material aid rendered to our feeble churches in the West, by your benevolent Society, many of them would be entirely destitute of the means of grace by the living ministry. Therefore, the more I see of its operations I esteem it the more, and hope it may long exist as the distributor of the liberality of the stronger churches of our Zion to the weak.

*From Rev. H. C. McBride, Jacksontown, Licking Co.*

#### Three Months after a Revival.

We held a communion season at the beginning of the last month. Truly the Lord was with us, and made the place of



## Miscellaneous.

## AUXILIARY.

## Maine Missionary Society.

The forty sixth annual meeting of the Maine Missionary Society occurred at Saco, June 22d, 1853. After a discourse appropriate to the occasion, which was preached by Rev. S. H. KEELER, of Calais, the reports of the Treasurer and Secretary were presented. Addresses were made by Rev. DANIEL LANE, from Iowa; Rev. WM. GOODSELL, of Constantinople; Rev. WILLIAM RAMSAY, of Philadelphia; and Rev. MESSRS. G. E. ADAMS, PERHAM, DRUMMOND, PARKER, LISLEY, CUSHMAN, and FISKE, of Maine.

*Summary of the Facts Reported.*

The fields of missionary labor during the year have been ninety one, comprising 107 churches, and more than thirty towns and plantations in which there are no churches. Of the several places embraced in these missionary fields, thirty nine have been supplied the whole time; eleven three fourths of the time; twenty eight one half; and seventeen one fourth.

The number of missionaries employed has been 100, (last year ninety,) of whom eighty two have been ordained ministers, and eighteen licentiates. Fifty six have been in commission for the whole year, sixteen for six months and upwards, twenty eight for periods less than six months. The whole amount of service performed by our missionaries, has been equal to seventy one years.

During the year two new churches have been organized within our missionary field.

One very gratifying indication of progress will be found in the following extracts from a letter of the pastor of the church in Aurora and Amherst:

"The church and society at Aurora and Amherst have decided to dispense with the aid they have usually received, this year, and sustain the Gospel themselves. A portion of the church is now manifesting more interest in spiritual religion than they ever have before. Three individuals in our congregation have already expressed a hope in Christ, in the conference meetings of the church. The last three of these meetings have been of very deep and impressive interest;

many tears have fallen, many confessions of unworthiness have been made. Nor has this blessing been bestowed without prayer.

"It occurred to me, when Dr. Tappan visited us last winter, and our people decided to go alone, that perhaps God would bless them for taking such a step, and that the set time to favor Zion might soon come. To what extent we are to regard it in this light, I know not. But one thing is certain: we have done more for benevolent causes the past year and a half than before, besides the effort for self-support. This, I have hoped, would be returned to us in good measure, and it has been, I trust, already.

"It is in my heart, brethren, to say something to you expressive of our gratitude for the aid which this society has so long received from the Maine Missionary Society. Surely we should remember you with the affection due to a parent. For twenty two years, a period longer than parents are responsible for their children, has the Society nursed this little church. And now, if we are able to go alone, and to separate ourselves from a relation of dependence on you, ungrateful should we be, should we, at the same time, separate ourselves from a relation of affection for you and interest in you. Nursed so long by your timely aid, let us never forget our benefactor. If the love of Christ be in us, we shall never forget you, nor those who are dependent on you as we have been; but, through you, we shall reach those who are still needy, and thus pay back, in part or in full, what we have received, remembering, that whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall in no wise lose his reward; and that freely as we have received, freely we should give. We take our leave of you, not without mingled emotions of pleasure and pain. We thank you for what you have done for us. We bid you God speed in your work of love. May your hands be strengthened, and your hearts enlarged, and your treasury be abundantly replenished from year to year, for the work before you, till it can no longer be said, that there is much land to be possessed, but every wilderness and every solitary place in Maine shall be glad for you, and the desert everywhere shall rejoice and blossom as the rose!"

### Treasury.

The receipts of the year (exclusive of \$1,000, borrowed for four months) have been \$11,684 56, of which \$1,125 are the avails of legacies, and \$10,085 56 donations from various sources. To the American Home Missionary Society were paid, during the year, by several congregations and individuals in Maine, \$385 50; making the total of contributions in the State, to the cause of Home Missions, \$12,070 06. Of the legacies, \$100 were bequeathed to the Society by Mr. George Douglass, late of Conway, N. H., for the purpose of putting into the hands of our missionaries, for distribution, Payson's writings; and a sufficient number of copies of Dr. N. Adams' late volume of discourses upon "The Friends of Christ," to supply all the missionaries of the A. H. M. S. and of the American Board, having been procured by the kindness of certain gentlemen in Massachusetts, a hundred of them have been appropriated to missionaries in Maine.

More than \$2,000 have been contributed in Maine towards the fund of \$50,000, raised for the building of churches in the West.

### The Macedonian Cry.

In some places in the State they have never known by experience the benefits of a settled christian ministry. For years they have lived without a christian pastor, without stated instructions in things pertaining to God, without public worship. In others, where once religious privileges were enjoyed, "the lights have been removed from the golden candlestick, and but little ground of hope appears that they will be soon filled with any other than those wandering, wavering, waning lights, which serve rather to beguile and bewilder the indiscreet but anxious traveler, than to show him the safe way to the city of habitations."

It is encouraging to find, that in some instances after having been for a long season without the true God, and without a teaching priest, and without law, the people, becoming convinced of the evil of such a condition, are themselves disposed to seek a remedy. It is not, however, the dictate of christian wisdom and love, to wait until darkness enlightens itself, but rather to imitate the Good Shepherd in going after the wandering sheep.

The Trustees regret, that they have no more to report of aggressions upon the

moral wilderness—of new ground broken up by the spiritual husbandman—of new posts occupied by the soldiers of Christ. The reasons are three: the want of more men—the want of more money—and the slowness of churches, now assisted, in attaining a self-supporting condition.

### Interest of the East in Western Missions.

In efforts to fill the western portions of our widely extended country with christian institutions, and especially with that institution around which all good influences cluster, and from which most of them emanate, the christian ministry, we of the East may well feel a deep interest. For where in the West are not children of the East to be found? and while there they come in contact with the Campbellite, the Mormonite, the papist, the infidel, the atheist, how earnestly to be desired that they may find the devoted, faithful teacher of a pure Christianity, by whose instructions they may be fortified against those various forms of error and vice by which their religious faith and their moral principles will be assailed! How desirable, too, that before their departure they may be so well instructed in the great truths of the Gospel, and by the grace of God so imbued with its spirit, as not only to maintain their own integrity, but to spread around them a healthful influence, and to do their part in preserving and extending whatsoever things are true, and right, and conducive to the public welfare!

### The Present, No Time for Inactivity.

Do we not know the time—that now it is high time to awake out of sleep? Is this a time—is this a country—for the servants of the God of love, the followers of him, who would draw all men unto him, to seek their own things, and not the things which are Jesus Christ's? While so much of rapid, and successful movement is made for the promotion of secular interests, shall Christians content themselves, in their plans and efforts, with a snail-pace progress? The Church should know, in all its branches, in all its members, that in union with its adorable Head it has a mighty work to achieve, and with its prayers, and gifts, and labors, to the full extent of its ability, should come up to the doing of it.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of August, 1853.*

*Not in Commission last year.*

Rev. C. F. Goldammer, Germans, Newtown, Wis.  
 Rev. Robert Everdell, Taycheedah, Wis.  
 Rev. G. B. Clark, South Ottawa, Ill.  
 Rev. S. R. H. Wylie, Pinckneyville and Vergennes, Ill.  
 Rev. Asa Prescott, Shabany Grove, Ill.  
 Rev. A. D. Chapman, Kingston and Porter, O.  
 Rev. R. Tenney, Canaan, O.  
 Rev. W. H. Osborn, Watervliet, Mich.  
 Rev. Joseph Myers, Liverpool, N. Y.  
 Rev. Geo. Hall, Canton Falls, N. Y.  
 Rev. Wm. Johns, Livingstonville, N. Y.

*Re-appointed.*

Rev. James E. Merriam, Marion, Iowa.  
 Rev. A. L. Leonard, Wapello, Pilot Grove and vic., Iowa.  
 Rev. Geo. Lewis, Welch, Old Man's Creek, Iowa.  
 Rev. N. C. Robinson, Black Hawk Co. and vicinity, Iowa.  
 Rev. J. V. A. Woods, Oskaloosa, Iowa.  
 Rev. G. B. Hitchcock, Cold Spring and vicinity, Iowa.  
 Rev. C. Burnham, Knoxville and Pleasantville, Iowa.  
 Rev. E. D. Neill, Saint Paul, Minnesota.

Rev. James A. Darrab, Rock Hill, Mo.  
 Rev. Isaac B. Ricketts, Gasconade and vicinity, Mo.  
 Rev. C. H. Hekman, Germans, Weston, Westport, &c., Mo.  
 Rev. John Wettie, Germans, Boonville, Mo.  
 Rev. J. G. Kanouse, Cottage Grove, Wis.  
 Rev. Edward Brown, Wautoma and vicinity, Wis.  
 Rev. S. E. Miner, Wycena, Wis.  
 Rev. A. D. Laughlin, Norah, White Oak Spring, &c., Ill.  
 Rev. H. D. Platt, Union and Brighton, Ill.  
 Rev. S. Jessup, Eagle Point, Ill.  
 Rev. Thos. Spencer, Laurel, Ind.  
 Rev. James Brownlee, Connersville, Ind.  
 Rev. Benj. Marvin, Unadilla, Mich.  
 Rev. D. M. Cooper, Saginaw City, Mich.  
 Rev. W. P. Esler, Eagle, Delta and Waconsta, Mich.  
 Rev. J. Cochran, Palmyra, Mich.  
 Rev. Wm. P. Russell, Richmond and Riley, Mich.  
 Rev. O. M. Goodale, Owasso, Mich.  
 Rev. A. B. Dilley, Clinton, N. Y.  
 Rev. J. H. Prentiss, Onondaga, N. Y.  
 Rev. S. J. White, Tompkins, N. Y.  
 Rev. L. Johnson, Triangle, N. Y.  
 Rev. Samuel Young, Morristown, N. Y.  
 Rev. Andrew Phillips, Waddington, N. Y.  
 Rev. Chas. Burgess, Little Valley, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of August, 1853.*

**NEW HAMPSHIRE—**

Exeter, Ladies' H. M. S., by M. W. Mann, \$7 00  
 Hopkinton, First Cong. Ch. and Soc., to const. Dea. N. Evans, Dea. S. Farrington, and S. Sargent, L. M., 84 50  
 Jaffrey, Legacy of Betsey Cutter, by John Fox, 10 00  
 Temple, Ladies' Sew. Circle, by Rev. W. Follett, 3 00  
 Received, by Rev. B. P. Stone, —  
 Concord, First Ch., Robert Davis and wife, 6 00  
 Gaspes, J. D. Sawyer, 10 00  
 Troy, Dea. Abel Baker, L. M. in full, 15 00 31 00

**VERMONT—**

Barnet, on account of Legacy of W. E. Sutton, by A. Sutton, Ex'r, 4 00  
 Fairfax, Mrs. L. Sanford, 50  
 Swanton, Request of Mrs. Betsey Jennison, by C. F. Safford, to const. Wm. H. Jennison, Miss Harriet E. Jennison, and George H. Jennison, of Swanton, and Mrs. Arcthusa A. Mason, of High Gate, L. M., 120 00  
 Thetford, in part of Legacy of Capt. William Klingman, by E. E. Hosford, 1,000 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, 1,000 00  
 Amherst College, Faculty and Students, by E. N. Prentiss, 145 00  
 Chesterfield, S. W. Barnum, 5 00  
 Hardwick, Ladies' Char. Soc., by P. S. Tupper, 5 00  
 Nantucket, First Cong. Ch., by E. R. Folger, 70 99  
 North Brookfield, Ladies' Sew. Circle, to const. Mrs. Mary F. Cushing a L. M., by Miss Abbie P. Snell, 20 00

Southampton, Sab. Sch. Class, by Sophia Parsons, 4 00  
 South Reading, Sew. Circle, by E. A. Claya, 4 00

**RHODE ISLAND—**

Providence, Fifth Cong. Ch., by W. H. Kingsbury, 6 75

**CONNECTICUT—**

Bridgeport, Tolman C. Perry, in full to const. Mrs. Sally C. Perry a L. D., by Rev. Dr. Hewitt, 50 00  
 Burlington, Cong. Soc. Ladies, by Mary E. Scranton, 1 50  
 Canaan, Cong. Ch. and Soc., to const. Rev. Elisha and Mrs. Whittlesey L. M., 64 00  
 Colchester, First Cong. Ch. and Soc., by E. Carpenter, 83 74  
 Greenwich, First Cong. Ch. and Soc., by Rev. S. B. S. Bissell, to const. Mrs. Deborah Reynolds a L. M., 30 00  
 Haddam, First Cong. Ch. and Soc., by S. Brainerd, 34 00  
 Middletown, Henry S. Ward, 50 00  
 Fem. H. M. S., by Miss Julia A. Russell, 20 00  
 New Haven, Legacy of Mrs. Anna Townsend, by Mrs. C. W. Jarman, to const. Rev. Joseph Fowler a L. M., \$50; Miss Elizabeth Robinson, to const. Edward Robinson, Jun., of New York, a L. M., \$30, 80 00  
 First Cong. Ch. and Soc., of which \$100 is from Charles Atwater, to const. Charles Atwater, 3d, Henry Atwater, and Wm. Charnley, L. M.; \$39 is from Mrs. Augustus B. Street, to const. Josephine C. Foote a L. M.; and \$20 from Dexter Alden, in full, to const. Mrs. Eliza G. Alden a L. M.; by John Ritter, 710 86



<i>Chapel St. Ch. and Soc.</i> , to const. Lewis Fitch and Charles Bostwick L. D., by George Hoadly,	
<i>College St. Ch. and Soc.</i> , by E. Benjamin,	
<i>New Milford, Ladies' Mite Soc.</i> , by Miss G. M. Merwin,	
<i>North Greenwich, Cong. Ch. and Soc.</i> , by Rev. F. Munson,	
<i>Redding, Cong. Ch. and Soc.</i> , by Rev. D. D. Frost, in part to const. T. M. Abbot a L. M.,	
<i>Stonington, Aux. H. M. S.</i> , by Miss L. A. Sheffield,	
<i>Stratford, Lad. Sew. Soc.</i> , by Rev. W. B. Weed,	
<i>Tolland Co. Soc. for Home Evan.</i> , by J. R. Flynt, Treasurer,	
<i>Rockville, Cong. Ch.</i> ,	112 63
<i>Union, Cong. Ch.</i> ,	25 00
	137 63

Less expenses,	6 63
<i>Wallingford, Cong. Ch. and Soc.</i> , by Rev. E. R. Gilbert,	57 78
<i>Washington, First Cong. Ch. and Soc.</i> , by Rev. E. Lyman,	73 00
<i>Westchester, Cong. Ch. and Soc.</i> , by Samuel Brown,	36 00
<i>West Killingly, Cong. Ch. and Soc.</i> , by G. Danielson,	46 75
<i>Wolcottville, Ladies' Benev. Soc.</i> , by Mrs. M. G. Seelye,	3 00

## NEW YORK—

<i>Amber, S. C. Hemenway</i> ,	5 00
<i>Barre Center, Horace Street, Brooklyn.</i>	10 00
<i>First Presb. Ch.</i> , Mrs. W. S. Packer, \$50; I. N. Judson, \$30; D. Pomeroy, \$5; Pew, \$57, \$10; R. J. Hutchinson, \$10,	105 00
<i>Burke, Cong. Ch.</i> , by Rev. R. R. Demming,	10 00
<i>Busti, Cong. Ch.</i> , by A. Hazeltine,	6 40
<i>Cazenovia, First Presb. Ch. and Soc.</i> , by S. C. Hitchcock,	85 00
<i>Champlain, First Cong. Ch. and Soc.</i> , by Joel Savage,	35 94
<i>Cornwall, a Friend</i> ,	5 00
<i>Covington, Nathan Merriam</i> ,	30 00
<i>Delhi, Presb. Ch.</i> , by Rev. D. Torrey, to const. James H. Torrey a L. M.,	58 00
<i>Hunter, Presb. Ch.</i> , by Rev. J. B. Fish,	5 00
<i>Leyden, Legacy of Reuben Kimball, \$4;</i>	
<i>Gurdon Lord, \$5</i> , by R. Kimball,	9 00
<i>New York City, Elizabeth</i> ,	2 00
<i>Eastern Cong. Ch.</i> , Mon. Con. Coll., by L. Chichester,	2 00
<i>Mercer St. Ch.</i> , B. F. Butler, \$75; W. W. Chester, \$50,	125 00
<i>North Presb. Ch.</i> , by A. Phelps,	60 00
<i>Church of the Puritans</i> , J. T. Gilbert, \$20; Mon. Con. Coll., \$6, by E. M. Kingsley,	26 00
<i>Sixth St. Ch.</i> , F. Duncan,	5 75
<i>University Place Presb. Ch.</i> , J. K. Myers,	50 00
<i>Redford</i> , by Rev. J. S. Stone,	14 50
<i>Riga</i> , on account of Legacy of Samuel Baldwin,	1,097 23
<i>Rochester, B. Hinsdale</i> ,	5 00
<i>South Salem, Miss S. Rockwell</i> ,	1 00
<i>Watertown, Second Presb. Ch.</i> , to const. Erwin Sackett a L. M., by R. E. Bacon,	35 00
<i>Yorktown, Cong. Ch.</i> , by Rev. J. H. Thomas,	8 00

## NEW JERSEY—

<i>Caldwell, Presb. Ch. Coll.</i> , \$56; Mon. Con. Coll., \$43 50, by J. Provost,	99 50
<i>Elizabethtown, Third Presb. Ch.</i> ,	20 00

## PENNSYLVANIA—

<i>Randolph, Cong. Ch.</i> , \$11; Sab. Sch., \$12, by L. Reed,	23 00
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## OHIO—

<i>Edinburgh, Cong. Ch.</i> , a Friend, by E. Pearson,	2 00
<i>Jackson Co., Second Presb. Ch.</i> , by Rev. Warren Taylor,	2 00
<i>Marietta, David Putnam</i> ,	200 00
<i>Ridge and Newton, Presb. Ch.</i> , by Rev. Thomas Griffith,	7 50
<i>Ridgeville, Coll.</i> , \$5; Rev. W. B. Stow, L. M. in full, \$10,	15 00
<i>Rutland, Presb. Ch.</i> , \$16 50; William Parker, \$15, by Rev. R. Wilkinson,	31 50
<i>Wakeman</i> , by Rev. J. M. Van Wagner, Amos Pierce, L. M.,	80 00

## INDIANA—

<i>Lagro, Presb. Ch. Coll.</i> , by Rev. A. Hawes,	9 00
<i>Marion, Rev. Alfred Hawes</i> ,	18 50
<i>Wabash, Prof. C. Mills and Lady</i> ,	30 00

## ILLINOIS—

<i>Beardstown, Cong. Ch.</i> , by Rev. S. P. Lindley,	40 00
<i>Lutheran Ch.</i> , by Rev. George Grau,	5 00
<i>Cairo</i> , by Rev. E. B. Olmsted,	14 50
<i>Elgin, Cong. Ch.</i> , Mon. Con. Coll., by Rev. W. H. Starr,	20 84
<i>Galesburgh and Knoxville, Swedish Ch.</i> , by Rev. T. N. Hapselquist,	11 15
<i>Godfrey, Timothy Turner</i> ,	5 00
<i>Lamaille, Cong. Ch.</i> , by Rev. G. B. Hubbard,	6 75
<i>Payson, Cong. Ch.</i> , by Edward Seaman,	13 00
<i>Port Byron, Cong. Ch.</i> , by Rev. W. P. Apthorpe,	2 50

## MICHIGAN—

<i>Received</i> , by Rev. James Nall,	
<i>Dearborn, Presb. Ch.</i> ,	18 28
<i>Wayne, Cong. Ch.</i> ,	9 18
<i>Osceola, Cong. Ch.</i> , by Rev. E. T. Branch,	3 50
<i>White Lake, Presb. Ch.</i> , by Rev. H. Hyde,	15 61

## WISCONSIN—

<i>Appleton, Cong. Ch. and Soc.</i> , Mon. Con. Coll., by Rev. C. W. Munroe,	3 29
<i>Shullsburgh, Presb. Ch.</i> , by Rev. J. Reynard,	10 00

## IOWA—

<i>Crawfordsville, Cong. Ch.</i> , by Rev. W. A. Westervelt,	5 18
<i>Davenport, Cong. Ch.</i> , by Rev. E. Adams,	10 50
<i>Fort Des Moines, Presb. Ch.</i> , by Rev. T. Bird,	6 65
<i>Sherold's Mound, Ger. Ch.</i> , by Rev. A. Frowein,	5 10

## MINNESOTA—

<i>Falls of St. Anthony, Mon. Con. Coll.</i> , by Rev. C. Seccombe,	7 54
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## OREGON—

<i>Oregon City, Cong. Ch.</i> , Mon. Con. Coll., \$12; H. Hatch, \$5, by Rev. G. H. Atkinson,	17 00
	\$7,123 52

JASPER CORNING, *Treasurer.**Donations of Clothing, &c.*

<i>Burlington, Ct., Cong. Soc. Ladies</i> , by Mary E. Scranton, a box,	26 00
<i>Exeter, N. H., Ladies' H. M. S.</i> , by Mrs. M. U. Mann, a barrel,	51 97
<i>Hardwick, Mass., Ladies' Char. Soc.</i> , by P. L. Tupper, a box,	25 77

Henniker, N. H., Western H. M. S., by Rebecca Ramsdell, a box,	42 13
Morris Plains, N. J., Sew. Soc., a box,	15 54
New Haven, Ct., Chapel St. Ch., Ladies, by Rev. W. T. Eustis, a barrel,	106 13
New York, Mrs. Wilcox, a trunk,	
Oswego, N. Y., First Presb. Ch., Ladies, by Miss M. B. Wheeler, a box,	
South Reading, Mass., Ladies' Sew. Circle, by E. A. Claves, a barrel,	
Stratford, Ct., Cong. Ch. Sew. Soc., by Rev. W. B. Weed, a box,	50 00
Temple, N. H., Ladies' Sew. Cir., by Rev. Walter Follett, a box,	34 73
Wolcottville, Ct., Ladies' Benev. Soc., by Mrs. M. G. Seelye, a box,	23 00

REV. MARCUS HICKS acknowledges the receipt of the following sums in Ohio.

Cincinnati,	
Third Presb. Ch.,	115 37
Eighth Presb. Ch.,	21 54
Columbus, Third Presb. Ch.,	15 50
Geneva, Presb. Ch.,	11 79
Granville, Cong. Ch.,	139 25
Sharon, Presb. Ch., in part,	3 50
A Friend,	50 00
	\$356 95

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Buchanan, Presb. Ch.,	2 00
Detroit, Cong. Ch.,	52 56
Mrs. E. M. Sheldon, for H. M.,	75
Marshall, Presb. Ch.,	47 00
Mishawaka, Presb. Ch.,	27 00
Niles, Presb. Ch.,	44 25
Richland, Presb. Ch.,	3 00
Romeo, Cong. Ch.,	83 65
St. Clair, Cong. Ch.,	55 00
Vermontville, Cong. Ch.,	1 00
	\$321 21

Receipts of the New Hampshire Missionary Society from March 30 to Aug. 29, 1853. Rev. B. P. STONE, Treasurer.

Anburn, Cong. Ch. and Soc., \$18; Miss Apphia Hoyt, \$5,	18 00
Bath, Cong. Ch. and Soc., to const. Rev. T. Boutelle L. M.,	30 00
Bedford, Presb. Ch. and Soc., \$32 15; Blanchard Nichols L. M., \$30; John French to const. his son J. O. French a L. M., \$30,	142 15
Bennington, Cong. Ch. and Soc.,	18 00
Bethlehem, Cong. Ch. and Soc.,	17 00
Boscawen West, Mrs. Apphia O. Little L. M.,	30 00
Bradford, Cong. Ch. and Soc., \$14 65; Rev. D. Goodhue, \$10,	24 65
Candia, Cong. Ch. and Soc.,	54 00
Center Harbor, Cong. Ch. and Soc.,	11 05
Charlestown, Cong. Ch. and Soc.,	18 00
Chester Cong. Ch. and Soc., to const. Dea. T. J. Melvin a L. M., \$40; J. W. Noyes, \$10,	50 00
Claremont, Cong. Ch. and Soc., in part to const. Rev. R. F. Lawrence a L. M.,	23 32
Concord,	
First Cong. Ch. and Soc., Sub., \$107 41; Mon. Con. Coll., \$18; Coll., \$9 61,	135 02
South Ch., Rev. B. P. Stone and wife, \$10; S. Farrington, \$5; Rev. B. P. Stone, for supplying pulpit, \$5,	20 00
East Cong. Ch., \$5; Individuals, \$15,	20 00
Conway, Z. Cutter,	3 00
Croydon, Mrs. Abigail Metcalf,	1 30
Derry, Cong. Ch. and Soc.,	31 50
Dover, Cong. Ch. and Soc.,	134 75
Dublin, Cong. Ch. and Soc.,	5 00
Epping, Cong. Ch. and Soc.,	16 35
Fishersville, Mrs. Hawes, \$10; J. C. M., \$5,	15 00
Fitz William, Cong. Ch. and Soc., to const. Rev. A. Jenkins a L. M.,	33 28

Francestown, Cong. Ch. and Soc., to const. Rev. L. Taylor a L. M.,	58 00
Gilmanston, Rev. R. M. Sargent,	2 00
Gilsum, Cong. Ch. and Soc.,	16 00
Greenland, Cong. Ch. and Soc., \$16 74; Legacy of Mrs. Berthia Reynolds, \$25,	41 74
Groton, Cong. Ch. and Soc., \$5; D. Cummings, \$5,	10 00
Hancock, Legacy of Miss Lucy Goodhue,	20 00
Hanover, Rev. D. Kimball, \$2; Mrs. F. Moody, \$1,	3 00
Harrisville, Cong. Ch. and Soc.,	22 53
Hebron, Cong. Ch. and Soc.,	5 00
Hill, Mrs. Mary Shaw,	13 00
Hillsboro Bridge, Cong. Ch. and Soc., in full to const. N. Taylor a L. M.,	4 48
Hillsboro Center, Cong. Ch. and Soc.,	9 70
Hinedale, Cong. Ch. and Soc.,	20 00
Hollis, Cong. Ch. and Soc.,	67 00
Hookset, Cong. Ch. and Soc.,	6 77
Hudson, Cong. Ch. and Soc.,	5 75
Jaffrey, East Cong. Ch. and Soc.,	10 00
Keene, Gent. Assoc., \$42 50; Mon. Con. Coll., \$26 05; Dr. D. Adams, \$15; others, \$15,	98 55
Langdon, Cong. Ch. and Soc.,	20 00
Lebanon, Cong. Ch. and Soc., \$28; dying gift of Rev. S. M. Stone, \$5,	28 00
Lempster, First Cong. Ch. and Soc.,	7 63
Littleton, Cong. Ch. and Soc., \$10; A. Allen and wife, \$4,	14 00
Lyme, Cong. Ch. and Soc.,	95 00
Manchester, First Cong. Ch. and Soc., \$154; Dea. M. Noyes L. M., \$30,	184 00
Mason Center, Cong. Ch. and Soc.,	14 20
Mason Village, Cong. Ch. and Soc.,	16 75
Meredith Village, Cong. Ch. and Soc., \$18; a Friend, \$5; Mrs. S. H. Sanborn, \$2,	25 00
Meriden, Cong. Ch. and Soc., to const. Rev. Amos Blanchard a L. M.,	69 31
Merrimack, Cong. Ch. and Soc.,	43 00
Moultonboro, Mrs. Martha Dodge,	2 00
Mount Vernon, Cong. Ch. and Soc., to const. Mrs. A. Kendall a L. M., \$49; John Bruce, \$10; T. Kittridge, \$5,	64 00
Nashua, Legacy of Sarah Carleton,	500 00
New Alstead, Cong. Ch. and Soc.,	15 16
Newport, Cong. Ch. and Soc., to const. Rev. H. Cummings a L. M.,	38 00
North Wallingford, Rev. S. Merrill,	1 00
Ossipee, Cong. Ch. and Soc.,	20 00
Paper Mill Village, Cong. Ch. and Soc.,	10 30
Pelham, Cong. Ch. and Soc.,	23 24
Pembroke, Cong. Ch. and Soc.,	13 08
Plainfield, Cong. Ch. and Soc.,	12 00
Plymouth, Cong. Ch. and Soc., in full to const. D. C. Webster a L. M.,	13 75
Portsmouth, Ladies' and Gent. Coll.,	156 00
Rindge, Ladies' H. M. Soc., \$33 46; J. B. Breed, \$10,	43 46
Salem, Cong. Ch. and Soc.,	7 00
Salisbury, a Friend,	50
Sanbornton, Cong. Ch. and Soc.,	19 35
Sullivan, Cong. Ch. and Soc.,	21 44
Swanzy, Cong. Ch. and Soc.,	14 20
Tamworth, Cong. Ch. and Soc.,	5 57
Wakefield, Cong. Ch. and Soc.,	13 00
Warren, Cong. Ch. and Soc.,	22 56
Whitefield, a Friend, to const. Mrs. Mary C. Walker a L. M.,	30 00
Wolfboro, Cong. Ch. and Soc., \$17; Rev. N. Barber, \$2,	19 00
General Association at Littleton,	30 32

# Cent Societies.

Amherst,	18 20
Antrim,	52
Barrington,	12 00
Bedford,	42 48
Bethlehem,	8 00
Boscawen East,	21 48
Bradford,	11 75
Bridgewater,	2 08
Bristol,	9 50
Campton,	21 10
Candia,	11 00
Chester,	45 00
Claremont,	7 68
Center Harbor,	10 26





# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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**VOL. XXVI.**

**NOVEMBER, 1853.**

**No. 7.**

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## Lord, what wilt thou have me to do?

There are times in the life of every Christian, when this inquiry bursts forth from his heart with irrepressible earnestness. When he looks around him and contemplates the condition of a world lying in wickedness, a sense of dissatisfaction with his present comparative unproductiveness overwhelms him, and he longs to be something more than he is, and to accomplish more than he has ever done.

And why do these aspirations so often come to naught? How happens it, that amid the multitudes who ask "*What wilt thou have me to do?*" so few are found to do *anything*? We cannot believe it is always because the inquiry goes forth from hearts that are not sincere; we are more disposed to attribute the failure to the fact that the *answer is not understood*. The wretchedness and sin which draw out desire are so vast, that the heart assumes that the remedial effort must be on a scale of corresponding visible dimensions. The philanthropist would do some *great* thing; he would revolutionize a continent; he would, at one grand sacrifice, one single energetic movement, overthrow some giant evil or institute some great and pervading system of beneficence. But, while he is waiting and looking for such a grand occasion, time passes, and with it the freshness of feeling and the strength of zeal also pass away, and the individual sinks down to the level of his ordinary life. While he looks and longs for an opportunity to do some magnificent good, he oversteps the obvious occasions for usefulness which lie around and before him in his daily path.

On all sides the Christian can find work to be done for his Master; and it is in the doing of this that the human portion of the work of converting the world mainly consists. Our own church, our own neighborhood, our own country, are parts of "the world" which Christ bids us evangelize; and we are not permitted to overlook these because there are other larger fields beyond. Is it not possible

that the whole christian church fails of her grandest efficiency, because she is waiting for some vast providential movement, which is to save her the trouble of grappling with human wickedness in detail? Instead of descending to particulars, and looking into all the highways and hedges of society, seeking everywhere for the lost, is there not a secret feeling that this is too tedious a method of doing good, which is somehow to be superseded by an interposition of Heaven, in which the Gospel shall gain a rapid and triumphant prevalence throughout our own land, and abroad over the heathen world? It is true, the promises of God lead us to hope for displays of spiritual triumph beyond the *proportion* of human agency; but do they warrant us to expect the triumph *without* such agency? It requires but little consideration of the word of God, and the methods of the divine procedure, to see that pagan nations will be brought to the knowledge of the Lord only through the medium of influences emanating from *christian* nations; and that those influences will be numerous, efficient, and well-sustained only in proportion as those christian nations are vitalized by the pervading power of a living Gospel. Instead, therefore, of looking abroad, the primary duty of every man is to begin about himself, to get his own heart right, and thence to work outward upon others—other hearts, other communities, and other nations.

The true doctrine on this subject is well expressed by the "Home and Foreign Record of the Free Church of Scotland."\*

"As a general rule there is no 'royal road' to anything great. The merchant finds it so; the scholar finds it so; and the statesman finds it so. Skill, laboriously and patiently acquired, and then laboriously and patiently put forth, is the grand secret of success in every department. But least of all is there a 'royal road' to the conversion of the world. We must go about it just as we would go about any ordinary duty, first providing the means, and then working assiduously and patiently with these means. We must go about it as the philosopher who, when he would move the world, sought first a fixed point on which to rest his lever. We must seek a fixed point—a christian nation, exemplifying on a grand scale in the midst of the earth the righteous and sublime virtues of Christianity, and giving free scope to the proclamation of Heaven's message so far as its power extends. Or, if we cannot get this, we must at least have a church uncorrupted in doctrine, scriptural in form, full of knowledge, and, as a consequence, full of love and zeal, sincere and vigorous in working, and of such numbers and influence and means as in some sort to be proportioned to the difficulty and greatness of the work to be done. Every step we take towards the attainment of this object we are just so much the nearer to the conversion of the world. Every new member added to the Church at home is an additional contributor to the cause of missions abroad. A new item has been added thereby to the pecuniary and the spiritual agency by which the world is to be converted. We have one more who contributes, and one more who prays. And in proportion as we multiply contributors, so do we multiply Bibles and missionaries, and as we multiply Bibles and missionaries, so do we multiply that agency which God has commanded us to employ, and which He has promised to bless for the saving of mankind. All this infers labor, involves delay, and severely tries our patience; nevertheless it is not only the *easiest* and the *quickest* way of coming at our great end, but it is the *only* way. It is by working in this the appointed way, working laboriously and patiently, day after day, and year after year, that 'the ends of the earth' are at length to fear God. 'God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way may

be known upon earth, thy saving health among all nations." So did the Spirit teach the Church to pray. 'All things,' observes Solomon, 'are full of labor;' but this most of all. It is the greatest of all works, and exceeds all others in labor, by how much it exceeds them in greatness. After Deucalion's flood, the heathen poets peopled the earth by sowing it with stones; but after the flood of Noah, the inspired writers peopled the world in the ordinary way from the little family in the ark. There is a not unsimilar difference betwixt the true religion and the false ones, as regards their mode of propagation over the earth. Mohammed carried his religion over immense continents in an incredibly short space of time, because he made use of the sword for this purpose. He peopled the earth with 'true believers,' after the same manner in which the pagan poets peopled it with men after the flood. But Christianity must be propagated, not imposed. The Church cannot, by an edict simply, annex provinces or tribes to her empire; she must deal with men individually. She must convince their understandings, change their hearts, and, having obtained their free consent, enrol their names among 'the living in Jerusalem.' But this implies that the Church look first of all to her own condition. 'If the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.' We can scarce be at too much pains in the cultivation of that field from which the world is to be sown.

"We may labor most effectually for the cause of missions without going out our sphere, or leaving the post Providence has assigned to us. It is in the way of ordinary Christians doing their ordinary duties, and doing them with minute, continuous, and painstaking diligence, that the Gospel is at last to become triumphant. *The man who cultivates religion in his own soul, and who seeks to cultivate it in his family, and in his neighborhood, is a laborer for the conversion of the world.* His efforts tell with beneficial effect far beyond the sphere in which they are put forth. They are felt in heathen lands as well as at home, not so immediately, but, in the long run, not less really.

"There is not the slightest incompatibility between Home and Foreign Missions. Rivalship betwixt them there cannot possibly be,—unless the generous rivalry of which shall most excel. They are one and the same enterprise; and if they can be said to differ at all, they differ, not in respect of object, but of locality. Thoroughly identified in respect of character, they are not less completely identified in respect of success. To talk of divided fortunes here is out of the question. As it fares with the one, so must it fare with the other. If the Home Mission prosper, not less will the Foreign; if the former languish, the latter will soon decay. There is the same connection between the two as between the throbbings of the heart and the vigor of the extremities. They are like the twins of Hippocrates, they must flourish or fade together. The more Christianity and the more Christians there are at home, the more efficiently will the great work of christianization be urged forward in India, and in Africa, and in every other idolatrous land. And therefore it is that we would so earnestly urge the adoption of efforts on a larger and more comprehensive scale than has yet been attempted, for the thorough christianization of our own country. This would be a mighty step towards the christianization of the whole world. Indeed, the work might then be said to be half done."



## From the Missionary Fields.

### CALIFORNIA.

*From Rev. James Pierpont, Placerville.*

Mr. P. was one of the Missionary Company sent out by the Society to the Pacific a year ago. This report describes the commencement of his labors in March last.

After a few days spent in San Francisco, I came to this place, arriving on the evening of March 4th. A walk through the city, after tea, convinced me that the place was large, and that heavy business operations were carried on. The saloons were thronged, and the long line of stores on either side of the street; the many public houses; the Express Office, and the newspaper depot, gave the place an appearance much like inland cities in New York. I learned that the population of the place was six thousand, and was constantly increasing.

The next day I met the Rev. Mr. R., of the Methodist Episcopal Church, who was preaching in the only church edifice which had been erected. He gave me a cordial welcome, and invited me to preach in his desk the next Sabbath evening.

The Sabbath dawned. It was a lovely day. Nature seemed to praise; man, however, did not suspend his business. The voice of the auctioneer was heard. All the stores and business places were opened and doing more, I was told, than upon all the other days of the week beside. Placards announced a bull fight for the P. M. of that holy day!

At the hour of church service, Mrs. P. and myself with some difficulty pressed our way through the crowded street to the house of worship. The house would seat about 150, and was nearly filled with attentive hearers.

For two Sabbaths we worshiped with Brother R., after which time till the present, we have occupied a large room which will seat about 200 persons.

#### Efforts for the Sabbath.

It seemed as though our first effort must be for the rescue of the Sabbath; for how could people go to the sanctuary when the business of the week was done mainly on that day? All seemed anxious that it should be otherwise; but, how change the entire customs of the place? was the question. About the middle of

April, a movement was set on foot by which a number of prominent business-men agreed, to close their stores on and after the first Sabbath of June. Eight stores have been closed from that time, now six Sabbaths. The sabbath business has greatly diminished, and we hopefully look forward to the time when it will be suspended entirely.

#### Erection of a Church.

A subscription was in due time circulated for funds to erect a church. We have agreed upon a plan, 44 by 32 feet, and have contracted for the building, which is now in process of erection, and will be completed in about six weeks. It will cost us \$3,000, and will, when erected, be nearly paid for. It shall be our first effort to procure a bell, whose solemn tones in this our mountain city shall speak to the conscience, perhaps more effectively than the voice of the preacher.

A Presbyterian church has been organized, and now, after our second communion, we number 15 members. We have two services each Sabbath, one in the morning and one in the evening. In the P. M. our Sabbath school convenes, numbering from 15 to 20 children. A donation of \$50 in books, from the Brick Church in Rochester, N. Y., adds greatly to the interest of our school. The gift is valuable, for, could such books be found here, at California prices \$200 would hardly purchase them. We have also a precious weekly prayer meeting.

The overland immigration is now pouring into our city; wagon after wagon, followed by droves of cattle, sheep, and horses, are daily arriving. Many pass through our place and seek the valleys below. And, as we are the first and largest mountain town, and as our mines are the richest in gold, a large proportion of immigrants are satisfied and glad to end their long journey here. This must soon make our place important. The two daily stages from Sacramento, which connect with the steamers from San Francisco, are always well filled. The immigration adds greatly to the business of the place, and all look forward to it with interest. We also cannot but hope that our circumstances may be improved by this immigration. We want families, and we want leading men who will take a personal interest in religious move-

ments. May God send us men full of the Holy Spirit and love for souls! is our daily prayer.

*From Rev. E. B. Walsworth, Marysville,  
Yuba Co.*

#### Condition and Prospects of the Place.

I have been in Marysville three months. It is a place of great importance. It must be what Albany and Buffalo are to New York. There is now a population of some 6,000. The number of buildings erected since the first of April amounts, I am told, to some 500. Some of these are the best kind of brick buildings for stores, hotels, and dwellings. We have two daily lines of steamboats, one from San Francisco and one from Sacramento. All the vast mining and agricultural regions which lie north of us in the Sacramento Valley and in the Sierra Mountains, center upon this place. Pack trains we see coming and going in all directions, and stages almost without number. Marysville must be the interior city of the State.

If, therefore, the Gospel can gain a controlling influence here, it must send its saving power into the multitude of towns and villages with which it is connected. I have met with much to encourage me since I have been here. Nothing can exceed the kindness which I receive from the members of my own congregation, and also from the citizens generally. My support has been entirely assumed by the congregation, and will, I have no doubt, be liberal and generous. Our house of worship is too small for our use, and we must soon have a new one of brick to answer the demands of this intensely hot climate.

The only thing in the way of my permanent usefulness here will be the heat of the summer. It exceeds anything that I have ever conceived of hot weather. We are having it now, (July,) at its maximum point. The thermometer has been above 120°. It has for eight hours of one day (from eleven in the morning to seven in the evening) stood at 104°, in my room. The heat continues day after day, without rain and without a cloud scarcely to cover the face of the sun. Mrs. Walsworth has stood it, till the last week, very well; but since this intense heat has set in, it was thought best that she should go down upon the coast, and remain till the hot weather is over. I have had three seasons of sickness during the three

months, but perhaps when the *seasoning* is over I shall have as good health here as anywhere. At least, I shall make the experiment.

I have nothing of peculiar interest to communicate in regard to our religious aspects. The brethren who were here before me did a good work. There are a few among us who are really the friends of God. The great want here and elsewhere in the cities of the State, is pious men. I wish that you would encourage good men to come. Let them come and make the money which the children of this world make here, so easily and plentifully, and at the same time help to lay the foundations of Zion. I used to think that a good man had no business in California, but I do not think so now. We have enough of terribly wicked men and women here now, without another addition. We do need a few to bring the Gospel to bear on the masses of the ungodly around us. All of the States have sent to this their worst characters. God speed the time when they shall atone for the injury they have already done us, by sending a multitude of their best sons and daughters, who shall make the waste places of Zion, which now mourn, to be glad!

*From Rev. S. S. Harmon, Sonora, Tuolumne Co.*

I arrived at Sonora with my family, March 24th. Not being able to find a room to worship in on the Sabbath, at the invitation of the Methodist brethren of this place, both North and South, I preached alternately on Sabbath afternoon in each of those churches, for one month—they, of course, using their own houses morning and night. This was working at great disadvantage. By the proffered assistance of an aged gentleman, I secured, finally, an upper room, used for lodgers and cotillion parties. The owner very kindly offered it to me for the present free of charge. Any other room of the same size could not be had for less than \$50 a month. Neither of these gentlemen is a professor of religion. One of them being an excellent singer, renders us important service in that way. We have the best choir in town. With one exception, it is all of the New-England element.

On the 24th of April, I preached in that upper room, for the first time, and have continued to do so every Sabbath morning and evening since. There were about

thirty present the first Sabbath. Each succeeding Sabbath has shown a small increase; and now the room, though out of the way, difficult of access—and when reached, is very low and oppressively hot—is so well filled, that every seat is occupied. —I never preached to more respectful or more attentive hearers.

The Sabbath in Sonora is awfully desecrated. It is the great day of business and pleasure. Every store and shop is open, and filled with purchasers and idlers. On my way to church I pass three large gambling saloons in full blast, each containing three times the number that are found in any church in town. Stages are constantly arriving, crowded with miners from adjacent camps, to spend the day in business, riot, or dissipation. Enormous trains of freight wagons are constantly arriving from Stockton. The teamsters make it a point to get here on the Sabbath, for they are then paid off, and they have a chance to revel with the excited multitude already congregated. The merchants are also interested in their arrival on this day, for unloading their goods in the sight of the crowd is a good and cheap way of advertising. All these things, together with dog, bear, and bull fights, are the order of the day on the Sabbath in Sonora.

#### Church Organized.

On Sabbath, May 8th, a Presbyterian church, of twenty-six members, was organized. Rev. J. W. Douglas was present, and assisted in the organization.

On Sabbath, June 5th, the sacrament of the Lord's Supper was administered. Two infants were baptized, and also two young men, who connected themselves with the church. Two other individuals presented letters from churches at home, and were also admitted. The church now numbers thirty members; but they are scattered over a large territory. One, an elder, and the leader of our choir, an excellent singer, and for many years a chorister in one of the largest churches in Connecticut, comes eight miles every Sabbath. It has required a great deal of labor to find these brethren and bring them up to even the duty of confessing Christ before men. There are, however, some worthy exceptions,—men whose lamp has shone steadily and brightly, and, when an opportunity was offered, promptly embraced it to connect themselves with God's people. One young man, hearing that at last a Presbyterian minister had found his way to Tuolumne

county, came sixteen miles to present his letter, most cheerfully performing what he conceived to be a duty and a privilege.

Another young man united with us on profession, (he was one of the two that were baptized,) who came from his home in Connecticut unconverted. In his own language, "So many were the temptations, and so great was the wickedness around me, that I became alarmed, immediately on entering the country, lest I should become like the multitude. I felt afraid to trust myself out of the fold of Christ. In my own strength, I saw nothing but ruin before me. I felt the need of shelter from the seductive but corrupting influences around me. At home, the strength of my resolution had kept me in the path of virtue; but now I dreaded to have the power of that resolution tested; I instinctively shrank from the thought, lest it could not stand the fiery ordeal. I therefore went to God and gave myself up to Him, and prayed Him to give me that moral power which I knew I had not of myself." This young man is now one of the most exemplary and useful members of this church.

Another young man, who has followed the sea since he was nine years of age—an Englishman by birth—was recently converted, under circumstances somewhat peculiar, such as to establish a *visible* proof of the wonderful workings of God's Spirit. Though an entire stranger, he came three miles to converse with me about the salvation of his soul, so great was his anxiety. Not finding me at home, he came again. The instrumentality in his awakening seems to have been simply the godly life and the morning and evening prayer of a pious young man, one of the occupants of his cabin. This excellent young man is a member of a church of your city. The convert is one of the number mentioned as having been baptized at our recent communion. He is now a member, and thus far a truly consistent one. It is a blessed privilege to be even a feeble instrument in gathering into the fold and watching over such lambs of the flock.

Hon. G——K——, of Michigan, I have good reason to hope, became a sincere and humble believer some six weeks ago. It was during his sickness, which last week resulted in his death. He was a very interesting man. He had, years ago, been an extensive contractor on the Erie canal in Western New York, recently on the Southern Michigan Railroad, and for the last three years he has been a large contractor in several enterprises in this



State. His death is deeply deplored, as being a great loss to the State, whose resources he has helped much to develop.

He gave most satisfactory evidence of having become a new creature in Christ. That fact seems to have left a very favorable impression of religion on the minds of a very worldly populace.

This is a place of great activity; a very large business is transacted here. It has long been regarded, and is, in fact, by far the most important place in the southern mines. Our Methodist brethren already have two churches in this city, North and South. The Catholics, also, have just erected a very large and elegant building, "cathedral," as they call it. The community has been very heavily taxed in that direction already; but we have resolved on building. The size of the edifice fixed on is 36 by 58.

I preach in this city twice every Sabbath day, once in the morning and once at night. I go out of town and preach every Sabbath afternoon at 2 o'clock; one Sabbath at Shaw's Flat, some two miles north of this; and the next at Jamestown, some four or five miles south-west. At *Shaw's Flat* there is a population of 1,000 or 1,200. We have there the free use of a log school-house, put up some two years ago for a meeting-house, by Mr. De Puy, an old gentleman, a member of my church. It will hold about one hundred—it is generally well filled.

*Jamestown* contains a population of about 1,500. The great difficulty there is to get a room. In this the Methodists have anticipated us, and have just completed a small church edifice. A few Presbyterian and Congregationalist families desire to have a small church of their own, especially for the benefit of the miners. A subscription-paper is now in circulation in that village, and they think they will succeed; if so, they will want preaching every Sabbath. If we had a man to put on the ground this very day, he could labor there most profitably—preaching there, for instance, every Sabbath morning; at *Campo Seco*, a mile and a half distant, in the afternoon; and at *Shaw's Flat*, or *Columbia*, at night. This last place is four miles north of Sonora, and contains a population of 1,500 or 2,000.

When the Methodist clergyman has finished the church which he is now building, I can have that room, and shall endeavor to preach there occasionally. I cannot do it on the Sabbath without losing ground either at Jamestown or Shaw's Flat. When you send us another man, I

can preach here in Sonora, as I now do, and once every Sabbath at Columbia or Shaw's Flat. But, until then, we will labor on and do what we can. You will recollect, however, that in all Tuolumne county—one of the largest and most populous in the State—a county in which new and populous camps are springing up almost monthly—there is not a Presbyterian or Congregational minister besides myself.

At *Murphy's*, some sixteen miles north-west of this, a man will be needed as soon as he can get here; it is in Calaveras county—it is a very rich mining town, increasing in population rapidly. In March last, there was no minister there. The Conference sent a man to look after the field, and in less than two months he had a little church built and furnished, and that, too, where the majority of his hearers are Presbyterians. I was there myself some six weeks ago. I found five or six Presbyterian families, (and families here in the mines are very scarce,) one of them consisting of thirteen members. They expressed much regret that a man from your Society had not been sent there six months previous.

#### Cost of Living.

Expenses in Sonora are really frightful. Rent of a small house containing three small rooms, \$60 to \$100 per month. Mechanical labor is very high—\$7 to \$12 per day. A common laborer gets from \$4 to \$6. The lowest price for washing is \$3 per dozen. A domestic cannot be had for less than \$60 per month. Every article of food commands an exorbitant price. Flour, that sells in San Francisco for \$12 or \$13, sells at Sonora for \$20 or \$22 per barrel—it has never been below \$18, and then only for a week or two. In the fall and winter it runs up from \$60 to \$100, and last winter it was \$200. Potatoes range from 16½c. to 50c. per pound; onions 68c.; turnips 12c. to 38c., cabbages 6 lbs. for \$1.00; beef 25c. to 50c.; mutton, never less than 50c. per pound; fresh butter \$1.00 per pound; milk 25c. to 50c. per quart—always 50c., except about eight weeks in the spring.

Horse hire here is also enormous. A saddle horse, \$10 per day, besides keeping. I have never hired one except when necessity demanded. When on the Sabbath it is very hot, and I have four or five

miles to walk, as to Jamestown and the walk back again, and preach in the evening for the third time, I have ventured to hire a horse; once or twice on other days. While Judge K. was sick he gave me the use of his mule, when not in use by his

*Lucy T.*

The people, during this quarter, have done nothing for my support.

The friends of missions are requested to note the items of expense mentioned above. Similar testimony as to the cost of living has been received from Oregon. One correspondent says, "We pay 50 cents per pound for butter; 25 cents for beef; \$24 per barrel for flour; wages \$3 to \$6 per day out of doors, and \$3 to \$6 per week within doors; fare from Portland to Oregon City, (12 miles), \$3." In such circumstances, and with congregations made up of fluctuating persons who feel the power of local ties in but very slight degree, it is not strange if the call for assistance from abroad is loud and earnest. The American Home Missionary Society is necessarily put to heavy expense in sustaining missions on the Pacific; but, of the propriety and even necessity of doing it, there cannot be any reasonable doubt. It is an encouraging fact, that the average length of time in which those missions will need foreign assistance, is likely to be much less than is required by churches on this side of the mountains.

## MINNESOTA.

*From Rev. G. H. Pond, Oak Grove.*

The place of meeting of the Oak Grove church has been removed from the agency (Indian agency) near Fort Snelling, to Little Falls, two miles west, which is outside of the present military reserve. The congregation on the Sabbath is increasing, and six heads of families have lately been added to the church by letter. A degree of christian liberality exists in this church which tends greatly to encourage a minister. They are now erecting a building, which is intended to answer the double purpose of a school-house and chapel for the present, of a size sufficient to accommodate probably one hundred and fifty persons.

At Bloomington, where I commenced to preach a year ago to half-a-dozen, we now have an exceedingly interesting congregation of from twenty to thirty, besides children. Two years ago, not a white man was living in the vicinity of this place; and here the blind Indian, in his savage wildness, was accustomed to bow down in worship to "beasts, creeping things, and fowls of the air." It is now with a peculiar feeling of pain and pleasure, and with tender interest, that I meet once in two weeks with this little assembly, and address them on the great and affecting things of eternity; and when at times I watch the fixed attention and moistened cheeks of some of the little audience, I feel disposed to bless God that he has put me into ministry and opened to me a door.

## IOWA.

*From Rev. J. H. Shields, Centerville, Appanoose Co.*

### An Open Door.

Since my last report nothing strange has occurred in my missionary field. My labors have been as usual in this county. I have spent a week in the county of Decatur, some fifty miles west of this, where we have a little church which was organized about one year ago. Here I spent a most interesting week. The people were anxious to hear the Gospel, and never in this State have I seen a more deeply affected assembly than I preached to on this occasion. I hope God will send soon to this people a minister who shall break to them the bread of life. Emigration is pouring into this region of country, this season, from almost all points of the compass, while others are preparing to start, by the coming spring, for Oregon or California. This perpetually changing state of things has a very unhappy influence on religion; still we hope and look for a better state of things.

Our Sabbath schools in this county are doing well this season. The cause of Temperance is also on the advance. People are becoming more and more disgusted with intemperance, and more solicitous to have something like the Maine Law to protect them from its evils. May God in his providence, hasten the day!

No other single form of evil presents more hindrances to the success of the Gospel here than intemperance.

*From Rev. B. A. Spaulding, Ottumwa,  
Wapello Co.*

### Encouraging.

I am happy to say that the religious interest existing at the close of the quarter, though, perhaps, somewhat abated, has by no means entirely subsided. One hopeful conversion and one addition to the church have taken place during the last quarter. The prayer meeting has been observed twice instead of once each week, and the attendance has been large, chiefly of young people. Our congregations also on the Sabbath have been large and attentive, and there are unusual indications of good in the vicinity of this place, where I have expended a portion of my labors. Sabbath schools are much better sustained, both on the part of teachers and scholars; and prospects of permanent good effected in connection with my labors were never more promising than at present.

### Romanism.

A few Sabbaths ago, at the Romish church in this place, two young girls, who were approaching the communion, were pointed out by the priest and set aside. What was the reason for this? They had not been engaged in keeping dirty shops where ardent spirits were sold, to corrupt and brutalize their fellow beings. They had not been seen mingling in riots or street brawls, or been guilty of drunkenness or other immoral conduct. Oh, no! They had only been to a school where the teachings of Christ and his apostles were studied instead of the dogmas of Papacy. Such a result from such a cause can only do good, where men have the Word of God in their hands, and are capable of reading it.

### Secular Prosperity and Enterprise.

Thus far this season, there has been not much sickness except in case of children. The prospect of good crops and other things of a similar character are calculated to cheer and encourage our citizens. They are at present considerably elated with the hope that a railroad will be completed from the Mississippi to this point, in about two years. Recently, this county, in connection with three others lying east of it, voted, by a very large majority, probably of not less than two or three to one, to take stock in the proposed road to

the amount of \$450,000. Private subscriptions will, perhaps, swell the amount to \$600,000. This, applied to a distance of eighty miles, will give about \$7,500 to the mile. What effect such an enterprise may have in a country so new as this, may be imagined. Farms have been selling, in this county, during the past year, I suppose, on an average of not more than six dollars to the acre, whose natural fertility is, I presume, not inferior to those in the valleys of the Connecticut, Hudson, or Mohawk. What a population shall we, then, have, when we are brought within three days of New York? If distance is to be measured by time, the West is soon to be blotted out, as far as its magnificent distances are concerned.

*From Rev. A. L. Leonard.*

### Revival in Louisa Co.

W. is an interesting village, of 600 inhabitants, the county seat of Louisa county, one of the oldest counties in the State, bordering on the Mississippi river, on the main road between Burlington and Muscatine. Meetings were commenced early in the spring: the interest gradually advanced; and, though a deluge almost of rain oftentimes fell, not only did the meetings continue without interruption, but religion became the theme of general thought and conversation everywhere throughout the village. In the course of near three weeks, over twenty became deeply interested personally, and most of them, it is hoped, gave themselves as lost sinners, into the hands of the blessed Saviour. As the result, in part at least, a church has been organized with thirteen members, ten by profession, six of whom were baptized at the time of the organization. The converts commenced a weekly prayer meeting immediately after the organization, which has been continued since that time until the present. There have been several applicants for admission since. Some, as was to be expected, had sympathy with other denominations.

*From Rev. H. W. Cobb, Tipton, Cedar  
Co., Iowa.*

### Assistance Earnestly Desired.

My field is more than a whole county, and I have occupied it as best I could. I have had regular appointments at nine



different places, most of which occur once in four weeks. I preach three times every Sabbath, save once in four weeks, when I preach twice only. These places are from three to seven miles apart. Here, at the center, I preach once on every Sabbath but one in the month, and then I go out.

My congregations are generally very good all around, and good attention is paid. Often do I see the word spoken seemingly taking effect for the time, and I have to grieve over the fact that my next appointment is so far distant—four weeks. Ere that time comes around, the good impression seems dissipated, and perhaps some forget the appointment. It is trying. Still I trust good is done. I try to sow good seed, and trust in God for the result.

O, how much I do need more help in this field! One part of my field, where I spend a fourth of my time, I feel that I must give up after this year, for my time must be more employed here at the center. Who will come into and cultivate this portion of my field? Enough church members are there already to form a church, and more are coming. The country around is fast filling up. They want a minister, and in that neighborhood they promise to help a man all they can. They know I must leave them, and they anxiously inquire for some minister. Who will come and build up a church there from the foundation, in that promising field? Who?—who? Shall that field, white for the harvest, go to decay?

Here, at the center, we keep up a weekly prayer meeting, monthly concert and Sabbath school.

During this quarter the Lord has seen fit to remove by death one of our most prominent church members.

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*From Rev. T. Bird, Fort Des Moines,  
Polk Co.*

No sooner had the excitement of our annual exodus to Oregon and California passed away, and we were hoping the people would become sober and in their right minds, when, lo! the railroad mania came rolling over this distant frontier region. An inspection of the map will show this place nearly in a direct line from Chicago to Council Bluffs. This line, within the limits of this State, is now visited by the agents of two rival companies, soliciting the people to take stock. It is now wholly absorbing the public mind. In the street, the store, the shop,

the field, by the way side—it is alike the topic of conversation. When will the church be as much awake to preparing the way of the Lord in filling up the valleys and cutting down the hills, morally and spiritually, as these men are, physically?

During the quarter now reported, the presence of the Lord has been with us. At our last communion there was an addition of six—three by letter and three on profession of faith. The father and mother of a large family, and another whose wife was received a year ago, were those on profession. These tokens of the divine presence encourage us to go on, praying the Lord to add unto the number of such as shall be saved.

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## MISSOURI.

*From Rev. G. S. Woodward, Parkville.*

### Progress.

The last quarter I consider one of marked progress in the church. Our prayer meetings have been much better attended than they have ever been in the summer before; and there seems to be a good degree of ardent devotion. Our audiences on the Sabbath, I may say, are large, when we take into consideration that we have two congregations in town, where previous to six months ago, we never had but one; and they are very attentive. At our last communion, we had four admissions to the church—three by profession, one by letter. We have an organized choir, and received the present of a melodeon, which adds very much to our music. In a secular as well as in a religious point of view, affairs are assuming more of an air of permanence and age than they have ever worn before. There has been a paper started here this quarter, which begins well: it is far above the papers of the West in its moral tone. It is edited by one of our elders.

We have this season six boats traversing our river, which make regular trips to and from St. Louis, going above us as far as Weston and St. Joseph: so we may always know the day and almost the very hour to expect a boat.

### Nebraska Territory.

There is a great interest now felt in the Nebraska Territory—hundreds and thousands have their eyes on it, waiting impatiently the time for it to open for settlers. Our proximity to it—it lying right across

the river—makes us feel every pulse that throbs in regard to it. In July, they had a meeting of all the Indian tribes residing in the Territory, together with the whites who may be among them, for the purpose of eliciting the feeling in regard to its becoming open to settlement, and in relation to the great Pacific Railroad. They nominated a delegate to Congress, a provisional governor and secretary to sign and properly attest the papers of delegates, &c. &c. That Territory is rich in farming lands; though it is not well timbered, it is beautifully picturesque. There is, I think, some of the finest scenery there that the West can afford.

## WISCONSIN.

### Value of the Home Missionary Society.

The efforts which have been made by those interested in our church-building enterprise have diverted some portion of the amount which would otherwise have been raised here towards my salary; so that thus far I have received very little indeed besides what has come from you. Truly the Home Missionary Society will deserve the title "Alma Mater" of the West; for were it not for her fostering care of the feeble churches, scattered over this wide section of our land, many would die in their infancy; many a missionary tree would be rudely torn up and prostrated before time was given for the soil to settle about its roots and fasten them to the earth, were it not for the strengthening bands and supporting stakes put around them by your Society.

### Rejoicing in a Sanctuary.

We have been occupying our new church, though in an unfinished state, as "summer quarters" since the last Sabbath in May. Our ministerial brethren on the Atlantic coast can hardly sympathize with me, or our lay brethren there with our little church, in this change in our situation.

We are not at all reluctant, I can assure you, to leave the log school-house, 16 feet square, or the larger room in the framed house, but still small, low, crowded, and of course badly ventilated, for the comparatively large and commodious meeting-house. The minister now feels that he is a Gospel minister. Before, however carefully he had prepared his sermons, however serious and attentive his audience, the feeling would remain, that

he and they were out of place. It was hard to call that a *sanctuary* which all the week had been used for secular purposes. Early associations and reminiscences would continually force upon preacher and hearer the incongruity between the worship and the place of worship. Yet, I would not attach undue importance to the *place* where the public worship of Jehovah is held; I would not forget that the "Most High dwelleth not in temples made with hands;" neither would I forget that the acknowledgement, "The heaven of heavens cannot contain thee; how much less this house which I have built!" occurred in the dedicatory prayer of the most magnificent temple ever consecrated to the worship of the Lord of Hosts.

Since our occupancy of the new house, the audience has nearly if not quite doubled, and there is good prospect that when the inside is completed and comfortably fitted up a still larger increase will be seen.

### Fruit of the Spirit.

We see yet the good fruits of our little revival at R., in full and attentive audiences on the Sabbath. Hot as it has been, our log school-house has been literally jammed full. And nothing would render it bearable but the hope of a new meeting-house, and the deep interest felt on the subject of divine worship. A very marked change has been wrought of God in this church since I commenced my labors among them. They had well nigh been rent in twain; and there were some that would not then subscribe a dollar for a meeting-house, who are now active and efficient; and the whole church are harmoniously prosecuting that good work, as well as building up the spiritual wastes of Zion here. We now have a united church.

### Grateful Appreciation of the Home Missionary Society.

I do not know what your Missionaries would do, if it were not for these refreshing draughts that come always so timely. Whenever I meet my brethren at our conventions, and look around upon your Missionaries and upon the delegates of your missionary churches in Wisconsin, I am constrained to exclaim, What hath God wrought through the single instrumentality of your noble Society! What would have been the present condition of Wisconsin, and of all this great Western Valley, had not God raised up that agent

so mighty through God, to the pulling down of the strong holds of Satan's kingdom?

### Varieties of Experience.

We are favored with some evidences that our labors here are not in vain. A few Sabbaths since, three young persons were examined and propounded for admission to this church. Two of them are the subjects of the religious interest in one of the school districts in my congregation, where I preached several evenings in succession last spring. The other was at that time awakened anew to a sense of her duty, which she had for a long time neglected.

Our new church moves along so slowly, that at times I am almost discouraged. It might and ought to have been finished before this time, but for several weeks the work ceased, partly for want of funds. Its progress depends so much upon my efforts, that I am almost tired out with this in addition to all my other burdens. Those who build churches at the East, know little of the difficulties connected with building them at the West. I hope I shall never have to aid in building another. They are now painting ours on the inside, which is the completion of it. Still, our meetings on the Sabbath are well attended, though under very unpleasant circumstances; and our sabbath school is rapidly filling up. It has not been as full for years. Most of the scholars are learning the Shorter Catechism.

### Rejoicing in the Work.

I can sincerely say, that I rejoice that my steps have been turned to this field. True, we have our privations in regard to the conveniences of life, but these are small sacrifices for Him, who gave his life a ransom for his people. Though no refreshing shower has descended upon us, still there has constantly been an increased interest, both in the attendance on the Sabbath, and in hearing the word. Our meeting-house now, in the forepart of the day, is too small for us; and we begin to talk of enlargement. This is certainly one of the encouraging features in this place. Our Sabbath school and Bible classes are increasing in interest; and but one more blessing, the descent of the Holy Spirit, and our joy would be full. For this, I think, some of our people pray devoutly.

Another encouragement is taken by

me, in that the church are laboring to raise more for my support than they did last year, that your Board may be relieved in part this year. The people are not accustomed to pay for preaching. Indeed, among the ———, within six miles of the place where I now sit, there are fourteen or fifteen local preachers, who preach in turn every Sabbath, as I have been informed, for the express purpose of saving the support of a minister among them. Add to this, the people are poor. Every thing is to be made here, with the exception of the soil and its natural productions.

### Foreign Missions at Home.

Another encouragement is a good degree of unity, not only in the church, but among the different denominations of Christians. I have in my congregations two kinds of Methodists, Baptists and Lutherans, and not unfrequently Romanists. The latter are among my most attentive hearers. Thus, you will readily see, that so far as tenets are concerned, we are a mixed multitude, yet no more so than we are by birth. My hearers are Americans, English, Irish, Scotch, Dutch and Norwegians. Some of the latter class understand but a little of the English language, and others perhaps not a word. Still, for some reason, they meet us in the sanctuary; and we rejoice to have them here, though we cannot do much to benefit them. It is to me an interesting thought that, on the Sabbath, so many of different denominations and races of men are inclined to sit under the sound of the Gospel. The Gospel alone can subdue the nations of the earth, and bring the wandering sons of men to Heaven. It is pleasant in many respects, to labor in such a field. I shall count it all joy if I may be the instrument in the hands of God, of bringing a single representative of these nations into the fold of the Redeemer.

Here we have an exemplification of the general truth contained in the remark in our last Annual Report, that "in the wonderful arrangements of Heaven, our Home Missions become Missions to the dwellers on the banks of the Danube and the Rhone; we set up our schools, our presses, and build our churches, for Savoyards and Austrians; and distribute God's Holy Word and preach without fear of chains and prisons, to the subjects of the King of the Sicilies, and even of the Great Duke of Tuscany."



From Rev. C. Warner, Elk Grove, La-  
jayette Co.

It is a matter of gratitude that we have enjoyed a season of general prosperity. Our congregations, as is usual in the summer season, have been increased. In the "Boner Branch" neighborhood, we have been obliged to resort to the grove to worship, in order to accommodate the people who come to hear. Means are being taken there to erect a house of worship as soon as practicable. It is not probable, however, that it can be completed before another season.

### Influence of Grog-Shops on Foreigners.

There is now an unusual interest taken in the Temperance enterprise, owing to the fact that our Legislature at its recent sitting, passed an act submitting the Maine Law to the vote of the people. The friends of the law and order are moving in concert to secure a favorable result, and are quite sanguine of success. The tug of war will be in our part of the State, for the reason that we have so much of the foreign element in our population. Indeed, this is a serious hindrance to promoting any benevolent or philanthropic enterprise in this section. It is one great reason also why the labors of your missionaries are no more effective. It requires time and much patient toil to remove the prejudices of foreigners, and bring the truth to bear upon their minds so as to influence them to a right course of action. I am most thoroughly satisfied that grog-shops are the most serious obstacle in the way of their improvement and salvation. If we can sweep these out of existence, large numbers will be accessible to Gospel truth. One individual of this class said to the writer last evening, in the most decided manner, "We must have the Maine Law." A year since he thought his harvest could not be gathered without the aid of intoxicating drinks. He now finds that he can succeed much better without them. He is a man of influence with his class, and will do great good among them. Such facts are fitted to encourage and strengthen the hands of those who have hitherto stood alone against this mighty foe. While we are encouraged by such developments, we are satisfied that a great work remains to be done, in order to secure the full benefit of such temperance legislation as we seek. It is a work of faith and love, to be wrought in dependence upon an Almighty arm.

### ILLINOIS.

From a German Missionary.

The majestic development of the kingdom of God is hastening, according to the counsel of Eternal Love, towards the destined end. We see in our days men, on the one hand, recklessly and blindly endeavor to hinder the course by antagonizing it in its career; while on the other hand, blind zeal is attempting to lay its iron clasp upon it and thus retard its progress. But the Gospel of Christ cannot be bound; with Divine power its victories over the hearts of men reach one nation after another; and the Lord permits us, His faithful servants, to expound His law from time to time.

The last half year has been one richly blest to my congregation and to myself. The Lord stood missionary at our side and has supported the preaching of His word by His power. A young man came, with his family, to this place some years ago, from Germany. His many others were trust in their own strength and wisdom, and never implore after God and His word; he ridiculed the church and all other divine institutions. His marriage was a most unhappy one; he mistreated his wife and was addicted to drunkenness. This unhappy man was struck by lightning one evening in the midst of his family in his own room, while the others—his number—remained unharmed. This extraordinary occurrence caused a salutary terror all over the town, a spice of all the attempts of some people who tried to represent it as a mere natural accident. Although the family did not belong to my church, I was requested to attend his funeral. The company was comparatively large, and the sermon crowded full. I spoke on Luke xii, 40: "Be ye also ready," &c. The Spirit of God was among the company, and his word was listened to with marked attention. Several who do not belong to my church were touched thereby and roused from their sleep of sin, and made seriously to inquire, "What must I do to be saved?"

Our meetings are regularly attended even by such as were not in the habit of frequently going to church. Half a year ago, we averaged about 70 or 75 attendants; at present we number 150 or 160. The Sabbath school is also better attended by children and adults. As we were without a Sabbath school library, and too poor to purchase one, we got \$8 worth of books from the American Tract Society and distributed them. We collected for Home Missions during the past six months, \$29; for the Bible Society, \$24.

### A Missionary on a Thoroughfare.

I am confirmed in the conviction that the Spirit of the invisible God alone is potent to change the hearts of men here. So long as I do labor, I labor with a trust in God. I believe that I am in a modern Sodom. I have seen more of wickedness in the shape of profanity, Sabbath-breaking, card-playing, fighting, debauchery and intemperance, since I have been here, than I ever saw in my whole previous life. Justice in our courts before corrupted and politic jurymen, or before our foreign magistrates, is a complete burlesque. The ordinary rules of decency in the street are wholly suspended by a portion of our population; and a woman lying dead drunk on the side-walk is an occasional object of observation. It does seem sometimes, that a foreign police or a chain gang would be the best of all accompaniments for a church. It was the remark of a young man last Sabbath, "I have done pretty well to-day; I attended church this morning, and this afternoon sold a fine bill of goods." I mention this as an index of the general spirit of the place.

There are in the church some devoted men. Others are neither remarkable for sharply-defined christian character, nor even much of an appearance of piety.

### Trials of Dependence.

It is certainly trying to one's constitution, feelings, and faith to labor through a whole year, with barely a perceptible advance. I suppose it is likewise trying to the Committee, to make appropriations year after year, to churches that make so slow progress. I have been strongly tempted to say, I never will receive another dollar from any Missionary Society. I have full confidence, that with the ordinary blessing of Providence I can provide a comfortable subsistence for my family; but, to do it I must in a great measure relinquish the ministry. Ought I to do that? is the question. Or ought I to struggle on the remnant of my days, with half a support, and, as almost a necessary consequence, be but half a minister? I do not say these things because we have not succeeded as well as I anticipated. Our people have done as well as we expected them to do. I think we have made as much progress as we could reasonably have looked for. And yet I never understood so fully the kindness and wisdom of those repeated exhortations: "Let not your heart faint"—"Lest your hearts

faint"—"Ought always to pray, and not to faint"—"Faint not in well-doing"—"Shall reap if we faint not"—"Lest ye be weary and faint in your minds," &c.

### A brighter side to the picture.

Our Sabbath congregations have been, we think, larger during the summer, than they have been for the last six years. This we can say emphatically of our Sabbath school which has increased to 120 scholars. It is cheering and encouraging to meet so many children and youth from Sabbath to Sabbath and impart to them the instructions of the Gospel. We expect several additions to the church on the next Sabbath.

### From a Husbandman on the Prairie.

#### Seed sown by the wayside.

There is a species of labor which Home Missionaries engage in more or less, that is to them most pleasant, and often, no doubt, productive of good to others.

It is, going into the highways and hedges, and preaching the Gospel to men, wherever and whenever they are or can be congregated. Such an opportunity I improved yesterday afternoon. About five miles from this village is a public watering place, where, of late, hundreds of people resort almost every Sabbath. The proprietor of the place and a few invalid friends who were seeking benefit from certain springs, had earnestly besought me to come and preach to them. There were from two to three hundred persons on and about the grounds. Many were quaffing at the bubbling fountain, and many more lounging in the shade of the overhanging oaks, while others were rambling here and there wherever the most earnest conversation or loudest laughing called them. They were, indeed, without form and void, as a worshiping congregation. A few temporary seats, occupied by the female portion of the assemblage, beneath two large forest trees, indicated where I was to stand, but how the scattered multitude were to be collected and approached was not apparent. At the appointed time, however, I rose, and after alluding to the difficulty of securing general attention under such circumstances, requested that all would place themselves as conveniently as possible for hearing what I had to say to them. They at once came forward, and, taking the most convenient positions they could find,—some perched upon the

top of a long line of fence, some beneath them at its base, some standing erect, some reclining upon the grass in the valley, and others upon the hill side, gave for more than an hour (with a few exceptions) the closest, and seemingly most solemn attention.

My theme was, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation!" I knew that in that motley mixture of minds, I had almost every shade of thought and feeling, in regard to the great subject of religion and the Scriptures; and it filled my heart with anxious solicitude, to show to all that this Gospel was the redeeming power which they needed, and which the world needed and must, have in order to become just what all mankind demand in the characters and life of all others. I endeavored to show that the Gospel was fully adequate to all the exigencies of man's moral nature. The gushing fountains around which we were assembled, supposing them to possess a healing virtue for all diseases, furnished me a most forcible illustration of the powers of Christ's Gospel to renovate man's entire moral nature, and fill our world with the beauty and blessedness of order, harmony and love.

And there, beneath the open heavens and the waving forest—rich in its midsummer robes of mingled foliage, fruits, and flowers—all nature seemed to assist me in proclaiming the greatness of the gospel scheme of mercy. Reminding them, in conclusion, that as speaker and hearers of this great salvation, we had met but once, and would probably meet no more until at the Judgment we should stand face to face, and account for the improvement of that hour, they were commended to the grace of God in strong hope that all had not heard in vain: for there was seen the anxious countenance, the suppressed emotions struggling within, the moistened eye, and tears of joy, if not of grief.

## INDIANA.

"Out of Weakness were made Strong."

My enterprise, since my last report, has not only been moving steadily along, but I feel that through God's assistance I have gained a few points of vantage ground, which not only make my work incomparably more interesting, after removing many oppressive burdens, but give two-fold energy to all my opera-

tions. The Lord has truly been with us, and wrought changes in the midst of us.

We had, about two months ago, a series of very impressive meetings. Souls, as I trust, were converted, and in numbers were added to the church. As you have been informed, our church at first consisted of four female and one male member. We now number thirteen, and several others have already expressed a desire to enter, which will swell our number to twenty; and they will all be, I think, valuable members.

Our prayer meeting, which formerly circulated from house to house, and was sustained with difficulty, is now held in the church, and is uniformly well attended. There are more present, as a general thing, than used to attend my preaching; and nothing but good feeling has attended all our meetings.

### A Governor in the Sabbath School.

When I came here to live, there was no Sabbath school, excepting an apology for one, which soon fell through. Every attempt, heretofore, to sustain a Sabbath school has failed, partly from a want of harmony in measures; and partly from the lack of efficient teachers. I talked with the people, and found that they wanted to have a Union school, and they wished me to go forward and organize it. But, after all, I observed a lack of harmony of views between different denominations. But the day being appointed to organize the school, Governor Wright was providentially with us over the Sabbath. Knowing him to be an advocate of Sabbath schools, I asked him to be present and make an address. At the time appointed, in the afternoon, the house was well filled with parents and children. The school was organized, the Governor made an eloquent address, and all passed off with the best feeling. The next day, I went around and raised \$17 for books for the library; and the school is doing well and promises fair.

Trust in God not disappointed.

God has greatly blessed me in my family. I have seven to feed and clothe; I cannot see from year to year how we are to be sustained; but I have ever seen the truth of the declaration, "I will provide." Our lives and health have been very precious in the sight of our Heavenly Father, and we have every reason for gratitude.



### Changes consequent on Secular Enterprise.

Hitherto our county seat has been separated from any outlet by twenty miles;—but our village promises now to be quite a railroad center. Already, where two years ago the forest was unbroken, the car-whistle causes the woodman's axe to move more briskly, and a new energy is infused into those who felt contented in their cabin homes, because located upon land of their own. Schemes of speculation are bringing all this region into notice. I cannot foresee the result; but I feel that the Christian should bestir himself. The Germans, Jews, and Catholics are flocking in, and we need more men of principle and integrity, to sustain our free institutions and save our Sabbaths. As I look over the church at large, I can see an advance in the kingdom of Christ; but when I confine my attentions to the sphere of my personal exertions, I should despond did I not believe in the declarations of a faithful God. I could speak of attentive congregations, pleasant Sabbath schools, profitable pastoral visits, and of general education; but all these things are quite common in the experience of pastors. I think that I can see that the almost nine years of persevering effort has done away much prejudice, and given me influence. In this time, I have been bereft, by changes, of one whole church and congregation, and I often feel their loss, for some of them were excellent members. But the Lord provides, in developing the energy of the remainder. The removal of a single member often changes the apparent aspect of the prosperity of a church; and we see the necessity of trusting the Great Head, consoled with the idea that, amid all changes, God is the same.

*From Rev. P. Anderson, Blackford Co.*

#### Church formed.

I organized a church, a few weeks since, at Montpelier, under very favorable circumstances. It consists of eleven members—five husbands with their wives, and a mother of one of them. They were formerly of different communions, yet they all unite heartily in the belief, government, and discipline of our branch of the church. They are persons of intelligence and active piety, containing much of the New England element, and present a band of Christians of much promise, in whom I am much interested. Another couple, of the Lu-

theran church, are now waiting to unite with us. This church, I am encouraged to think, will act promptly in the matter of the support of the Gospel, although they are all in moderate circumstances, and as yet few in number.

Our Sabbath school is doing well. The number, twenty, reported for last summer, is now increased to sixty. Arrangements are now made to keep up the monthly concert the year round.

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### MICHIGAN.

*From Rev. W. W. Atterbury, Lansing.*

The last winter was one of peculiar interest to the church here, inasmuch as it has witnessed the completion of our house of worship, and the establishment of the church on its own basis, distinct and separate from other religious societies with whom, in common, it has hitherto had an undivided share of the sympathies and support of the community.

Early in the spring, there seemed to be some indication of the special presence of the Holy Spirit. The fact of revivals occurring in neighboring churches enkindled afresh the desire of God's people to see like influences among us. There was an increased interest in the prayer meetings, and in the Sabbath services. But while a few of the church have been, as I trust, permanently revived, the desired blessing is as yet withheld.

We have been much interested in efforts made to establish a church in the neighboring village of Williamston. The period of four months in the spring produced a marked change in the character of that community; and the establishment of a church and the speedy erection, as we hope, of a house of worship, will, with God's blessing, render the change permanent.

A more particular account of the change here referred to, will be found in the next article.

This part of the State is now being very rapidly settled, and will need increased assistance from the Society, in the way both of men and means. Lyons, Ionia, and other important points on the Grand River, are unsupplied with ministers. They are growing villages, important in themselves and as centers of influence and labor for adjacent districts.

*From Rev. H. E. Waring, Williamston  
Ingham Co.*

### Renovated Community.

Williamston is situated on the plank road between Lansing and Detroit, being fifteen miles east of Lansing, the capital. It is the place alluded to in the preceding article. Almost all kinds of vice have abounded in this place. Immense quantities of liquor have been drunk in the year past; and as a natural consequence, profanity, Sabbath desecration, and the most abject poverty in many cases, have made their appearance. As to religious privileges, we may say they have had none, and apparently desired none, for some four years past. Once they had a Baptist church formed in the place, and enjoyed regular preaching; but the church ran out, and for four years they have had no regular preaching, and not so much as a prayer meeting in the place. So abandoned had the place become, that, only a few months since, when the Methodists tried to hold a quarterly meeting in the place, they were so disturbed that they thought it best to abandon the place. Hence, it was ground wholly given up.

Providentially, my attention was directed to this place in the spring. In preaching a few times, and in visiting the people, it seemed to me that good might be done. I therefore made up my mind to spend a short season in special labor among them, hoping that with the divine blessing, we might see a change among the people. My labors were continued through the day principally in family visitations, distributing tracts, talking and praying with the people. Wherever I could find the people by the wayside, in their shops, or houses, I endeavored to preach Christ unto them. In the evening, however, we met together for regular preaching.

I had continued thus to labor for some eight or ten days before there were any manifest signs of the workings of the Spirit, although the attention and attendance were unusually good. It was soon manifest, however, that the Lord was working among the people. One backslider after another was reclaimed, and one sinner after another awakened, until more than a score of precious souls were hoping and rejoicing in Christ. The work continued steadily to progress for several weeks.

We formed a church, of eleven members; and, I think, about as many more stand ready to unite at another communion. The Baptist church was also

revived, and received a number of members; and so, also, has the Methodist. All have participated in the divine blessing. In visiting through the community around about Williamston, I find quite a number who were once members of the Presbyterian church, and have only been waiting for an opportunity to connect themselves with such a church when it might be formed.

We have also elected trustees of the society, who are now making arrangements to build a church edifice. We have raised on the subscription, between seven and eight hundred dollars, and with three or four hundred expected from other sources, we hope to have a church to worship in, in the course of the year. Since the plank road has been completed through this country, there is a manifest improvement in many respects, calling in many respectable inhabitants. The people, however, generally are in rather poor circumstances, just beginning to get out of debt, and have something wherewith to help themselves.

We have commenced a Sabbath school under very favorable and interesting circumstances. We have a good library of books for the children. We hope the foundation is being laid for future generations. The children of this place, hitherto, have been left to run at large, with no Sabbath or Sabbath school instruction. Such has been the state of things in this community that many of the sober and respectable part of the people have been anxious to sell out and leave; but now they feel contented to remain, under the present encouraging state of things. Those who have formerly been acquainted with the place say that it does not seem like the same place, there is such a change in the conduct and appearance of the people. Now, when the Sabbath comes, all is quiet and peaceful; formerly, there was drinking and carousing, fishing, shooting, gambling, and all kinds of work going on, as if there were no Sabbath. The wicked are compelled to acknowledge that there is a great change.

I could mention a number of interesting cases of individuals reclaimed, illustrating the sovereignty and power of divine grace,—one case, in particular, of a man who had become very abandoned and vicious. He had a praying wife, who, at times, told me she almost despaired of ever seeing her husband what he should be, or seeing a revival in Williamston. She had come to the determination, however, about the time our meetings commenced, that, as for herself,

she would serve the Lord, even if she had to do so all alone. Hearing of the meetings at Williamston, she came, walking through the mud, some three miles, and carrying her child. She expressed her anxiety for her family, and especially for her backslidden husband, who had for several years past cast down the family altar and departed far from God—had formed habits of drinking, Sabbath breaking, and profanity. It pleased the Lord, in a wonderful manner, to arrest the man a few days after this, on a day of special prayer. On town-meeting day, while at the bar, calling for brandy to drink, "God met him," as he said, and found out his sin. It was late in the evening, and so powerful were his convictions, that he was obliged to fall upon his knees and call for mercy, in the midst of his bar-room companions. He came to the place where I was staying that night, and called up the man of the house to pray for him. So terrible were his convictions, that he thought hell must be his portion, and that God would not pardon such a rebel. He could neither sleep nor rest for several days, until at last he found peace in Christ. He has reared up the family altar, and I hope will ever adorn the doctrine of God his Saviour.

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*From Rev. E. T. Branch, Hartland,  
Livingston Co.*

#### Revival at Osceola.

Another quarter of my missionary year has closed, and I hasten to report to you the result of my labors. When I wrote last spring I was engaged in a series of meetings at Osceola, one of my preaching places. The Lord was with us, and blessed our labors there in the conversion of some precious souls. The hearts of God's people were cheered and encouraged, and the little church which has struggled on for many years with scarcely life and activity enough to be called a church, was greatly strengthened. Some have already united with it by profession, and others expect to do so at the next communion. The church will be more than doubled in numbers. Yet there were those there who did not come up to the work. They turned away, and put off till a more convenient season the great business of salvation.

The work at Osceola was a precious one; and though not as extensive as I had hoped, yet I trust great good was

done. My own soul was strengthened and encouraged. Our congregations on the Sabbath are increasing, and seem interested in the truths dispensed.

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*From Rev. O. W. Mather, Paw Paw,  
Van Buren Co.*

The prospect for permanent good and improvement in the society and church is truly encouraging to those who love Zion, and who have been personal witnesses of the scenes in the past.

The success that has thus far attended our efforts in connection with the Sabbath school, has surpassed the most flattering anticipations of its best friends. And yet we have by no means realized the good we ardently desire, nor what, in a state of society differently and more religiously constituted, we should have realized. Everything here in relation to Sabbath schools is an up-hill business. Too often we have to overcome not only the prevailing indifference and even aversion in the young, but also the apathy and want of interest of the parents. The children realize at home very little of that example and influence that should enlist their own affections and sympathies for the Sabbath school lesson, and the various exercises. Hence, very often, in small places at the West, the experiment of organizing and sustaining a Sabbath school is restricted only to a few weeks, when, the excitement of novelty having passed, there remains neither principle nor interest enough to keep the thing in operation. A weekly teacher's meeting I regard an invaluable auxiliary in sustaining and promoting the efficiency and interest of the school; and this we have uniformly observed so far as the state of the weather would allow. The attendance upon this exercise has been tolerably uniform and quite interesting.

The "Monthly Concert for Prayer" has been regularly observed, and with an apparent advance of interest, during the past quarter. Some in the congregation seem scarcely to have known the design of this concert, so little have they been in the practice of attending it. The collections on such occasions are indeed small, yet I do not on this account deem it either advisable or expedient to withhold the opportunity from such as would cast in their offering. We have now from twenty to twenty four copies of the "Day Spring" circulating monthly in our Sabbath school.



### Departure of an Afflicted One.

This lady had been called, for several years, to drink deeply of the bitter waters of affliction; but in the strength of divine grace she was enabled to meet them all in the spirit of christian meekness, rejoicing that she was counted worthy to suffer. Through the entire course of a long-protracted sickness she manifested, in a very remarkable degree, the spirit of entire resignation to the will of her Heavenly Father. She greatly longed for the assembly of the saints, even after her own weakness rendered it impossible for her to enjoy this privilege. Being at a remove of four miles from the village, her religious advantages were limited, nor was it possible for me to see her so frequently as I desired. Under the wasting power of disease she became a very great sufferer, yet the voice of impatience and discontent was never heard from her, nor any expression of her own will, unless it was that, like the Apostle, she "had a desire to depart and to be with Christ," for this was better than to abide in the flesh. God answered her prayer in the bestowment of his grace, so that at the last she could say that she had "no fear," nay, not a lingering doubt of heaven remained to cloud her spiritual vision. In the exercise of unimpaired consciousness, she took her leave of friends, earth, and the things of sense, to enter into her rest.

We feel that our loss is indeed great. She was one of those Christians whose influence is not a mere *negation*, but the power of whose life was felt and confessed even by the ungodly.

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*From Rev. G. M. Boardman, Vernon, Shiawassee Co.*

### Courage in view of Progress.

In entering upon this field of labor, and in reference to the churches to which I preach, we all have reason to thank God and take courage. This quarter is one which will long be remembered by us. God has been with us, has blessed us, and caused the light of his countenance to shine upon us. Four have been received and added to our number during this quarter, two by letter and two by profession of faith—heads of families, and valuable additions, we think. These united with the Byron Church.

Christianity is making its way in this country through the enemy's ranks. The

doctrines of the Bible, as taught by your missionaries, are more readily received than formerly; in consequence of which the tone of principle in the public mind is becoming elevated. Michigan may be now, since the vote on the temperance law, considered as one of the model States of our country on that subject. The victory is complete, and we say to you and all our eastern friends, "Rejoice with us, and pray for us that we may hold out to the end."

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*From Rev. G. Magee, Chesterfield, Maccomb Co.*

My field of labor is extensive and arduous, partly new and partly old, and full of all sorts of so-called religious teachers and teaching—Universalists, Restorationists, Spirit-Rappers, Enthusiasts, Papists, etc.—the tares thick and luxuriant, the wheat very sparse and green. Chesterfield church and congregation, from want of a regular ministry among them, were discouraged and weak. The want of a house of worship which they might call their own, and in which they could enjoy all their regular and peculiar means of grace, was felt to be a serious want. During the last quarter, a subscription has been commenced toward the erection of a church; and some \$600 or \$700 was subscribed, with the hope of more, so that, with aid from the "fund for building churches in the West," they fully expect to have the house erected and finished in twelve months.

### Spiritual Advancement.

The Lord has blessed us during the quarter with times of refreshing. The church is considerably quickened, and hopeful of greater things. The providence of God has been remarkably impressive to many in this church and congregation, in the calling away of many young persons by death. Some who, at the commencement of the quarter, were not decided for God's service and people, are now fully so. More are under serious impressions. We hope to have some additions to this church at our next communion service.

At — I preach to a small congregation in the evening. This is a new place; the people are almost wild. They whisper, laugh, look out and around at the least thing passing, while I am preaching to them the word of life. They walk out and in at pleasure, caring, or perhaps

thinking not of the disturbance they create, and of the very serious hindrances to the efficient preaching of the Gospel among them. Yet even here God is working; and most gladdening it is to see the grace of God in this community. Some two or three are under very serious impressions, and afford hope that even here God will raise a seed to serve him. There are many other new and some older settlements around C., where, if time and strength allowed, I might preach the blessed Gospel. I try to visit them, and to leave some religious tracts among them to read. "The harvest truly is great, but the laborers are few!"

The Ray and Lenox church and congregations are very much scattered through two townships, and cannot often, from bad roads and sickness, come together. The people of L. are accustomed to be alone, and live lonely in the midst of the wild forests and wilder people coming in and settling around them. Long without the regular ministry of their choice, they find not the way to begin to speak and act for religion. The congregation at Lenox is frequently disturbed by persons coming in, whispering, and then going out, &c. This church requires exceedingly the quickening and establishing grace of God. O that it may be granted

soon for Christ's sake! At another place I preach, on the evening of the same day that I preach at Ray and Lenox, to a large and attentive congregation. At the commencement of this quarter this congregation was very irregular, inattentive, and indevout; but God has blessed his word among them, and there is hope of a future harvest of good. Three miles east of Lenox I have another small congregation, in the very midst of the woods, to which I preach occasionally on a week evening. Here is Sabbath breaking to a very fearful extent—hunting in the woods, and doing any and all kinds of work.

The word of life could not by any means be regularly preached throughout this wide, lamentable, yet interesting and encouraging field of labor, without the aid of the American Home Missionary Society. The people in general are poor, and are divided in their religious sentiments, poisoned by Universalism and Scepticism. There is the greatest possible need in this field for patient perseverance in well-doing and sowing beside all waters. Already a great many feel grateful to God for the existence and the aid of so benevolent an institution as the American Home Missionary Society.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of September, 1853.*

*Not in Commission last year.*

Rev. E. C. A. Woods, to go to Iowa.  
 Rev. T. H. Canfield, do.  
 Rev. Matthew Smith, do.  
 Rev. Joseph Lowry, 'Tootsboro', Iowa.  
 Rev. Theo. Dresel, Germans, Burlington, Iowa.  
 Rev. Erastus Chester, to go to Ohio.  
 Rev. J. L. Seymour, Weymouth, O.  
 Rev. A. R. Clark, Rawsonville, O.  
 Rev. F. Maginnis, Nelson, O.  
 Rev. Warren Mayo, Stamford, N. Y.  
 Rev. Armon Spencer, Reed's Corners, N. Y.

*Re-appointed.*

Rev. G. H. Atkinson, Oregon City, Or.  
 Rev. S. Waters, Mount Pleasant and Glasgow, Iowa.  
 Rev. W. A. Westervelt, Crawfordville, Iowa.  
 Rev. W. L. Coleman, Bellevue and Cottonville, Io.  
 Rev. Timothy Hill, Bremen, Mo.  
 Rev. A. G. Taylor, Hermon and Red Hill, Mo.  
 Rev. S. D. Darling, Oakfield, Wis.  
 Rev. C. R. French, Newark, Cedar Lake and vicinity, Wis.

Rev. R. Morris, Delafield and vic., Wis.  
 Rev. G. Grau, Germans, Beardstown, Ill.  
 Rev. Joseph Butler, S. Illinois.  
 Rev. G. C. Clark, Winchester, Ill.  
 Rev. James Boggs, New Corydon, Ind.  
 Rev. F. E. Sheldon, Pleasant Ridge, Ind.  
 Rev. Wm. B. Brown, Spring Place, Ga.  
 Rev. J. N. Blackburn, Benton, &c., Ten.  
 Rev. W. E. Caldwell, Cleveland, Ten.  
 Rev. Ward Childs, Mesopotamia, O.  
 Rev. B. F. Sharp, Independence, O.  
 Rev. J. E. Vance, Sandy Spring and Rome, O.  
 Rev. L. G. Ford, Jackson, O.  
 Rev. Warren Taylor, 2d Presbyterian Church, Jackson Co., O.  
 Rev. E. R. Tucker, Defiance, O.  
 Rev. J. McLaurin, Birmingham, Mich.  
 Rev. C. Becker, Germans, Detroit, Mich.  
 Rev. W. P. Wastell, Manchester, Mich.  
 Rev. L. S. Morgan, Gowanda, N. Y.  
 Rev. G. T. Everest, Cameron, N. Y.  
 Rev. H. Kittridge, Red Creek, N. Y.  
 Rev. Charles Crocker, Glenwood, N. Y.  
 Rev. H. Bielfield, Germans, Buffalo, N. Y.  
 Rev. P. Field, Lincklaen, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of September, 1853.*

## NEW HAMPSHIRE—

A friend,	10 00
Missionary Society, by Rev. B. P. Stone, Treas.,	1,000 00
Campton, Cong. Soc., by Rev. Charles Shedd,	2 00
Canterbury, Lad. Benev. Soc., by Martha M. Moody,	4 00
Hopkinton, Lad. Sew. Soc., by Miss Sophia W. Bailey,	3 00
Jaffrey, First Cong. Ch., by Rev. R. Tenney,	5 00
Mason Center, Lad. Benev. Soc., by Rev. J. S. Arms,	3 00
Mason Village, Lad. Char. Soc., by Rev. E. M. Kellogg,	1 00
Nashua, Olive-St. Ch., of which \$30 is from Dea. James Hartshorn, L. M., by J. A. Wheat,	105 00
North Conway, Mrs. Betsey Douglass, L. M.,	30 00

## VERMONT—

Bennington, Miss Elizabeth Robinson, L. M., in part,	20 00
Burlington, L. E. Herrick,	5 00
Newbury, First Cong. Ch., by Rev. A. Dean, Treas.,	29 78
St. Johnsbury, Lad. Benev. Soc., by M. E. Fairbanks,	3 00

## MASSACHUSETTS—

Home Miss. Soc., by B. Perkins, Treas.,	1,000 00
Conway, Dying gift of Miss P. C. W., by Rev. G. M. Adams,	8 00
Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, in part to const. Mrs. Gardner Dickinson a L. M.,	23 00
Cummington, Village Ch., Lad. Benev. Soc., by Mrs. Julia P. Clark,	27 25
Hawley, East Parish Ladies, by H. Seymour,	3 00
Hopkinton, First Cong. Ch., by J. C. Adams,	21 00
Middleboro', First Cong. Ch., Ladies, by Rev. I. W. Pitman,	40
North Brookfield, Ladies' Sew. Circle, by Miss Abbie T. Snell,	4 00
School Dist. No. 3, Ladies' Sew. Soc., by Miss Lucy Gilbert,	3 00
Pittsfield, South Cong. Ch. and Soc., by Calvin Martin,	116 89
Rowley, Ladies' Benev. Soc., by Mary E. Lambert,	4 00
South Deerfield, First Cong. Ch. Ladies' Benev. Soc., by Mrs. M. C. Tilton,	4 00
Monument Ch. Sew. Soc., by D. A. Strong,	5 00
South Weymouth, Fem. Char. Soc., by Lydia Pratt,	3 00
West Hampton, Young People's Benev. Assoc., by Miss Mary E. Chapman,	10 00
West Roxbury, Spring St. Ladies' Benev. Soc., by Abigail Proctor,	4 00

## CONNECTICUT—

Bristol, Ladies' Benev. Assoc., by Emily A. Treadway,	5 00
Centerbrook, Sab. Sch., by Rev. J. W. Sessions,	15 00
Central Village, Cong. Ch., of which \$30 is to const. Charles Hinckley a L. M., by Rev. John Bates,	52 00
Cromwell, Cong. Ch. and Soc., by John Stevens,	105 83
Durham, Rev. David Smith, D. D.,	3 00

Greenwich, Second Cong. Ch. and Soc., by F. Mead,	94 41
Goshen, Sew. Soc., by Mrs. A. E. Perrine,	2 00
Griswold, Mrs. Lucy Avery L. M., in full,	7 00
Gulford, First Cong. Ch. and Soc., by Rev. E. E. Hall, Mrs. Sarah Griffing L. M., \$30; others, \$67,	97 00
Hebron, Cong. Ch. and Soc., by J. A. Flynt,	47 96
New Haven, West Cons., by A. Townsend, Treas.,	
Milford, Second Cong. Ch. and Soc., \$42 55; Sab. Sch., \$9 65,	52 20
Orange,	45 85
Oxford,	26 00
West Haven,	32 13
Wolcott,	15 00
New Haven, in part of legacy of Wm. Canedy, \$350; in part of legacy of Ruamah Canedy, \$100, by Hawley Olmsted, Ex'r; Mrs. E. E. Salisbury, \$100,	550 00
First Cong. Ch., by John Ritter, Church of the United Society, by John Durrie,	30 00
New London, Second Cong. Ch., by Robert Coit,	400 00
New Milford, Ladies' Sew. Soc., by Mrs. David Murdoch,	311 62
Plainfield, Cong. Soc., by Rev. H. Robinson,	5 00
Saybrook, First Cong. Ch., Ladies' H. M. S., by C. C. Spencer,	50 00
Southington, 10th Dist., Ladies' Benev. Soc., by Mrs. T. Clark,	5 00
Rev. E. O. Jones' Parish Sew. Soc., by Mrs. Jane R. Jones,	4 00
Stonington, Second Cong. Ch., by Rev. W. Clift,	3 00
Fem. Aux. Soc., by Miss L. A. Sheffield,	84 00
Torrington, Ladies, by Mrs. Mary E. McKinsly,	4 00
Vernon, Ladies, by Mrs. Julia S. Kellogg,	2 00
Watertown, Children of Maternal Assoc., by J. DeForest,	5 00
West Cornwall, Ladies' Benev. Soc., by Mrs. Roxana Barnum,	5 00
West Hartford, Ladies' Benev. Assoc., by Mrs. Julia Ann Flagg,	4 00
Young Ladies' Sew. Soc., by Miss H. S. Storor,	5 00

## NEW YORK—

Brooklyn,	
First Presb. Ch., Mon. Con. Coll., by E. J. Thorne,	6 60
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	32 40
Carroll, Cong. Ch., by A. Hazeltine,	11 87
Flatbush, Rev. J. M. Woodward and wife,	5 00
Fredonia, Presb. Ch., by A. F. Taylor,	13 85
Greenfield, Cong. Ch., by Rev. J. B. Eastman,	25 00
Hartfield, Presb. Ch. and Soc., by Rev. J. H. Henry,	6 00
New York, a friend, to const. Mrs. Mary Clark a L. M., \$30; a friend, \$5; C. M. B., \$1 50,	36 50
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher,	4 15
Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester,	3 75
Mercer St. Ch., Mon. Con. Coll., by R. Lockwood,	44 27
Church of the Puritans, J. A. McGaw,	25 00
Spring St. Ch., Youths' Miss. Soc., by James Carlisle, Treas.,	150 00
River Head, Cong. Ch., by Rev. O. Lockwood,	25 00



Salisbury Mills, Presb. Ch.,	25 89
Somers, Presb. Ch., by Rev. D. D. T. M'Laughlin,	6 02
West Durham, Ladies' Mite Soc., by Miss Marinda Moss,	3 00
<b>NEW JERSEY—</b>	
Morris Plains, Lad. Benev. Soc., by A. H. Condict,	3 00
<b>PENNSYLVANIA—</b>	
Corydon, Rev. Asher Bliss,	5 50
South Valley, Rev. W. Hall, by Rev. Asher Bliss,	19 50
Wattsburg, Presb. Ch., by Horace Wood,	8 00
West Chester, a Friend of Missions, by Rev. W. E. Moore.	500 00
<b>OHIO—</b>	
Defiance, Presb. Ch., by Rev. E. W. Tucker,	1 37
<b>INDIANA—</b>	
Lawrenceport and Livonia, Presb. Chs., by Rev. J. A. Tiffany,	8 65
<b>ILLINOIS—</b>	
Andover, Luth. Ch., by Rev. L. P. Esbjorn,	14 00
Big Rock, Cong. Ch., by Rev. John Daniel,	5 00
Elida and Otter Creek, Cong. Ch., by Rev. James Hodges,	7 00
Elk Grove, Con. Ch., by Rev. B. B. Drake,	1 50
Freeport, Rev. E. Whitney,	2 00
Griggsville, First Cong. Ch., by J. D. Philbrick,	25 00
Naperville, Cong. Ch., Coll., \$15 26; Sab. Sch., \$3 74, by Rev. Hope Brown,	19 00
Springfield, Second Presb. Ch., by Rev. A. Hale, Joseph Thayer, \$20; R. P. Abel, \$10; C. R. Wells, in part to const. Mrs. Frances N. Wells a L. M., \$20,	50 00
Wethersfield, Cong. Ch., by Rev. D. Gore,	8 00
<b>MICHIGAN—</b>	
Jonesville, Presb. Ch., Mon. Con. Coll., by Rev. H. L. Stanley,	1 44
Manchester, Presb. Ch., by Rev. W. P. Wastell,	18 25
<b>MISSOURI—</b>	
Warsaw, Presb. Ch., by Rev. J. V. Barks,	19 00
<b>WISCONSIN—</b>	
Dodgeville, Welsh Cong. Ch., by Rev. E. Evans,	11 00
Dowagiac and Summerville, Cong. Ch., \$10; Rev. E. F. Waldo, \$2 50,	12 50
Hartford, Presb. Ch., by Rev. I. C. Holmes,	15 25
Newark, Presb. Ch., by Rev. C. R. French,	5 00
<b>IOWA—</b>	
Bellevue, Cong. Ch., Mon. Con. Coll., by Rev. W. L. Coleman,	1 00
Benton, Presb. Ch., by Rev. John Summers,	1 00
Bloomfield, Presb. Ch., by Rev. A. Martin,	10 00
Charlestown, a friend,	5 00
Cottonville, Cong. Ch., by Rev. S. D. Helms,	2 50
Le Clair, Cong. Ch., by Rev. L. R. White,	2 75
Maquoketa, Rev. J. B. Windsor,	1 00
Muscataine, Ger. Ch., by Rev. C. F. Vietz,	5 00
Yankee Settlement, Cong. Ch., by Rev. C. H. Gates,	5 00
	<b>\$5,791 86</b>

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Ashcutneyville, Vt., Benev. Soc., by M. Kimball, a box,	16 47
Bristol, Ct., Ladies' Benev. Assoc., by Emily A. Treadway, a barrel,	49 89
Campton, N. H., Cong. Soc., by Rev. Charles Shedd, a box,	47 66
Canterbury, N. H., Ladies' Benev. Soc., by Martha M. Moody, a barrel,	38 00
Conway, Mass. Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, a barrel,	30 00
East Brookfield, Mass. Ladies, by Elizabeth C. Flagg, a barrel,	
Farmington, Ct., Ladies, by Mrs. Mary E. McKinstry, a box,	40 39
East Cummington, Mass., Ladies' Benev. Assoc., by Mrs. Julia P. Clark, a barrel,	27 50
Goshen, Ct., Ladies' Sew. Soc., by Mrs. A. E. Perrin, a box,	77 78
Hawley East Parish, Mass., Ladies, by H. Seymour, a box,	23 70
Hopkinton, N. H., Ladies' Sew. Soc., by Miss Sophia W. Bailey, a box,	40 00
Mason Center, N. H., Ladies' Benev. Soc., by Rev. J. L. Arms, a cask,	38 10
Mason Village, Ladies' Char. Circle, by Rev. E. M. Kellogg, a barrel,	29 16
Middleboro', Mass., First Cong. Ch. and Soc. Ladies, by Rev. I. W. Putnam, a barrel,	27 17
Morris Plains, N. J., Ladies' Benev. Soc., by A. H. Condict, a box,	47 86
New Milford, Ct., Ladies' Sew. Soc., by Mrs. David Murdoch, a box,	72 01
Newport, R. I., Spring St. Ch., Ladies, by Miss Eliza R. Hammett, a barrel,	61 00
Norwich, Ct., Ladies' Sew. Soc., by Miss Mary C. Stedman, a box,	125 00
Prospect, Ct., Cong. Ch. and Soc., Sabbath School Books, by G. H. Hotchkiss,	
Rowley, Mass., Ladies' Benev. Soc., by Mary G. Lambert, a box,	59 85
Saybrook, Ct., First Cong. Ch., Ladies' H. M. S., by C. C. Spencer, a box,	43 00
South Deerfield, Mass., First Cong. Ch., Ladies' Benev. Soc., by Mrs. M. C. Tilton, a barrel,	32 66
Monument Ch. Sew Soc., by Rev. D. A. Strong, a barrel,	52 60
Southington, Ct., Rev. E. C. Jones' Parish Sew. Soc., by Mrs. Jane R. Jones, a box,	45 00
Tenth Dist., Ladies' Benev. Assoc., by Mrs. T. Clark, a box,	40 00
South Weymouth, Mass., Fem. Char. Soc., by Lydia Pratt, a box,	42 39
Stonington, Ct., Aux. Miss. Soc., by Miss L. A. Sheffield, a box,	
West Cornwall, Ct., Ladies' Benev. Soc., by Mrs. Roxana Barnum, a box,	35 25
West Durham, N. Y., Ladies' Mite Soc., by Miss Marinda Moss, a box,	26 64
West Hartford, Ct., Ladies' Benev. Assoc., by Mrs. Julia Ann Flagg, a barrel,	61 89
Young Ladies' Sew Soc., by Miss H. S. Storer, a barrel,	
West Roxbury, Mass., Lad. Benev. Soc., by Abigail Proctor, a box,	32 37
Yonkers, N. Y., Presb. Ch., Ladies' Benev. Soc., by E. Anna Forshay, a barrel,	50 00

## Receipts of the Central Agency at Utica, N. Y., for the quarter ending Sept., 1853, Rev. R. F. CLEVELAND, Secretary.

Amboy, Presb. Ch.,	17 00
Baldwinsville, Presb. Ch., Ladies, to const. Rev. J. R. Young a L. M., \$30; Coll., \$10,	40 00
Champion, Cong. Ch.,	12 00
Constantia, Presb. Ch.,	25 00
Fayetteville, Presb. Ch.,	50 50
Gilbertsville, Presb. Ch.,	42 00
Guilford Center, bequest of Miss Rebecca Hughson, by Mrs. Janes,	6 00
Homer, Cong. Ch., J. Barber, \$5; J. M. Schermerhorn, \$50, of which \$30 is to const. Mrs. Sarah M. Barber a L. M.; Amos Rice, \$10; Rev. J. K. Fessenden, to const. Miss Editha Babcock a L. M.,	

\$30; Rev. T. K. and Mrs. N. C. Fessenden, in part to const. Miss Jane R. S. Fessenden L. M., \$20; Ladies' Soc. to const. Mrs. Hilpah Kingsbury and Mrs. Azubah Hitchcock, L. M., \$78; Coll., \$77,	
Kingsborough, bal. of legacy of Mrs. Laura-na Giles, \$10; Amos Beach, \$10; Mrs. Amelia Potter, \$1 21,	270 00
La Fayette, Cong. Ch.,	21 21
Madison, Cong. Ch.,	26 00
Manlius, Trinity Presb. Ch.,	22 50
Middlefield, Center Presb. Ch.,	34 08
Morrisville, Rev. M. Harrington, \$8; Cong. Ch., \$7 52,	60 58
New Berlin, Cong. Ch.,	10 52
New Haven, Dea. Job Doud, to const. Thomas S. Doud a L. M.,	50
Otisco, Fem. II. M. S., to const. Mrs. Rachel Searle a L. M., \$32 75; Cong. Coll., \$21 62,	30 00
Paris Hill, Cong. Ch. Coll.,	54 87
Sacketts Harbor, Presb. Ch. Coll.,	45 32
Springfield, David Cotes and family, to const. Mrs. Polly Dean a L. M., \$30; Presb. Ch. Coll., \$53 28,	28 50
Stockbridge, Cong. Ch.,	88 28
Syracuse,	9 15
First Presb. Ch.,	119 45
First Ward Presb. Ch., by Rev. Mr. Newall,	59 00
German Evan. Luth. Ch., by Rev. Mr. Rechenberg,	22 00
Triangle, Presb. Ch.,	25 00
Truxton, Presb. Ch.,	17 85
Vernon, Presb. Ch.,	40 00
Volney, Presb. Ch.,	25 00
Watertown, First Presb. Ch.,	164 74
Winfield, Cong. Ch.,	15 00
	\$1,375 95

Lowville, Presb. Ch., Ladies' Miss. Soc., a box,

56 00

*Receipts of the Western Agency, Geneva, N. Y., from May 18 to Sept. 8, 1853, Rev. J. A. MURRAY, Secretary.*

Albion, Alexis Ward, \$25; W. P. Collins, \$25,	50 00
Andover, by Rev. Charles Kenmore,	6 25
Arkport, by Rev. B. Wellea,	10 14
Attica, to const. Rev. G. P. Folsom a L. M.,	30 00
Batavia, P. Tracy, \$10; Presb. Ch., \$25,	35 00
Buffalo,	153 78
First Presb. Ch.,	
North Ch., G. B. Rich, \$100; Charles E. Clark L. M., \$30; Dennis Bowen, \$25; Benjamin Hodge, \$25; J. R. Lee, \$20; A. J. Rich, \$15; B. C. Rumsey, \$15; H. C. Walker, \$10; G. C. Coit, \$10; E. P. Beals, \$10; others, \$102 86; by Dr. Chester,	362 36
Burdette, to const. Mrs. Angelina B. Townsend a L. M.,	41 00
Canandaigua, William Antis,	20 00
Castleton, in full to const. Mrs. Phila Hart a L. M.,	14 12
Danby, by Mr. Jennings,	18 70
Dryden, Edward P. Healy, \$5; Freeman Stebbins, \$5; others, \$10,	20 00
Fredonia, Dr. Charles E. Washburn L. M., in part, \$20; others, in full to const. Rev. Daniel Clark, Jun., a L. M., \$45 88,	65 88
Gosport, Stedman Spencer,	5 00
Gowanda, by Rev. L. S. Morgan,	20 00
Groton, Village Cong. Ch., by S. De Lano, A Barrows,	5 00
Havana, to const. David Tracy a L. M.,	30 20
Hector, a friend,	5 00
Holland, by Rev. N. C. Robinson,	4 00
Ithaca, George D. Beers, to const. Sarah Louisa Beers a L. M.,	80 00
Presb. Ch., C. Hardy, \$10; J. B. Williams, \$40; others, \$80 19; Mon. Con., \$11 94,	
Jasper Village, by Rev. G. T. Everest,	92 18
Lancaster, George Clapp, to const. Mrs. Mary B. Clark, a L. M., \$30; E. S. Ely, to const. Rev. Samuel L. Merrill, of Alder Creek, a L. M., \$30; J. P. Sears, \$10; others, \$48,	10 00
	113 00

Livonia, G. Clark, in full to const. Miss Amy T. Clark a L. M., \$20; Adna S. Gibbs, \$10; others, \$36; by Rev. B. G. Riley,	66 00
Lyons, Jesse Smith, to const. Miss Margaret Smith a L. M., \$30; others, \$101; Ladies' II. M. S., \$29 52; by Mr. Dwight,	160 52
Middleport, by Rev. Joel Kennedy,	8 82
Niagara Falls, Augustus S. Porter, L. D., \$100; Mrs. Sarah G. Porter, L. D., \$100; Mrs. Jane S. Townsend, L. D., \$100; others, \$62 53,	362 53
North Bergen, Presb. Ch.,	18 00
North Chili, by Joshua Wells,	20 00
Penn Yan, Cong. Ch., Charles Shepard,	15 00
Prattsburgh, from the late Wm. G. Downs, by Rev. B. C. Smith,	200 00
Riga, in full of legacy of the late Samuel Baldwin, by E. Terry,	1,097 28
Rushville, by Rev. Mr. McGlashan,	7 00
Scottsville, by Rev. J. B. Richardson,	20 00
South Wales, by Rev. N. C. Robinson,	2 00
Springville, by C. Cochran,	11 00
Westfield, to const. Mrs. Mary T. Tinker and Rev. E. Colman L. M., and in full to const. Rev. Reuben Tinker a L. M.,	124 75
Williamson, Mrs. R. Bennett, to const. John P. Bennett a L. M.,	30 00
	\$3,277 48

*Receipts of the Western Reserve Agency at Hudson, O., from April 1 to Sept. 16, 1853. Rev. MERRON TRACY, Secretary.*

Ashtabula, Mrs. Russell Clark,	5 00
Atwater, Cong. Ch.,	31 54
Aurora,	21 00
Bainbridge,	5 77
Bazetta,	5 10
Burton, bal. of Coll.,	3 00
Charleston, by E. Johnson,	10 00
Chester,	10 18
Claridon,	9 52
Cleveland, in part of legacy of P. M. Weddell,	700 54
First Presb. Ch.,	24 00
Second Presb. Ch., T. P. Handy, \$50; James Root, \$75; W. A. Otis, \$20; Dr. Seely, \$10; Coll., \$131 02,	286 02
Conneaut,	15 00
Cuyahoga Falls, by Dea. J. Hamlin,	60 00
Eaton, Cong. Ch.,	6 31
Edinburgh, Legacy of Samuel Coe,	25 00
Eucled, Mrs. B.,	50
Fowler,	11 13
Franklin Mills,	18 50
Freedom, Rev. F. A. Dunning, L. M., in part, \$17 60; Cong. Ch., \$18 16,	35 76
Freemont,	36 00
Garrettsville, Mrs. F.,	2 00
Grafton,	7 27
Gustavus, First Cong. Ch.,	11 00
Hambden,	17 18
Hartford, Seth Hayes,	5 00
Hudson,	
First Calvinistic Soc., J. W. Smith, \$25; Coll., \$31,	56 00
West. Res. College Ch., Rev. S. Warren, \$5; Rev. H. N. Day, \$10; Cash, \$10; Coll., \$6,	31 00
Independence,	11 50
Johnson, D. Hine, \$5; Coll., \$10,	15 00
Kingsville,	8 88
Lyme, C. Nash, \$6; Legacy of C. Nash, by L. Nash, \$30,	36 00
Nelson, D. Everest in full to const. D. Everest, Rev. C. B. Everest, Rev. A. G. Martin, Rev. A. Cone, T. Davis, B. E. Hopkins, and Cordelia F. Sackett, Life Members, \$80; Cong. Ch., \$6 31,	86 31
Orville,	9 78
Randolph, by Rev. J. Merriam,	5 28
Ravenna, Rev. W. Sanders' Cong.,	27 00
Richfield, Interest on notes donated by H. Oviatt, by J. W. Weld, \$48; M. and N. Hammond, \$10,	58 00
Ripley,	2 00
Rome,	3 00

Rootstown,	15 26
Sheffield,	25 00
Streetsboro,	8 25
Tallmadge, Cong. Ch.,	65 14
Troy,	2 46
Twinsburgh,	15 11
Vienna, Rev. X. Betts,	5 00
Wellington, a balance,	1 50
Willoughby, Miss R. B. Tenney,	10 00
Windham, Mrs. H., \$3 80; J. Angel, \$5;	
Rev. H. Bingham, \$10; Eber Earle, \$10;	
Coll., \$72 37,	100 67
Youngstown, Rev. Mr. Boardman's Cong.,	83 50
Home Missionary,	5 00
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	\$1,996 16

Rev. HENRY LITTLE acknowledges the receipt of the following sums up to Aug. 1, 1853.

## OHIO—

Bloomington,	15 25
Cincinnati, Second Ch.,	10 00
Dayton,	168 70
Hanging Rock,	60 00
Oxford,	1 00
Paddy's Run,	1 25
Troy,	82 00

## INDIANA—

Amity,	15 00
Bloomington, in full to const. Rev. John M. Bishop a L. M.,	21 00
Franklin,	10 25
Mizpeh,	5 60
Munroe,	15 00
Rushville, Mrs. Foote to const. Rev. W. M. Cheever, of Terre Haute, a L. M.,	20 00
Sand Creek,	26 50
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	\$461 55

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Birmingham, Presb. Ch.,	40 81
Brighton and vicinity, \$5; Rev. C. Osborn, \$10,	15 00
Commerce, Cong. Ch.,	1 60
Flint, Presb. Ch.,	61 87
Lapeer, Presb. and Cong. Ch.,	8 50
Milford, Presb. and Cong. Ch.,	15 73
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	\$142 51

Rev. DEXTER CLARY acknowledges the receipt of the following sums in Wisconsin.

Beloit, Cong. Ch.,	53 00
Platteville, Cong. Ch.,	43 65
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	\$96 65

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of August, 1853. BENJAMIN PERKINS, Treasurer.

Abington, Legacy of Edward Cobb in part,	175 00
Amesbury and Salisbury, Cong. Soc., D. Bacheider, Treas.,	20 00
Andover, Phillips' Academy Society of Inquiry to const. Addison Van Name, William Greenough Harding, and Thomas Bond Reynolds, Life Members,	90 00
Bedford, Fem. Char. Soc.,	7 00
Berkshire and Columbia, Miss. Soc., L. Church, Treas., \$30 to const. Samuel Russell a L. M.,	300 00
Boston, Miss Blodgett,	1 00
Dedham, Rev. Dr. Burgess' Soc.,	74 23
Fall River, Central Ch. and Soc., \$163 25;	
Dr. N. Durfee to const. his son, Holden B. Durfee, a L. M., \$30,	198 25

Gloucester, Ladies' H. M. S. for the West, to const. Mrs. Mary L. Lowe a L. M.,	30 00
Halifax, Cong. Ch. and Soc.,	12 08
Medford, Second Cong. Ch. and Soc. to const. Rev. E. P. Marvin a L. M.,	41 89
Natick, First Cong. Ch. and Soc.,	74 87
New Bedford, Mrs. Fanny Montague,	3 00
New Braintree, Lorenzo Converse,	100 00
Newburyport, Fem. Soc. for promoting Christian Knowledge,	10 00
Fourth Ch., Ladies' Assoc. to const. H. Spiller a L. M.,	41 70
North Bridgewater, Porter Society,	177 00
Reading, Legacy of Ephraim Weston by Luther Weston, Ex'r,	50 00
Saxonville, Cong. Ch. and Soc., to const. B. G. Northrop, Jr., a L. M.,	89 15
Templeton, Rev. Mr. Sabin's Soc.,	62 41
Tewksbury, balance of Coll.,	2 00
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	\$1,559 53

Receipts of the Philadelphia Home Missionary Society from June 1st to Sept. 1, 1853. Rev. ROBERT ADAMS, Secretary.

## NEW JERSEY—

Angusta, by Rev. A. Ketcham,	22 00
Bonton, by Rev. D. E. Magee, \$38; Miss A. E. Scott, \$10,	48 00
South Camden, by Rev. John W. Mears,	17 00
South Orange, by Rev. D. G. Sprague,	59 00

## PENNSYLVANIA—

Athens, by Rev. N. Elmer,	25 00
Beecher's Island,	6 50
Birmingham, by Rev. T. T. Bradford,	4 00
Cambridge, by Rev. G. W. Hamson,	5 00
Catasauqua, by Rev. C. Earle,	11 13
Darby, by James Knowles, \$29; Rev. M. E. Cross, \$2,	81 00
Dauphin, by Rev. G. R. Moore,	12 50
East Whiteland, by John Todd,	12 50
Farmington, by Rev. H. E. Woodcock,	5 50
Harrisburgh, James W. Weir, \$30; Miss Isabella Todd, \$20; John Weir, \$10; Others, \$101 50; Mon. Con. Coll., \$20;	
Female Prayer Meeting, \$6 50,	188 00
Hawley, by Rev. E. W. Stoddard,	25 00
Marple, by A. C. Eckfeldt,	43 39
Montrose, by Rev. B. Baldwin,	27 00
Presbytery, by S. D. Ward, Jr.,	
Franklin,	22 37
Liberty,	5 81
Pike,	10 00
Philadelphia,	
First Presb. Ch., J. B. Lapsley, \$100; Thomas P. Sparhawk, \$25; A. Eastlack, \$5,	130 00
Third Presb. Ch.,	38 00
Clinton St. Ch., A. M'Elroy,	5 00
First Independent Ch., by W. Smyth,	
Treas.,	20 00
Western Ch., Robert Jordan, \$20; E. F. Wayne, \$5,	25 00
Kensington First Presb. Ch., Coll., \$59 50; Miss. Soc., \$10 50,	70 00
Central Ch., N. L.,	23 00
Smithport, Rev. S. Porter,	7 50
Springville, by Rev. N. Pinne,	15 00
Wells, by Rev. J. L. Riggs,	7 50
Williamsport, by Rev. Wm. Sterling,	125 00
Interest on Alleghany bonds,	57 00

## DELAWARE—

Milford and Misspillion, by Rev. G. W. Kennedy,	12 50
St. George's, Coll., by Rev. John Patton, \$41 61; others, \$15,	56 61

## MARYLAND—

Harmony Ch., by Rev. M. Jewel,	1 46
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\$1,174 27



# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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Vol. XXVI.

DECEMBER, 1853.

No. 8.

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## The great American Problem.

HERE is a vast country, spreading through all climates, capable of yielding nearly all the productions of the earth, rich in mineral resources, and, with its commodious harbors, its innumerable lakes and rivers, furnishing facilities for commerce, the like of which, on so vast a scale, is nowhere else to be found on the globe. In due time, this land is to be filled. Ah! what shall be its destiny then? Shall the republic be preserved? Shall our posterity have freedom to worship God? Shall this land be a land of Gospel light, when it shall number its three hundred or five hundred millions? These are questions of fearful import, not only to our children, and our children's children, but to the whole world. The battle of the great day—for pure religion and for the freedom of mankind—is, I am persuaded, to be fought in that great valley. "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision;" not, we may trust, with confused noise of warriors, and with garments rolled in blood, but with the weapons of light and truth, against the powers of error and darkness; and whoever wins that valley will, in one hundred years hence, rule the world. If evangelical truth, how auspicious the day! If Romanism, or Romanism combined with infidelity and socialism and agrarianism—for Rome will league with anything on earth or in hell to crush the rising power of freedom and truth—then how dismal the cloud that shall shut out even the light of hope from all mankind! If our great experiment of freedom and of self-government fails, what further continent remains; what other wilderness, whither freedom and truth may flee for shelter? If this land, with its advancing millions, shall be lost to true religion, can the world supply the missionaries who are once more to conquer it for Christ? Believe it, we stand at a point of more momentous interest to our country than that occupied by the Pilgrims at Plymouth, or by our fathers at the time of the Revolution. Other men have

labored, and we are entered into their labors. The Reformers, the early Puritans, the Pilgrims—they who saved this land from the designs of France and the Pope, they who established the constitution under which we became a nation, rather than a neighborhood of feeble and disjointed States—all these, each in their day, labored for our good. How rich the harvest for which our hands have not labored! But if we have entered into harvests prepared by the toils of others, we have also entered into their labors. By the toils of others this land was prepared, freedom achieved, and the institutions of government, of learning and religion established; by our labors, under God, all these blessings are to be preserved. The Lord seems to have ordained that such blessings shall not be preserved without labor.

Since we cannot send missionaries to papal lands, God is bringing the subjects of papal despotism to our doors, and planting them in the midst of our Bibles, churches, and schools, and under the protection of our civil institutions and laws. Since we have felt it a trouble to send missionaries in adequate numbers to the heathen, God is bringing the heathen hither. And remember that the single nation from which they come, numbers its four hundred millions. She can spare a hundred millions for us in fifty years, and grow all the stronger and the richer. Now God will make the Christians of this land labor for life. They shall hold forth the light of truth, they shall plant and sustain the institutions of learning and religion in this land, or they shall be overwhelmed! O my people, blessed with such light and freedom and prosperity, preserve this land! O my people, now on the stage of action, gird yourselves for the contest! No future generations can do your work. No amount of effort and liberality on the part of your children and your children's children, can remedy the want of effort and liberality now! Now the character of your country is forming; now it is plastic, and may be molded. The next generation may see it fixed, either for good or for evil, for a thousand years! So speaks the voice of Divine Providence to us; and never was a more momentous trust given to any people or to any generation, than that which the Lord has devolved upon us—to save this land for freedom and for Christ.

#### The work to be done.

1. There is ample room for the most active exertions of Christians of every name. Let none envy the prosperity of others, but rejoice that by any means the Gospel is preached in that widely-extended field. May the Lord of the Harvest send forth laborers into his harvest; and send whom he will. The only fear is, that with the intensest activity of all, the fields may spread beyond the reach of all the reapers.

2. No means of doing good which God has appointed, or which has been tested by experience, should be neglected. Send teachers. Encourage the emigration of pious families; if in colonies, their concentrated light will shine the brighter; if singly, they will still be the salt of the land. Employ the press. Raise up Baxter, Flavel, Edwards, Legh Richmond, Andrew Fuller, Payson, and Nevins; multiply them, and send them out to preach the Gospel by every fireside, with their best digested discourses, and in their holiest frames. Send the colporteur, to distribute books and tracts, to converse with people by the wayside, and in the remotest cabins where the minister of the Gospel has not yet reached. Better than this, send the Bible. If you send Baxter and Flavel, it is surely better to send Moses and the Prophets, and the Apostles and Evangelists, with the words of our Lord and Saviour Jesus Christ. Send the Sabbath school agent. Let him gather the children and establish a school wherever he can, and wait not for the gathering of a Church.

But, 3. While we give all due importance to these methods of doing good, surely no enlightened friend of Christianity would advise us to rely exclusively on these, or to regard them in any other light than as auxiliary to the instrumentalities which God has ordained, the ministry and the Church. If some hundreds of individual men were sent to scatter seed-wheat, broadcast, over the untilled forests and prairies of the West, here and there a stalk would, beyond question, spring up and bring forth fruit, sixty or an hundredfold. Here and there a few continuous rods of ground would flourish with a most exuberant harvest. But if one should then draw the conclusion that the means peculiarly adapted to that western fields—the cheapest and the most efficient means—is not to clear the forests, and till the prairies, and fence the fields, and plant the husbandman to cultivate and nourish, and gather by a steady and uniform labor, but to send itinerants to scatter the seed-wheat and pass hastily onward, and then to write back and publish glowing accounts of how much seed-wheat they have scattered, and how, here and there, a mighty stalk has sprung up and flourished, no conclusion could be more erroneous, no husbandry could be more mistaken and thriftless than that which should concentrate the main energies of the country on such a system of efforts as these. So in cultivating the spiritual field. The regular, permanent, indispensable agencies are, the ministry and the Church. No agencies are so economical, none are so efficient, as these. These are the agencies which God ordained. The isolated fire, kindled up by the flying agent, dies without the fostering care of the ministry and the Church. The broad woodlands and prairies of the West abound in scattered Christians, who, on removing from the sanctuaries of the East, sought out some well-watered and fertile plain where they could grow rich, rather than some neighborhood of christian institutions where their souls might be fed, and where their children might be trained up for God. The too frequent result of such a choice has been backsliding or open apostasy. It was not without reason that Christ gave ascension gifts for the edifying of the Church. Even in the midst of a christian community, the Christian who forsakes the assembling of himself with the Church, as the manner of some is, becomes soon a withered branch. The communities who try to dispense with the sanctuary, the ministry, and the Church, always find religion decaying among them, and vice and crime progressing. Let the process go on, and they become as heathen. The christian Churches, who conclude to dispense with pastors, and to employ casual and transient laborers, ever grow weaker and weaker; their policy of saving expense always resulting like the policy of the farmer who starves his land through parsimony, and loses his farm. We can by no means dispense with the Divine ordinances, the sanctuary, the ministry, and the Church. All other societies and agencies for the propagation of Christianity, for the maintenance of truth, or for reformation in morals, depend upon the Church. All become powerless and die whenever the Church decays. The Church dies without the ministry; the ministry dies without the Church. God has appointed the one for the “edifying of the body of Christ,” and he made the other “the pillar and ground of the truth.” Whatever other agencies we may employ, we can by no means dispense with these as first and foremost. If, therefore, we would evangelize the West, we must by no means make the Church and the ministry a secondary concern. Let flying agents wake up here and there a soul as they shall be able; but to till the field, to gather in and to preserve the harvest, to train Christians up to the stature of perfect men, to establish fountains which shall send forth streams of living water, and help to swell the river that shall make glad the city of our God, plant the Church, and nourish it till it shall be able to live without your care. This is the cheapest, the most efficient, the most permanent of all agencies for planting



and perpetuating the Gospel in that vacant field. I hesitate not to declare my full conviction that the work of Home Missions is the great cause of all causes, to be sustained for the evangelization of this land.—*Rev. E. Hall, D. D.*

## Anniversaries of Auxiliaries.

### NEW HAMPSHIRE MISSIONARY SOCIETY.

THE Fifty second Annual Meeting of the New Hampshire Missionary Society was held at Littleton, August 25, 1853, the President, Rev. Nathaniel Bouton, D. D., in the Chair. Extracts from the Annual Report were read by the Secretary, Rev. B. P. Stone, and addresses were delivered by Rev. E. S. Wright, of Acworth, and Rev. Milton Badger, D. D., one of the Secretaries of the Parent Society.

We make the following extracts from the Annual Report.

There have been in commission, during a part or the whole of the year, 47 missionaries, of whom 10 were pastors, 30 stated supplies, and 7 who performed short missions of from four to twelve weeks each. Two pastors have been dismissed; six stated supplies have been employed who were not in commission last year; four have changed their fields of labor, but are still in commission, and three have left the State. Three missionaries have labored in two different towns, administering to two congregations each; two have administered to three congregations each in the towns where they are located, and forty two have confined their labors to the benefit of one congregation each. The whole number of missionary churches and congregations that have enjoyed the benefactions of the Society during a part or the whole of the year is *forty nine*.

#### Additions, Removals, &c.

The whole number added to the churches aided, is 116, viz.: 47 by profession, and 69 by letter. The whole number of removals by deaths, letter, and exclusion, is 82; net gain, 34. The whole number of communicants connected with 45 churches is 1,900. There have been contributed by 27 churches, \$527 88 to Home Missions, and \$674 27 to other objects, in all \$1,202 15. Sab-

bath schools are connected with nearly all the congregations aided, and are reported to be highly prosperous. They number 3,588 pupils.

#### State of Morals and Religion.

Except in a few instances, there has been a decided improvement during the year, both in the temporal and spiritual condition of our feeble churches. In five or six congregations there has been more or less religious interest, the most remarkable of which was enjoyed by the church in Gilsun. The whole number of hopeful conversions reported is 60. The cause of temperance has remained nearly stationary. No decided decline or reaction is spoken of. While we should be humbled in view of the fact that there has been no general display of divine grace in the conversion of sinners and the enlargement of the churches on our field during the year, yet we rejoice that so much good seed has been sown for a future harvest. God only can mature the crop. He waits for the trial of our faith and our fidelity, and our confidence in his word of promise will secure us its glorious fulfillment.

#### The Treasury.

There have been received during the year, \$9,302 94, which exceeds the receipts of last year by \$3,144 69. The balance on hand at the close of the account last year, was \$1,599 87; making the available resources of the Society for the year \$10,902 81. Of this sum, \$2,798 30, viz.: \$1,208 92 in donations, and \$1,989 38 in legacies, were received for the American Home Missionary Society, leaving \$6,504 64, for the use of this Auxiliary. A surplus of \$500 was paid to the Parent Society near the commencement of the year. In addition to this, \$1,158 27, of which \$415 were legacies, have been paid to the A. H. M. S., which did not pass through our treasury; making in all for the West, \$4,456 57; and swelling the whole amount raised in the State during the year, for Home Missions, to \$10,461 21; which is an advance

on the sum raised the preceding year of \$2,564 71. The whole amount of legacies received during the year is 3,079 38; viz. \$700 for the New Hampshire Missionary Society, and \$2,379 38 for the American Home Missionary Society. By comparing the receipts from donations only, we find that for the New Hampshire Missionary Society, they are \$686 40 more than they were last year, and \$1,289 95 more for the general cause than they were last year.

The disbursements of the Society during the year have been \$8,314 27; leaving a balance on hand, at the close of the year, of \$2,583 44. Of this balance \$1,000 have been appropriated at this meeting to the American Home Missionary Society.

#### New Hampshire not to be Neglected for the Sake of the West.

The Home Missionary field is divided into two grand divisions, the East and the West, each possessing its own importance, and presenting its own peculiar claims. With respect to the moral and religious interest of these two divisions, they both stand related to each other, mutually and reciprocally, and they are bound to each other by many ties of common interest. To bestow all our sympathies and our benevolence either upon the East or the West, from the conviction that we are under no obligations to the division we discard, can find no justification in the plea of higher and more important claims. New Hampshire, as a Home Missionary field, has its own domestic and internal importance, and yet it is not with respect to the West a foreign or an isolated land. The day of New-England's commanding influence in the political affairs of this nation has passed, and yet her moral power upon its character and destiny continues unabated, and will continue so long as our Republic shall stand. Of that power, New Hampshire will wield no inconsiderable part. From whom will it emanate? If it shall be for good, will it not be the moral power of its christian people? and will it not have its source among our hills and valleys, in the silent influence of a preached Gospel, and of religious institutions? The truth is, however important it may be to plant the institutions of a pure Christianity in the wide regions of the West, and in the rising empire of the Pacific coast, (and no tongue can exaggerate that importance,) it can never justify the suspension of Home Missionary operations in the East, no, not in one

solitary instance, where there is a church and people able to enjoy them with a reasonable amount of aid. Such a procedure would be anti-christian, and a most certain sacrifice of all the dearest welfare of our fathers' legacy.

Let our motto be, The East, yea, New Hampshire, for the sake of the West,—the West and the East together for the sake of the Nation, and the Nation for the sake of the World, and the glory of God.

#### Conclusion.

The circumstances of birth, education, and of social and civil position, make the men of this age and of this nation, as in no other land men are, necessarily responsible for the character and destiny of generations to come. They cannot divest themselves of influence if they would, whether for good or for evil, upon the great body politic. Influence is as much a part of their being as the breath they breathe. This, though a commonplace truth, we too little feel. We cannot be human only—our humanity must be expansive, passing over and entering into the humanity of a multitude of others. Millions that shall live after us will be affected by what we now are. O, that we could be men of God, and for God; then would our words be nails of principle in our national fabric, and our example its ornament. The only character that will secure to us and to the nation any valuable end is that modeled after the pattern of Christ. This will make us a light that cannot be hid—the salt that will not lose its savor—a diamond that will glitter in the crown of our national glory. But let us turn to thoughts more particular. While we are moved by a natural affection for kindred and friends, together with a stronger love than that of father or mother, brother or sister, to build up the desolations of New Hampshire, let the same noble principles impel us forward in the more enlarged work of laying new foundations for our American Zion all over the land. Let not our Home Missionary action be so local as to overlook the great common good, thus failing by its own limitations to reach all the high purposes to which it should ever be directed. Nor let it be so general as to exhaust its energies at the expense of the local. A Home Missionary benevolence that, having first made provision for the necessities which are nearer, and then diverges abroad to those more remote, is the only benevolence that is not contracted nor limited, but liberal, apostolic and christian.

With such a benevolence, the feebleness and moral wastes in the midst of which we are now assembled, the triumph of its influence as it glowed in the breasts of those good men who have gone before us, and the stirring developments of this youthful nation, should inspire us. The work it will fit us to do, though short, is yet enduring and glorious, long after we have entered the "joys of our Lord."

## VERMONT DOMESTIC MISSIONARY SOCIETY.

The Vermont Domestic Missionary Society held its Thirty fifth Anniversary at Windsor, June 22d, 1853, Hon. ERASTUS FAIRBANKS, President of the Society, in the Chair. The Report of the Directors was read by the Secretary, Rev. J. F. Stone, and addresses were made by Rev. A. Bullard, Rev. Wm. H. Lord, and Rev. Worthington Smith, D. D.

From the Annual Report we gather the following particulars, which exhibit the condition of the missionary cause in this State.

### The Treasury.

When the account was closed at the last Annual Meeting, there remained in the treasury \$177 95. But there were outstanding claims, which had not been presented for payment, amounting to \$275 42. So that there was then a deficiency of \$97 47 of means to meet all the liabilities of the Society.

During the year that now closes, there has been received by the Treasurer of this Society, \$6,151 77—and \$4,753 12 has been forwarded to the Parent Society without passing through the treasury of this Society, making the entire receipts from Vermont, this year, for Home Missionary purposes, \$10,904 89—which exceeds the receipts of last year by more than \$4,400. This increase, however, is mainly from legacies.

There are claims, which have not yet been presented for payment, amounting to about \$600, so that the balance in the Treasury, over the liabilities, is but about \$400.

### Summary.

Ministerial labor, amounting to forty four years and six months, has been performed, by sixty nine ministers, in sixty

four fields, in all but four of which are churches. Of these ministers thirty five have labored all the year, and the remainder different portions of it, varying from nine months to only a few weeks.

Of only forty seven of the aided churches have the statistics been reported. These, according to the reports, contain 1,749 resident members, of which 545 are males;—and 202 non-resident members. If the churches whose statistics have not been reported average an equal number of members, as they probably do, there are in all the aided churches about 2,220 resident and 260 non-resident members.

The reports from 19 missionary fields give us 46 hopeful conversions; and 12 of these, but one conversion in each field. One missionary reports 20, and another six.

The number added to the aided churches, during the year, is, by profession 26, by letter 55, while the removals have been, by death 38, and by dismission 56, so that there has been a decrease of 13.

The usual number in attendance, in forty eight congregations, has been about 5,430. And if the attendance in those congregations whose statistics have not been reported has averaged the same, as it probably has, the attendance in all the aided congregations has been about 7,120, or 111 upon an average to each congregation.

Connected with 45 congregations are Sabbath schools, in which, according to the reports, are embraced about 2500 members. If the Sabbath schools whose statistics are not reported have an equal average attendance, which is probably the case, the whole number in the Sabbath schools connected with the aided congregations is 3,490.

Thirty four churches have reported as having collected for Domestic Missions, \$526 48,—and 40 churches, for other objects of benevolence, \$1,326 39. Total, \$1,852 87, which exceeds the collections of the aided churches, for last year, by more than \$600, and by nearly \$800 those of the previous year.

Two meeting houses have been repaired, and four are in process of erection. Four parsonages have been provided and one repaired.

During the year eight fields have been added to the list, some of which, however, had been aided till within two years past, and have been destitute most of the time since they disappeared from the list.

Of those that were aided last year, there are five that have not applied for



aid during the year that now terminates and three of these are known to have been destitute during the whole year. Of the fields which have been occupied by the Society, more or less, within the last five years, twenty have been destitute this year, and most of them for several years. And of those that have been supplied during the whole or some portion of this year, seven are now destitute or about to be destitute of ministers.

Not far from forty Congregational churches in Vermont are now without ministers. Most of these are already reduced to a state of extreme feebleness. Very few of them, there is reason to believe, will ever obtain a minister, or make any attempt to do so, unless they are taken by the hand, and encouraged and aided. Within a few years the names of several churches have disappeared from our ecclesiastical calendar, and such must be the result of a few years more of neglect and destitution in the case of many others. Many of them are more feeble by far than the statistics in the Minutes of Convention would seem to indicate, those statistics having been carried forward from year to year, while the churches have been diminishing.

More than 70 fields, including those in which these feeble churches are situated, are without Congregational preaching, and many of them without preaching by any denomination.

#### What shall be done?

While we are cheered by the steady though gradual growth and progress of many of the aided churches, and while we are slow, upon the whole, to regret that so many of the pious, who have been trained for christian service in the churches of this State, have gone to other parts, where, in many cases, we doubt not, they are more needed, and will render more important service to the cause of Christ at large; still, if we would not have such removals result in so great a

disaster as the extinction of many of our churches, and the perpetual desolation of the fields they have occupied, we must understand how our duty is modified in consequence of these changes; and the necessity of increasing the means of home evangelization, at least in proportion as the work to be done has been increased.

To leave these feeble churches—churches that have been rendered feeble by their members being transferred to other parts—to die, will be to convert fields hitherto fruitful in contributions for benevolence, and in christian missionaries, and teachers and church members for the West and for other parts, into worse than barren wastes.

Hitherto a goodly proportion of those that have gone out from Vermont, especially those that have gone from those towns where the churches have been so reduced by emigration, have been such as might be expected to prove a blessing to any community in which they may take up their abode. But let these churches die, let the influence of the living ministry, of the preached Gospel, of the praying and exemplary churches cease to be felt, and though the tide of emigration shall still continue, it will not bear upon its bosom those who shall prove the salt of the earth and the light of the world. Far different will be the influence going out from Vermont upon other States and other lands, when the light of her own sanctuaries shall have ceased to shine, and a generation shall have grown up without the molding, the purifying and elevating influences of the Gospel of Christ.

If, then, Vermont is to be a blessing to this and other lands, and if she is to be herself blessed with the intelligence and virtue, and good order and saving piety which are the fruits of the true Gospel alone, it is clear, perfectly clear, that more must be done, and done without delay, in the work of Domestic Missions within her bounds.

### Items of Intelligence.

#### MINNESOTA.

*From Rev. J. C. Whitney, Stillwater.*

#### Changes in four Years.

Looking back upon the nearly four years of labor amid all the discouragements of the place, I exclaim, "What

hath God wrought?" Here we now see a temple erected to his praise; a church, organized with seven members, now numbers nineteen, one of whom is now studying for the ministry. A Sabbath school and Bible class are taught, and thus the leaven of Christianity is diffusing itself among the young. The greatest result is the unobserved change

which has been wrought in the general features of society. Some have profaned the name of God less; some have violated his holy day less; some have attended church more; more respect has been paid to the burial of the dead. When I first came to this Territory, it was no uncommon thing to see the dead treated like dead swine, a hole being dug and rough boards, or even barrels, used as coffins; but now, almost every person, whether he be a citizen or a stranger, is buried with christian services and in a decent manner. These, and other unthought-of things, are changes which God has accomplished, in part, at least, by the agency of your noble Society. What a work, will the day of revelation discover to us, has been accomplished by the instrumentality of the A. H. M. S.

## IOWA.

*From Rev. C. H. Gates, Fairfield, Monroe Co.*

### A Contrast.

Another quarter of missionary labor has been performed; how well, or with what success, can only be known fully when all the little streams of influence, which make up so great a part of a missionary's life, shall have finished their windings and emptied into the common ocean—Eternity.

When I contrast my present circumstances with those which existed when I came here, less than two years since, I feel greatly encouraged, and am led to exclaim, "Hitherto hath the Lord helped us!" I remember the old leaky house of worship where, on a rainy day, I was compelled to move my old Bible lest it should be still more defaced by the rain; I call to mind the almost insufferable heat in summer, and cold through the floor in the winter, we then experienced.

I remember, as a consequence of these things, how few came to the solemn feasts of the sanctuary, and how nearly these discouragements drove us from our field, to seek another where the probabilities of success would be greater. But now how changed! That New England spire, the finger-board, I trust, of our faith; that comely structure, beautiful, attractive and comfortable, both in summer and winter; that new Bible and becoming pulpit; those easy and well-filled seats; that choir, increased in numbers

and in the richness of its music, too, by the soft tones of a melodeon—all these things, with an audience increased by half truly awake my wonder and my gratitude to God, while hope brightens in the future.

*From a Missionary in Central Iowa.*

### Bells.—A Hint.

We were kindly and liberally assisted by some Boston merchants, in August, to procure a bell, which I presume is now on the way and will be hung this fall. The use of a bell will be a great convenience in regulating our hours of worship, and inducing punctuality of attendance. The sound of the "church going bell" gives animation to an assembly, and prompts many individuals to go to church who otherwise would not be aroused. I wonder that so many churches are content to grope along without any sort of effort to procure a bell. The grants of our church-building fund ought to have been on condition that each house, built by the aid of that charity, should be provided with a bell. And when the A. H. M. S. sends out a missionary to destitute settlements, if it would send a bell with him to ring the people to meeting, he would gather twice as large an audience.

Bells ought to be procured by private charity. But Eastern Christians, desirous of propagating their faith in the West, ought to set more value upon them as a means for aiding the cause of Christ. The procuring of a bell is generally left to the church itself, whereas it is often more difficult for a congregation here to get a bell than to build a house. For building materials exist among us, but a bell has to be bought in the East and only with cash.

### Another Gospel.

Systems of belief the most absurd and monstrous, which, in an old community, would be received only with ridicule, in an unsettled state of society find ready and eager advocates. The facility with which the public mind becomes agitated with such heresies, constitutes one of the most serious hindrances to the work of the Western missionary. The character of

these obstacles is indicated in the two following communications:—

During the last quarter, my labors at some points have been a good deal impeded by the propagandists of a singular system of doctrines—if it can be called a system—which, while it professes to stand on the Bible, directly contradicts some of its first principles. There recently fell into my hands a small book containing the substance of this system, and entitled "*The Contrast between Protestantism and the Gospel.*" It denies human depravity, the divinity of Christ, and future punishment, and teaches that no man can be a Christian without being baptised, and, virtually, that baptism is regeneration. It affirms that good men will be happy beyond the grave, and the wicked will be annihilated at death. The views of this writer on the immortality of the soul are essentially the same as those reviewed in the August number of the New Englander. These propagandists teach a kind of eclectic system of religion—or, rather, of infidelity—embracing some features of Campbellism, Universalism, and Deism, tinctured not a little, perhaps, with Mormonism; and their instructions have been listened to with interest by skeptics and infidels. In the mouth of these men the Bible is made to deny its most obvious teachings. May the Lord deliver them from their delusions, and save his heritage from their ravages!

#### "Ironside."

The "Ironside Baptists," as they are termed, have just held their annual Association, in a grove about two miles from this place. The meeting commenced on Friday, and closed on the following Tuesday. Thirteen ministers were present, and a large congregation assembled to hear them preach, which is commonly the case on such occasions. The main object of this Association, seemed to be, to lift up their testimony against Missionaries, Bible Societies, Sunday Schools, and educated Ministers. One man preached a sermon (?) four hours in length, in which he informed the audience that he never learned the alphabet until after his third child was born; that he had never read the Old Testament any, and not more than one-half of the New. They labored very hard to bring into ridicule the practice of ministers using notes, and being paid for

their services; giving as their belief, that ministers ought to be 'called' to preach and not *educated* to preach, and should support themselves by their own labor. Taking it altogether, it was a most deplorable exhibition of presumption, bigotry and ignorance. It shows that here, in Iowa, there are places where gross darkness covers the people. I am told that some in this neighborhood will not allow their children to read Sunday school books. When I look upon the different elements of which the society around me is composed, the inquiry will sometimes arise: when shall these moral wastes be reclaimed, and the glorious light of the Gospel dispel the darkness which now blinds the understandings of many, and the intelligence and courtesy of christian society be enjoyed?

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#### WISCONSIN.

*From Rev. C. R. French, Newark,  
Washington Co.*

#### Sowing among Thorns.

The state of religion at Newark, as in all this region, is low, very low. Though the congregations on the Sabbath are generally good, and the attention given to the word spoken, respectful, there seems comparatively little stable, vital piety, and consistent, christian walk, among us. The ungodly are bold and reckless in sin. Iniquity abounds, and the love of many waxes cold. Our eyes are often pained by seeing men and women performing their daily labor on the Sabbath, or our ears by hearing the report of their guns, or by hearing their blasphemies and drunken songs and revels. By a large portion of the community, the Sabbath is observed as a day of mere recreation and amusement. Last Sabbath, as I am informed, not far from this place, our German friends had a regular shooting match. On Monday, the prize, in the shape of a harmless sheep, decorated with gay ribbons, was conveyed in triumph through our streets. Many a time in the course of the summer, while on my way to and from my appointments, have I had occasion to stop and converse with Sabbath-breakers in regard to their sin. I could refer to numerous examples of the evils of Sabbath-breaking which have occurred in this vicinity within the last year, resulting in some cases in the



loss of limb or of life. Yet many do not heed the admonitions of God's providence, or the instructions of his word.

Intemperance, profanity and infidelity prevail to an alarming extent. The dealer in intoxicating liquor laughs at the idea of abandoning the nefarious traffic. Some are ready to threaten to gibbet the advocates of the Maine Law. Nevertheless, we are doing what we can to secure the passage of such a law. Probably most of our American and some of our foreign population will vote for it.

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*From Rev. J. C. Sherwin, La Crosse, La Crosse Co.*

The region to which the following communication relates, is assuming importance as a field of missionary labor. It lies along the Mississippi and its tributaries, from 100 to 200 miles above Galena. It was the theater of some of the bloodiest scenes of the Black Hawk war, and has but recently been vacated by the Winnebago Indians. During the last two or three years, immigration into this part of Wisconsin has been very rapid, and the demand for missionary labor has become loud and urgent. We commend to those whom it concerns, the following appeal:—

I have now closed the second year of my ministry in this new and yet interesting field of labor. Although I came into this region with health much impaired, I have not failed to fill my Sabbath appointments, on account of sickness, in more than one or two instances. The change of climate, and the demand for much exercise in the open air have done much to give me back youthful vigor. It is only when greatly fatigued with a long walk, say a circuit of from one to two hundred miles, that I think of labor in a wild country in any other than a pleasant light. Crossing cold, swollen streams, an occasional fall through treacherous ice, camping out at night with the howl of the wolf for company, and now and then a streak of ill success in keeping the points of the compass, are not regarded as hardships. I meet them with pleasure, ever having my heart warmed with the thought of meeting an attentive and affectionate audience in some rough board shanty, private log dwelling, or school house.

**Sheep having no Shepherd.**

The country is rapidly filling up with a vigorous and enterprising farming population. It makes my heart ache when I think of the hundreds, and even thousands, that are now without the preaching of the Gospel, except as occasional visits are made them by the ministers who live in this village. We need a good man at Viroqua, the county seat of Bad-axe County, and another at the Falls of Black River, the county seat of Jackson County. Another still is needed at the Falls of Chippeway; to say nothing of several other points of about equal importance. At some of the points above named, from one to two hundred dollars would be readily raised towards the support of an acceptable minister. Are there no brethren in the ministry who need the change in climate and labor which a situation here will afford them, to make them young again; or are there none already young who would think it a luxury to lay foundations in a field full of future promise? Do send help, if possible. I find the people everywhere ready to hear the Gospel; not only once or twice, as a new thing, but with a steadiness that indicates a more correct appreciation of its untold value.

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## ILLINOIS.

*From Rev. J. N. Powell, Winslow, Stephenson Co.*

### Missions and Railroads.

Owing to the revolutionary influence of a railroad through our region, we have now but one direct mail out during the week. This results from the fact that the R. R. has disarranged the old routes and the new ones are not yet established. It will be difficult for you to appreciate the influence of this mode of travel and transportation in this new country. Everything and everybody is eager to be put in direct communication with these iron nerves that are being projected into the wild wastes of a prairie wilderness; and the sensation of quickened activity is everywhere manifest. But with myself, few things have been more difficult to realize, than the idea of a railroad in actual operation over that wide and houseless and treeless prairie, where we spent the first five years of our missionary life; yet so it is; the grading is al-

ready completed, and in three weeks the iron horse will be regularly traversing that region which was so lately a scene of unvaried loneliness.

As a natural consequence, immigrants of a new class are making their appearance on each side of the line of the road—men of character and influence, with means to pay well the original pioneers for their toils and hardships. Landed property has rapidly advanced within the past year, so that lots, which two years ago were eagerly seeking purchasers at almost any price, are now eagerly bought up at from five to ten dollars per acre. I do not say these things because I have any pecuniary interest in them, but it shows what influences are at work to develop the resources of this country and fill it with people. And these influences, you will observe, are all, or nearly all imbued with the spirit of Mammon. The multitudes who throng through all the land, are those who are allured by the promises of the god of this world. They will not bring the Gospel with them, and the majority of them will be slow to call it after them. Yet there are those, who, while they seek to better their worldly circumstances, are also attracted to those points where they can enjoy the privileges of christian fellowship and christian institutions. Such a case has occurred here within a few weeks, and it illustrates the desirableness of having the standard of the Gospel erected and the banner of the cross unfurled.

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*From Rev. Joseph E. McMurray, Calhoun Co.*

#### Manifold Labors.

For the first time, I am constrained to send you a quarterly report made in a time of great affliction. I was taken ill in July, and lost three Sabbaths by being sick with the fever. In addition to this, every member of my family has been sick, and our only babe is now on the verge of the spirit-land. Sickness has diminished the size of our congregations; but God in great mercy is now removing from us all the hand of affliction.

A Sabbath school has recently been organized at Gilead. This settlement had been for a number of years quite destitute of the means of grace. There was but little reading matter to be found, except those "two-bit novels" in paper covers, which are so very abundant in all

our cities. The citizens furnished the Agent with a respectable sum of money to procure books from the American S. S. Union. A very good selection was made, and the school has been using the books for some six weeks. The children are delighted with "the new books." Every book drawn from the library is carefully read, and quite an interest is manifested in the school by the entire settlement. The school numbers about thirty scholars and five or six teachers. We were fortunate enough to find a very pious and devoted man to fill the office of Superintendent. He enjoys the confidence of the neighborhood, and makes the general complexion of the school a decidedly religious one. This school is in a very promising state, and bids fair to exert a very good influence upon the rising generation.

Last spring I commenced, in my visiting of the families in the bounds of my field, the work of ascertaining, as far as possible, the extent of Bible destitutions. While I was prosecuting the work, an agent of the American Bible Society providentially came here, and under his auspices an Auxiliary Society was formed. One hundred dollars' worth of Bibles and Testaments was ordered. The Society will engage in exploring the county as soon as a suitable man can be found to do the work. We expect considerable difficulty in the prosecution of this undertaking. There is a considerable papal population here, and I am sorry to say that, in some instances, they have put themselves to some trouble to get possession of the Bibles which the kindness of the benevolent had put into the hands of the poor, and wherever they have succeeded, the Bibles have been consigned to the flames.

But the friends of Christ are not discouraged at this, but will prosecute their work to the very extent of their ability, until every family, that can be prevailed on to receive a copy of the Scriptures, has been supplied.

The principal difficulties that lie in the way of the speedy evangelization of this country are, a general tendency to intemperance, profane swearing, Sabbath-breaking, &c. These are so nearly universal, that the reverse is the exception. Then the literature: novels are found in nearly every house, and are read by nearly all classes of persons, old as well as young. This I endeavor to counteract as much as possible, by introducing the publications of the Tract Society and other publications of a like character. And then we have among us a certain

species of infidelity—not, indeed, a rejection of Christianity—but a disbelief of some of its most important doctrines, such as the divinity of Christ, the necessity and reality of repentance and sanctification in order to a christian life—the eternal punishment of the wicked after judgment.

There is, however, an increased and continually increasing attendance upon preaching, a greater regard for the Bible, and a growing desire to know more of its teachings and doctrines. These I regard as favorable omens.

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*From Rev. S. Peet, Batavia, Kane Co.*

#### A fruitful Year.

The feebleness of many churches lies mainly in their ignorance of their own resources, and to develop and render them available is an important duty of the missionary. He combines the diverse and scattered elements, proposes schemes of improvement, awakens hope, stimulates effort, and thus puts in operation agencies of good which had till then been unknown. By forming the habit of self-reliance, they soon reach the condition of self-support. Such is the process commenced, and such will doubtless soon be the result attained, under the labors of the writer of the following paragraph.

Something has been accomplished during the year, though far less than what might have been done. When I came here the church was weak and discouraged. The congregation was small, the house of worship small, cold, and uninviting. There had been alienations and divisions, though hostilities had ceased, and there was a disposition for peace, or, rather, a dread of division. The house of worship has been enlarged, re-seated, painted and furnished, and rendered convenient and pleasant. The congregation is much enlarged, and remains uniform. *Ten* have been added to the church, of whom two are young men who were converted among us during the year. One of them is now a member of Beloit College. Entire harmony exists in the church as far as I know.

The people are astonished at their own doings during the year, in pecuniary matters. They paid up an old debt (ar-

rearages on the salary of a former minister), about \$40; contributed to A. B. C. F. M., \$30; Am. Bible Society, \$30; Cong. Church Building Fund, \$54; A. H. M. S., \$30; for the enlargement of their church, \$316; for salary (being \$100 more than ever before), \$350; subscribed in my congregation for the Institute, over \$5,000, of which about \$2,000 has been paid and spent on the building.

The church contains only twenty male members, five of whom are absent or under age, and contribute nothing.

The "*Batavia Institute*," designed as an institution of learning of the highest order (not a college), for males and females, with permanent professors, &c., was begun in connection with my coming here. A charter has been obtained, a subscription of \$8,500 raised in the place, a site of forty acres purchased, the grounds laid out, and the building is now up and ready to receive the roof.

This Institution is the result, chiefly, of thoughts and plans which have been on my mind for some time, and is being carried out, in part, by means of a member of this church who was once a missionary among the Choctaws.

I suppose you have no objection to your missionaries doing good in such ways, when it does not interfere with their usual duties and labors.

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*From a Missionary in Northern Illinois.*

#### Falling among Thieves.

Afflictions in my family, in themselves not joyous but grievous, have been made light by supplies of divine grace. Notwithstanding the unusual demands upon my time at home, I have been able to discharge the ordinary duties of the Sabbath, attend weekly appointments, and visit among the people to some extent. In this last, however, I have not been able to "abound" as I would, and as the circumstances of the people seem to demand. On our recovery from sickness, I was planning a more general visitation in the distant parts of my field, when some "wicked hands" were suffered to take from me my faithful horse, thus literally "setting me upon my feet again," though in circumstances of great embarrassment. He was stolen about two months ago, and our physician's horse with him. The loss to me is not less than \$100, but the embarrassment is greater, as I have no means at present to procure a successor.



Only two weeks previous to this event my watch was also stolen, on the Sabbath, from the pulpit, where I had accidentally left it after religious worship. And the perpetrator of this wicked deed has thus far escaped suspicion.

I pray that the blessing of sanctified losses may be mine, and that I may go on, even with increasing faith and boldness, to preach the Gospel to those walking in the ways of sin.

### Struggling to build a Sanctuary.

Our congregation is gradually increasing, so that already the Court House has become too strait for us. This, together with the fact that it is a very unpleasant place for public worship, because of its uncleanness consequent upon the great amount of public business transacted there, the want of good seats, &c., has stirred our people to an effort to build a house of worship. At a church meeting about a week ago, and with only seven male members in the church, the question was put, "How much can we raise in the church for this object?" One deacon answered, "We ought to raise \$1,000." Startling as this reply was to the others, after a moment's reflection they cheerfully responded. That I might be "an example to the flock," I pledged my name for one tenth of the sum. The others immediately followed and pledged their proportion. A paper was at once drawn up, and the \$1,000 secured in the church. Considering the pecuniary circumstances of the brethren here, *this is liberality indeed*. The enterprise also meets with favor beyond the church. There is now a flattering prospect that we shall reach the mark of \$1,600, which, with the aid we hope to get from the "Fund," will build a comfortable house. Our prayer is that the Lord may direct in all this matter, and that we may be led to such means and efforts as he will bless; for "except the Lord build the house, they labor in vain that build it."

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### INDIANA.

#### This one thing I do.

When we consider the privations to which the ministry in our new settlements are exposed, and the many opportunities presented to obtain speedy relief by turn-

ing aside from the appropriate duties of the ministry, we ought not to wonder that some are persuaded to divide their time between professional labor and secular pursuits. Yet we submit whether the views presented in the following communication are not correct, and the example of the writer worthy of imitation.

It fills my heart with gratitude to feel that there is a source to which I can look for my daily bread. I do not think that I could feel much more grateful if I should receive manna from heaven, or if the ravens should bring me bread and flesh morning and evening.

The thought often flits through my mind, "What should I do were it not for distant christian friends to care for a toiling missionary?" My time I must have, and my whole time. My work requires it. My Bible I must study; my mind and heart must be improved; my sermons must be dug out. I remember well what our good Professor told us in the Seminary about "getting up sermons." Says he, "don't scratch around on the surface, but drill down thirty feet and *blow up a hundred tons*." If there is a minister on earth that needs to be steeped in the Gospel of Jesus Christ, and to have all the great doctrines of the Bible before his mind as clear as a sunbeam, it is he who has the molding of the religious character of the great growing West. The reason is obvious. My time, *my time*—I must have it all; my work demands it, and I have resolved again and again that I never would, knowingly, step aside from it, not even for a cup of cold water, although the temptation has several times been pretty strong, considering that I am in debt.

I feel these things more sensibly, from the fact that I see preachers in other denominations undergoing so much for the lack of support, and, perhaps, dropping from the ranks because they cannot gain a living, and some laboring six days in the week and trying to preach on the seventh. It would most assuredly be so in my field were it not for your Society. Here is a great moral desert, where truth should be presented in all its power and primitive simplicity, in season and out of season. The love of Christ must burn in the soul, the Bible must be at the tongue's end, and, what is equally important to success, human nature, not in general but in particular, must be understood.

Now God, as I trust, has placed me here; and I feel that he *requires* of me all

those qualifications and even more; and this, "brethren, I count not myself to have apprehended, but this one thing I do (*or try to do*), forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."

Now, in this field my people cannot support me; it is out of the question. The members of my church, a mere handful in number including both churches, give me perhaps \$30 a year, and \$20 of this comes from one individual; and although they might, perhaps, do somewhat better than this, yet I do not feel like complaining, for they are few, and young, and, most of them poor. God hath not called many wise men after the flesh, not many mighty, not many noble, into my churches; I have not even a single officer in either of my churches, excepting a *sexton*. I seem to stand alone and work alone, except, as I trust, my great Master is with me. You can hardly conceive of my loneliness at times. Yet I never was happier, nor was my faith ever stronger, and my greatest trial is that I fall so far short of my duty. Now, what I wish to say is, that if my mission should succeed, and flourishing churches be built up, as I trust there will, and souls saved and brought home to glory, it will be in a great measure through the instrumentality of your Society.

*From Rev. J. Boggs, New Corydon, Jay Co.*

#### Deplorable Destitution.

The following statistics indicate a state of spiritual destitution which no Christian can contemplate without sadness. And yet the region here described is not on the frontier, but has been settled for more than a generation, and has a comparatively dense population. The 18 counties named contain not less than 145,000 inhabitants. It is presumed that the statements which follow would apply, with slight variations, to most of the neighboring counties.

Were I to draw a circle, with a radius of thirty miles, having this place for its center, I should pass over a region where there is neither N. S. Presbyterian nor Congregational church, besides these two in which I labor, except one which is

nearly extinct, with only three or four members. Few within all this immense region have any other Gospel than one of selfishness.

East of this is Mercer Co., O., with neither N. S. nor O. S. Presbyterian minister, and not a dozen members of both denominations. North of Mercer Co. is Vanwert Co., in which there is neither N. S. Presbyterian nor Congregationalist minister. East of Mercer Co. is Anglaize Co., in which there is no N. S. or Congregationalist minister, and only about half a dozen members. South of Mercer Co. is Darke Co., with one N. S. Presbyterian minister and two small churches. South of this Co. is Randolph Co., in which are two N. S. Presbyterian ministers, one of them an agent, and two small churches, and a Congregationalist minister who teaches a colored school. South of Randolph is Wayne Co., having no N. S. Presbyterian minister. The contiguous counties, Henry and Delaware, are equally destitute. West of this Co. is Blackford, in which are only one N. S. minister and two small churches. Adjoining this Co., on the north, are Adams and Wells Cos., neither of them having a N. S. Presbyterian or Congregationalist minister. West of these is Huntington Co., in which are only one infirm N. S. minister, without charge, and a small N. S. church. The same might be said of other counties of this State, and of Ohio. Within the distance of one hundred miles from this place, in this State, I do not know of a single county that has two N. S. ministers laboring in it. From what I have seen, heard, and read, I fully believe that in two thirds or more of the counties in this State, all the Presbyterians, O. S. and N. S., and Congregationalists, are not able to sustain more than one man to each county. One of our Presbyteries complains that it has but six men for sixteen counties, and there are other sections of the State in no better condition.

#### MICHIGAN.

*From Rev. Wm. P. Esler, Eagle, Clinton Co.*

Our little church is gradually increasing in number, and several have been brought to repentance during the quarter. One lady lost a son in the early part of last summer. In preaching the funeral sermon, I reminded the parents

that a good shepherd who wished, during cold weather, to entice an old sheep into the fold, was induced to take up her lamb and carry it in first. The mother saw that God, in order to induce her to give her heart to him, had, in love, taken her little beloved one into his heavenly fold. She became serious and prayed much in private. She kept the state of her mind to herself until the struggle was over, and then she could refrain no longer.

### Spurious Revivals.

There is great spiritual destitution in this part of the country. I often hear the Macedonian cry, and feel deeply afflicted in not being able to render the much needed assistance. O that God may raise up and thrust laborers into his harvest! Still there is a good deal of preaching wherever I have formed an acquaintance, but it is often superficial and worthless. A great deal of error is thus spread under the pretence of preaching the Gospel. These men depend mostly for success upon excitements, which they term revivals of religion, but which, in a short time, prove themselves to be only animal excitements. Such converts, alas, are soon as bad or worse than they were before. Many were thus induced to profess religion, in this and the town south of us, about a year ago, and scarcely held out for three months. In this way the steady habits of society are very much disturbed. People are taught that when they *feel so and so* they are Christians, fit to join the church. Sound principle is overlooked, feeling is everything. After such a time the people are allowed to go to sleep, and it would seem that they must need it. No good is expected, and little effort is made until some powerful preacher gets up another excitement. The regular ministrations of the word are often neglected. Ministers who do not come in a thunderstorm are thought good for nothing. Thus the missionary looks out over this new country, and sighs for "the land of steady habits," and prays and labors for a better state of things. He longs to see the people serve God from a loving principle of duty and right. He would have them regular in attending to religious matters, and deeply serious and consistent in their endeavors to propagate and perpetuate the Gospel.

Eternity only can fully disclose how deeply the West is indebted to your Society. By your aid a portion of this great field is blessed with a ministry of a different stamp. Around your missiona-

ries the more stable and intelligent part of the people gather. By them the heaven is laid which, we trust, will yet leaven the whole lump. We are steadfast in our trust in God. May he teach our hands to war and our fingers to fight.

*From Rev. J. Scotford, De Witt, Clinton Co.*

### "Faint, yet Pursuing."

I entered this field deeply impressed with its need of evangelical labor, to check the tide of error and worldliness, and to educate the minds of the people in gospel truth. The moral soil had been left so long to the husbandry of the Prince of Darkness, that soul-destroying errors had grown to a prominent height, and were exerting a fearful influence for ill. Hence, to uproot them, or to neutralize their influence by presenting a better faith, is not the work of a moment. I have desired to see the fruit of my ministry in the speedy conversion of many sinners to God; but in this I have not been gratified to the extent of my wishes. Some few have professed faith in Christ under my ministry, since I have been here, but in a great degree I have been obliged to walk by faith and not by sight,—to labor and leave the result to God. I have thus been laboring for more than two years on this field, amid alternate scenes of encouragement and discouragement; and, but for the word of promise, "Lo, I am with you," my courage would fail. But as the natural husbandman hath long patience till he receive the early and latter rain, so the moral husbandman must "bide God's time," assured that, "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

*From Rev. D. M. Cooper, Saginaw City, Saginaw Co.*

### Delight in the Ordinances.

Nothing of particular interest has occurred worthy of note since my last report, save the administration of the Sacrament of the Lord's Supper. Several circumstances contributed to make the exercises peculiarly interesting. The ordinance had been observed but once be-



fore, during a space of four years; and then the officiating minister was a stranger. Now, for the first time, they received the elements from the hands of their Pastor, the brethren who have labored from time to time with this people, having been only stated supplies. It was also the first time the Pastor himself had been enabled to distribute the bread and wine. We were no longer in a small, inconvenient school house, but in Jehovah's newly dedicated temple.

The communion service employed, was one recently presented us by some kind christian friends in Newark, Wayne Co., N. Y., who are now, it pains us to hear, mourning the loss of their own beautiful sanctuary.

But especially have our hearts rejoiced to welcome to our communion some who had long been awaiting this opportunity to unite with us. Six individuals entered into covenant with us; all, however, had previously been in connection with sister churches. Others purposed uniting, but circumstances rendered it expedient to postpone the matter until some future time.

#### A New and Promising Field.

Some six weeks since I commenced regular afternoon services at East Saginaw, a village some two miles distant, and situated on the opposite side of the river. My intention is to organize a church there soon. Several preliminary meetings have already been held, and we are now anxiously inquiring for a minister. East Saginaw, in the short space of three years, from absolutely *nothing*, has grown to be a rival of this city. It is the terminus of a plank road, and possesses a population equal to our own. Religious meetings are at present held in the school house, but not a school house of the *inferior* sort. A more commodious or neatly finished school edifice can hardly be found in the State.

#### KENTUCKY.

##### Disastrous Effects of Political Excitement.

We certainly need something to arouse us at present to a sense of the responsibility that rests upon us as professed followers of the Saviour, for, in the ten years of my ministry, I have never seen a time of such declension as the past quarter has been. There has been apparently

more worldly-mindedness, more carelessness, and more restlessness in our little church, since my return last spring, than I have ever witnessed since its formation. Some of our brethren managed to get up an excitement on the subject of slavery. This continued to divert the attention of the people during the larger portion of July. Then succeeded a most exciting congressional election in which the emancipation question was introduced in this district, and added much to the *furor* the politician had already kindled. I never saw, and hope never again to see, any evil passion of our poor fallen nature excited to such an extent. All the flood-gates of intemperance were again opened in defiance of the law, and almost everything gained previously by the prohibitory law movement was lost.

Imprudently, political questions were introduced into ours, as well as two or three neighboring churches. Our two flourishing Sabbath schools were entirely broken up, and our prayer meeting forsaken. Disputes violent and unmanageable arose amongst our members, and we were compelled to discipline quite a number. Two, who were reformed drunkards, were forced to excommunicate, after the first and second admonition. Notwithstanding the law, highly penal against gambling, the sum of \$100,000 was wagered on the election in this and two or three surrounding counties. Even professors of religion forgot themselves, and indulged in the pernicious practice of selling their property for two or three prices, the payments being conditional on the election of their favorite candidate. Indeed, if every politician became a pious man, and labored assiduously for the next twelve months, it would not repair the damage that has been done. Awful beyond description has been the widespread desolation, moral and spiritual, that has pervaded this whole region. At times it seemed as though Satan himself was making a special effort for the destruction of the church. In the midst of this I have endeavored to be faithful, looking to God for assistance. I trust we have weathered the storm. Quiet is beginning to be restored, and I trust the cases of judicious discipline we have been compelled to resort to have not been without their appropriate result.

We earnestly continue to pray without ceasing, that God may speedily visit us in his infinite mercy, and pour out his Spirit upon us. As the trial of our faith has been severe and long continued, so may the blessing that shall succeed it be rich and abundant.

## NEW YORK.

*From Rev. C. Spooner, Wadham's Mills,  
Essex Co.*

We are in a cold, rough, iron region, and iniquity abounds. There have been no revivals, and but few additions to the churches. We deeply feel our need of divine aid. In this whole county we have but six ordained ministers and one licentiate. More than half of our churches are destitute, and struggling for life. Death has released many of the old, tried pioneers; emigration has removed much of the intelligence, enterprise and wealth; but there are a few left who love Zion, and many souls to be enlightened and saved. Our wants are as many, and our necessities as great, as those of almost any other field of the same size; yet we are scarcely known to the friends of missions out of the Missionary Rooms. We are kindly remembered there, but the

public attention is turned to the West. Nothing is said of the poor churches of Essex County. Nothing is known of the twenty five or thirty thousand human beings living up there—many of them in the foundries, on the coal jobs, and in the bowels of the earth digging ore. We do not complain of this, but we feel our condition. There are more productive fields, and we toil on in silence, not unfrequently meeting with privations that would astonish the public, were they known. Truly, this is a missionary field; it is an outpost that I hope will yet be manned. There is some progress—light, as well as darkness. Religion, in my own parish, is very low, but there are some favorable indications; prayer meetings are reviving, and people seem to be attentive to the truth, in some districts. The Sabbath school is interesting, and the cause of benevolence not wholly forgotten. Still, the people are poor and worldly; the present, and not the future, engrosses their attention.

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 Miscellaneous.

## The Prairie Missionary.

This is the title of a little book of 180 pages, recently issued by the American Sunday School Union. It purports to have been written by the wife of a Home Missionary, whose station, as the title imports, was assigned him in one of the prairie States of the West. The form is that of a journal, in which the first experiences of missionary life are set down from time to time as they occurred, in a pleasing, simple style, without any attempt at fine writing; and all the more on that account, do the records find their way to the reader's heart. The preface gives occasion to infer that the sketches are a narrative of actual occurrences, and not a well-contrived fiction; and from what we have occasion to know of the toils and privations of Home Missionaries in certain localities and stages of Western society, we are prepared to believe this a true history. The tone of feeling is good, and calculated to point out and correct errors rather than to awaken and foster indignation. The trials to

which this missionary family were subjected, through poverty and sickness, and the want of due consideration and sympathy on the part of their people, seem to have been borne without their contracting any sourness of spirit which the consciousness of injustice and neglect is too apt to engender.

The reader can hardly fail to have his heart made better by the perusal of this book, while he will better understand how it comes to pass that the circumstances and ministry of our gospel laborers in the West, are often more trying even than those of the missionaries to the heathen. Meanwhile, in justice to the cause, he should bear in mind that such sad experiences as are here portrayed, though truthful, are not often found together in the history of the same family, nor are they confined to the new States, and therefore, they afford no good reason why the youthful herald of the Cross should shrink from going forth to sound his message amid the prairies and forests of the West.

"Shall a Nation be born at once?"

This is the text of a Sermon preached by Rev. J. A. Benton, Pastor of the First Church of Christ, in Sacramento, Cal., on Sabbath evening, July 17th, 1853, that being the fourth anniversary of his arrival in California. We give a few extracts, presenting a summary view of the changes that have taken place on that coast during this period.

Population.

I should estimate the number four years ago at 35,000. There are now not less than 275,000, more likely 300,000. But taking the former, there has been an increase of 240,000, or 60,000 a year on an average.

Supposing the original 35,000, four years ago, to have been nearly equally divided between the sexes, there were then here 17,000 females. The whole number now here cannot be less than 35,000. The increase is, therefore, 18,000, being an average of 4,500 a year, or of 375 a month. This, probably, is below the reality.

Of the whole population not less than 20,000 are children under 15. Taking from the number of females one half the number of children as female, we have left, as the whole number of white females, who are not children, only 25,000.	
Females, . . . . .	35,000
Children, . . . . .	20,000
Males, . . . . .	220,000
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Total, . . . . .	275,000
Sea Shore, . . . . .	80,000
Valleys and Mountains, . . . . .	195,000

Schools.

Public schools—reported number 20—in attendance 3,300—average 160. The number of private schools it is impossible to arrive at. But in this city there are five, and at the same average for a year, of 160, the whole number would be 800, which is about up to the number of school-goers in the place. But such statistics as we have prove that the children are about one half of them in school, when there ought to be nine tenths.

Churches.

For the present I shall allude only to those which are Protestant, of which there were almost none four years ago.

Take them by denominations. There are in the State, at San Francisco, Benicia, Stockton, and Santa Clara, one each; four churches and seven or eight ministers, and two Presbyteries, under the Presbyterian General Assembly, commonly styled Old School.

There are at San Francisco, San Jose, Union City, Marysville, Placerville, Sonora, and Oakland, one each; seven churches, eleven ministers, and one Presbytery, under the Presbyterian General Assembly, commonly styled New School.

There are at San Francisco three, at Santa Cruz, Sacramento, Nevada, Grass Valley, Mokelumne Hill, one each; eight congregations, eleven ministers, and one Association of Congregationalists. These are all, of course, essentially one in doctrine and spirit, and differ only in forms of church relation and government; and in all, there are, commonly classed as Presbyterian, nineteen churches and congregations, thirty ministers, four Ecclesiastical bodies, and about six hundred members.

There are at San Francisco two, San Jose, Santa Clara, Sonora, Santa Rosa, Sacramento, Stockton, and Placerville, one each—nine Baptist churches, ten ministers, one Association, with several hundred members in the State.

There are at San Francisco two, at Stockton, Sacramento, Marysville, and Oakland, one each—six Episcopal Societies and four ministers, so far as I am informed.

There are not far from thirty Methodist Episcopal congregations and forty ministers in the State, with several hundred members, but my statistics of returns are not at hand. Side by side with these, in most instances, there are some twenty congregations and thirty ministers of the M. E. Church South; but the number of members I have no means of knowing at present. At San Francisco there is a Unitarian church, with a pastor and a large congregation, who have just finished the finest edifice but one in the State. There have been attempts also, at San Francisco, to establish a Reformed Dutch, a Welsh Presbyterian, and some other churches, which have been scarcely successful, though they may be still in existence. The aggregate of Protestant churches is, therefore, about eighty six; of Protestant ministers, 115; I have no means of knowing the Roman Catholic strength prior to the new era here, but since then there have been planted at San Francisco two; at Benicia, Sacramento, Stockton, Sonora, Placerville, Nevada, Shasta, Marysville, one each—ten



Roman Catholic churches. The number of priests and members I cannot come at.

In church edifices the State is poor. Most of them are of an inferior sort. In San Francisco they have begun to build in a manner worthy of the city and State.

#### Civil Government.

At the time of the speaker's arrival, this region was neither a State nor a Territory, as indicated by its civil magistracies. It was under a mongrel dominion of military rule and Mexican laws and usages. The towns and communities made *alcaldes*, prefects, and so on, as they liked. General Riley was the military commander, invested with some civil powers which nobody could exactly define. It was a state of things which the American mind could not endure. The bent and genius of the people were to their old methods, which were early understood. A movement was made for a new order of things. A Territorial government first, and then a State government, seemed too slow a process for those who were so far from Washington and so likely to be soon a vast multitude. Gen. Riley himself entered into these views, and issued in July a proclamation for an election, in August, of members of a Convention to frame a State Constitution. That election took place on the first of August. We were then on the Mokelumne, and there voted for delegates. One of those voted for was afterwards a good State Senator, and one became a United States District Judge in California. The Convention met in September, at Monterey. In November the Constitution was adopted, and the officers and Legislature chosen. On the first of January, 1850, Gen. Riley gave up his power and prerogatives to the new Governor, chosen by the people. The Legislature met and chose Senators. Senators and Representatives went on to Washington. There, for nine months, they waited before California was allowed to come into the Union. But she did get in; and when the news of it came, one universal shout of joy went up all over the State.

That was a sublime spectacle which the people of California presented when they went right on with their State government, though outside of the Union, and obeyed its laws and officers, never once doubting their own ability to take care of themselves, nor expecting anything else than that their admission

would be granted. It showed the American genius and American character in a new light, so enterprising, so democratic, so self-relying, self-governing, and so singularly attached to their republican institutions and forms, that they never once thought of adopting any other.

Under the Constitution then framed, we are living still. It has its imperfections; but it is a serious question whether we could even now frame one, on the whole, any better, or on which we could agree so unanimously. The wheels of government have moved on, not quite so smoothly as was desirable; yet the concerns of it might have been far worse than they are, under any different state of things.

#### Newspapers.

In the number of newspapers California is quite up to any State with the same population, and they are supported at an immense cost. Four years ago there was a weekly paper at San Francisco, and one here; and these were all. Now there is a weekly for every county in the State, if they were distributed around. There are thirty four counties and thirty six weekly issues at the least. Of these one is literary, one is temperance, and three are religious. There are nine daily papers published, and four tri-weeklies.

The *Pacific* vies with any religious journal in America in appearance—not in size—and has been as highly complimented in all quarters, as any paper could wish to be that asked not to be flattered unreasonably. The very fact that such papers have managed to live at all, for two years, is itself an indication of something sound and good, and is doing much to assure the world that California has germs of goodness that are vital and will grow—doing more, in fact, than ten thousand assertions could do, made in any other form. If the increase of our weekly papers from two to thirty six, and our dailies from none to nine, in four brief years, does not show a progress wonderful and astonishing beyond all precedent, then we may never hope to be astonished again. As a matter of fact, we are becoming so accustomed to marvels and wonders of this sort, that it would be the greatest of marvels to have wonders cease. And we are afflicted with ennui if there be not some big lump, or large potato, some prodigious exploit or quick passage, some tremendous clipper or thundering crusher, some tall grain or mammoth tree, some startling disclosure or dazzling fortune or ingot swindle, to talk about when conversation flags.

## Cities.

One fourth of our whole population dwells in our four largest cities. These depend mainly on commerce, trade, manufactures, and professions, for their sustenance and wealth. These have grown up beyond all precedent, and that, too, in the teeth of obstacles the most formidable, and calamities the most appalling, and in situations not highly favored by nature. San Francisco has grown, in four years, from 4,000 to 36,000. A yearly increase of 8,000, or nine times what it then was. Sacramento has grown, in four years, from 1,000 to 13,000, being a yearly increase of 3,000, or thirteen times as large as it then was.

## Wants.

What do we need to make a residence in California as inviting as any place where Americans dwell? Not climate, not fertility of soil, not scenery, not diversified resources, not supply of physical wants, not means of living, not avenues to wealth and elements of power, not fields of usefulness, not something to stir the blood and excite the heart—all these we have. But we want railways; the great one most of all; telegraphs, to keep up with the times; schools, munificently sustained, of a high character, and for all ages and sorts; families dwelling in roomy, airy, delightful houses, with shades, shrubbery and flowers, where loneliness enters not; friends and kindred dwelling near us, so as to be accessible, in order to remove the feeling of isolation and banishment from women and children, who cannot share in the excitements that make time and things go blithely with men; literary societies; lectures; reading rooms, and the like; and most of all, chaste, beautiful, sacred sanctuaries, an excellent ministry, and a thorough and consistent habit of church-going. These are much; but these had would make this the land of Beulah. If only all the people that once were regular at church, would at once begin to go here, and make meetings where none now are, we should have a social revolution in California in three months that would delight an applauding world.

Well, another four years will bring us the supply of most of these requisites. The past four years have met the expectations of all but the most sanguine and enthusiastic dreamers. We could not have reasonably anticipated a more encouraging state of things.

## Prospects.

The heavens over us are not more clear and starry than our destination. Our horoscope is cast. Good omens are in the sky. The face of the world is toward us. Every change and revolution will enhance our importance. The glittering treasures, these rivers and bays, were made for a purpose. These farms and fields, towns and cities; these fleets that ride our harbors; these steamers that plough our waters, so quickly brought into existence, mean something. These revolutions abroad, just now, are significant. The Japan and the Northern Expeditions will have a history. The finger of Providence is pointing to our destiny. Asia is to play a new part—to hold some such relation to the world's later history as to its earlier. We must give her institutions, and receive into our bosoms knowledge, conveniences and wealth in return. The Pacific is to be THE ocean of the future, and California shall sit the regent queen of the pearly domain, and wave her jeweled hand over the proud hereafter.

## Obituary.

The decease of the Rev. RICHARD F. CLEVELAND, of Holland Patent, has already been announced in the public prints. For three years he had acted as Secretary of the Central Agency of the American Home Missionary Society, but resigned his office on the 1st of September last. Though his official relations to this Society ceased before his death, yet, in his removal the cause of Missions has lost an able advocate and a valued counselor and friend.

The following notice of his life, and testimony to his worth, we copy from the *New York Evangelist*:

Died on the 1st instant, at Holland Patent, N. Y., Rev. RICHARD F. CLEVELAND, in the fiftieth year of his age. Mr. Cleveland was born in the year 1804, of pious parents, in Norwich, Conn. In this place, at the early age of fourteen, he made a profession of religion. He graduated at Yale College in 1824, and was licensed to preach the Gospel in 1828. The first period of his ministry was spent in Windham, Conn., and in Portsmouth, Va. In the year 1834, he accepted a call from the church in Caldwell, N. J. where

he remained seven years. He was then invited to take the pastoral charge of the church in Fayetteville, N. Y. He continued in this place for a period of nine years, in the faithful exercise of his ministry. In 1850, he was appointed to the secretaryship of the Central Agency of the American Home Missionary Society. But ere long his health and strength began to fail under the pressure of the arduous duties which now devolved upon him. For this reason, and on account of the preference he always continued to feel for the pastoral office, he decided at length to return to its duties. The church in Holland Patent cordially and earnestly inviting him to become their pastor, he removed in September last to this place. He was able to preach but one Sabbath after his installation. After this first Sabbath, a violent attack of disease prostrated his strength, and threatened his life. For a week, though aware of his precarious hold upon life, he still indulged the hope of recovery. While seeking the repose of sleep, the final summons came in another alarming and violent attack, and in less than the space of half an hour he died. We have given but a brief and bare outline of the life and labors of this most excellent and useful minister. With what diligence he wrought in his Master's vineyard! With what fidelity to the souls entrusted to his care! The depth and tenderness of sympathy for the afflicted! His self-denying and valuable labors in aid of his brethren in the ministry! His ready and ardent co-operation in every good work! The revivals of religion, which were enjoyed in the congregations he served—all are held in most grateful remembrance in every scene of his official duties.

We had thought that for our departed brother there were yet many years of active labor in reserve. But God has seen fit to call him to another and higher sphere, and while we mourn his loss, we cannot doubt that he has entered upon that eternal rest which Christ has prepared for those who love him.

#### Decease of Rev. Charles Hall, D. D.

"IN THE MIDST OF LIFE WE ARE IN DEATH."—We are called by an allwise and inscrutable Providence to announce the sudden decease of our beloved associate, REV. CHARLES HALL, D. D., one of the Secretaries of the American Home Missionary Society. He died at Newark, New Jersey, October 31st, at the age of 54 years.

Nearly two years ago he experienced a severe attack of Inflammatory Rheumatism, by which his naturally frail constitution was much enfeebled. In the summer and autumn of 1852, he spent several months in a tour in Europe, by which his health was somewhat recruited. He was able to prosecute his official labors, with occasional interruptions, till within about two weeks of his death, when it became evident that the disease from which he had previously suffered had seized upon his heart. From that time, his decline was rapid. Peacefully and joyfully he saw his end approaching, and he died testifying, in his last words his "triumph in the Saviour," whom he had served and trusted in his life.

As this afflictive event occurs while our present issue is passing through the press, we cannot, till another occasion, give utterance to our grief or pay our tribute to the memory of our lamented friend and fellow laborer.



*Appointments by the Executive Committee of the American Home Missionary Society, in the month of October, 1853.*

*Not in Commission last year.*

Rev. S. P. Hildreth, Dresden, O.  
Rev. Charles S. Le Duc, Coolville and Hockingsport, O.  
Rev. Fisk Harmon, Pittstown, N. Y.

*Re-appointed.*

Rev. J. C. Whitney, Minneapolis, Minnesota.  
Rev. Charles Seccombe, St. Anthony, Minnesota.  
Rev. J. D. Strong, Iowa City, Iowa.  
Rev. Asa Martin, Bloomfield, Iowa.  
Rev. E. B. Turner, Colesburg, Iowa.  
Rev. John Parry, Racine and Pike Grove, Wis.  
Rev. John Reynard, Shullsburg and vic., Wis.  
Rev. T. Waterbury, Cincinnati and vic. Mich.  
Rev. C. Osborn, Brighton and vic. Mich.

Rev. O. W. Mather, Paw Paw, Mich.  
Rev. James Nall, Wayne, Mich.  
Rev. G. C. Wood, Greenville, Ill.  
Rev. C. L. Bartlett, DuPage, Ill.  
Rev. T. M. Oviatt, Greencastle, Ind.  
Rev. F. S. McCabe, Peru, Ind.  
Rev. Edward Scofield, Mount Healthy, O.  
Rev. Rees Powell, Columbus, O.  
Rev. J. W. Thompson, Berlin, O.  
Rev. D. H. Coyner, Genoa and Galena, O.  
Rev. Henry Bushnell, Marysville and Newton, O.  
Rev. J. M. Graham, Shenandoah Co. and vic. Va.  
Rev. J. T. Hargrave, Middleburgh, Va.  
Rev. Benjamin Lynch, Troy, N. Y.  
Rev. Philander Barbour, Mechanicsville, N. Y.  
Rev. L. F. Laine, Portland, N. Y.  
Rev. J. C. Strong, Moira, N. Y.  
Rev. Reuben Torrey, Cranston, R. I.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of October, 1853.*

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone,  
Amherst, Cong. Ch. \$32 66; Aaron Lawrence, to constitute Mrs. Aaron Lawrence a L. M., \$30; Miss Elizabeth G. Lawrence, to constitute her father, Aaron Lawrence, a L. M., \$30. 92 66  
Hollis Cong. Ch., 49 25 141 91  
Dover, Ladies' H. M. S., by Miss C. M. Palmer, 3 00  
Littleton, Young Ladies' Sew. Soc., by R. Barrett, 8 00  
Plymouth, Cong. Ch. and Soc., by Rev. H. E. Jewett, 4 00

**VERMONT—**

Brattleboro', Un. Benev. Soc., by Caroline L. French, 8 00  
Swanton, Benev. Soc., by C. F. Safford, 18 00  
Thetford, in part of legacy of Wm. Kingman, by N. E. Hosford, 500 00  
Townsend, Cong. Ch. and Soc., by F. Tyler, 18 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, Treasurer, 1,000 00  
Amherst College, Faculty and Students, bal. by N. A. Prentiss, 32 00  
Cummington, First Cong. Ch., by Wm. Packard, 5 00  
Foxboro', legacy of Miss Rowanna Clark, by Dr. B. Mann, Exr., 100 00  
Hampshire Miss. Soc., by E. Williams, Treas., 60 53  
Northampton, a friend, \$4; legacy of Mrs. Electa Allen, \$10; do. of Miss Sarah W. Allen, \$15; Solomon Stoddard, to constitute Miss Martha Ann Williams, of Hadley, a L. M., \$30, 59 00  
West Hampton, 18 95  
Worthington, 60 53  
Other sources, 361 52 500 00  
Middleborough, Lad. Benev. Soc., by Rev. C. Chapman, 5 00  
Newburyport, a Lady, by Rev. Dr. Dana, 10 00  
Rev. Mr. Fisk's Soc., Ladies, by Mrs. H. O. Grosvenor, 8 00  
Pern, legacy of Amasa Frissell, by Zenas Watkins, 323 00  
In part of legacy of William Wetmore, advanced by him, to constitute himself a L. D., and James C. Stowell, Mrs. Harriet B. Stowell, Miss Cynthia M. Stowell and Wm. M. Stowell, Life Members, by Oliver Nash, 500 00  
Pittsfield, Rev. Dr. Todd's Cong. Ladies, by Mrs. M. G. Warriner, 6 00  
Salem, a friend, 5 00  
Southboro', Ladies' D.M.S., by C. Thompson, 8 00

Whateley, Second Cong. Ch., Ladies, by Emily C. Judd, 5 00

**RHODE ISLAND—**

Providence, C. D. Gilbert, by M. Coggeshall, 5 00  
Central Cong. Ch. and Soc., by Solomon Gilbert, W. J. King, to constitute Eben. K. Glezen a L. D., \$100; R. W. Fletcher, to constitute Josiah S. Chapin, of Janesville, Wis., a L. M., \$30; Rev. Leonard Swain, to constitute Dr. Charles Swain, of Warren, Ark., a L. M., \$30; others, \$297 50, 457 50

**CONNECTICUT—**

Centerbrook, Young Ladies' Friendly Soc., by Mrs. W. F. Sanford, 7 00  
East Hartford, M. Stanley, by Rev. Mr. Phraner, 10 00  
Greenwich, Miss L. Howe, by H. Fisher, 3 00  
Stilson Benev. Soc., by Miss Sarah Lewis, Treas., 380 00  
Guilford, a friend, 5 00  
Kent, S. A. Bissell, 10 00  
Madison, Lad. Cent Soc., by J. T. Lee, 34 00  
New Haven, West Cons., by A. Townsend, Jun., Treas., West Haven, to constitute Eliza L. Pardee a L. M., 80 00  
New Haven, Miss Mary B. Starr, to constitute Mrs. Penelope G. Littlefield, of Providence, R. I., a L. M., 80 00  
First Cong. Ch. and Soc., bal. by John Ritter, 17 00  
Church of the United Society, by John Durrie, Mrs. Lois Chapman, to constitute Miss Elizabeth King a L. M., \$30; Wm. Johnson, to constitute Wm. Henry Andrus a L. M., \$30; E. C. Herrick, to constitute Lyman Baird and John Edwards, Life Members, \$60; others, \$63, 183 00  
North Haven, North Hill Fam. Benev. Soc., by Mrs. W. J. Barnes, 23 00  
Norwalk First Cong. Ch. and Soc., bal. by A. E. Beard, 5 00  
Plymouth, Ladies, by Rev. I. P. Warren, 2 00  
Pomfret, Lad. Benev. Soc., by Mrs. Clara C. Williams, 4 00  
Ridgebury Cong. Ch. and Soc., by Rev. P. Canfield, 23 00  
Scotland, Cong. Ch. and Soc. in full, to constitute James Burnet and George Bingham Life Members, by Rev. T. Tallman, 36 22  
South Mansfield, Cong. Ch. and Soc., by Rev. A. S. Atwood, 41 00  
Southport, First Cong. Ch. and Soc., by Rev. S. J. M. Merwin, F. Marquand, to constitute Deacon E. A. Smith a L. D., \$100; Z. B. Wakeman, to constitute Mary Fowler Wakeman, Frances Wakeman,

and Matilda Gookin, Life Members, \$100; Mrs. Abel Sherwood, \$10; others, \$102 37,	312 87	OHIO—	Delaware, Second Presb. Ch., by E. Burr, Greenwich Station, L. Mead, \$5; A. Mead, \$1,	40 00
South Woodstock, Ladies, H. M. Assoc. to constitute Mrs. Lucy B. Palmer a L. M., by Frances M. Lyman,	80 00		Liberty, Presb. Ch., by Rev. J. W. Thompson,	6 00
Stamford, First Cong. Ch., by T. Daven- port,	47 00		Liberty and Concord, Presb. Chs., by Rev. W. H. Brinckerhoff,	30 00
Stratford, Sew. Soc., by Rev. W. B. Weed,	8 00		Piqua, Presb. Ch., by Rev. N. C. Coffin,	6 00
Vernon Young Ladies' Benev. Soc., by Miss Jane Hunt,	8 00		South Fork, Presb. Ch., by Rev. T. W. Howe,	28 00
Westbrook, Cong. Ch., by Rev. W. A. Hyde, in full, to constitute Dea. Amasa Spencer a L. M.,	15 00	INDIANA—		33 28
West Cheshire, Lad. Benev. Soc., by Rev. D. S. Rodman,	10 00		Laurel, Rev. Thomas Spencer,	10 00
Weston, Cong. Ch. and Soc., by Rev. Z. B. Burr, to constitute Levi Colby a L. M.,	40 00		New Corydon, Rev. James Boggs, New Washington, a Lady, by Rev. J. Ger- rish,	10 00
NEW YORK—			Plymouth and Hopewell, Presb. Chs., by Rev. N. L. Lord,	00
A friend of Home Missions, Albany, Fourth Presb. Ch., Mrs. Richard Winslow,	10 00		Warsaw, First Presb. Ch., by Rev. J. E. Crane,	15 00
Auburn, Theological Seminary, by Levi Parsons, Jun.,	5 00			11 00
Brooklyn,	14 00	ILLINOIS—		
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith, \$55 78; J. A. Daven- port, \$50; Mrs. Davenport, \$5,	110 78		Batavia, Cong. Ch., by Rev. Stephen Peet,	30 00
Chazy, Mrs. Ann Hubbell,	10 00		Ewington, by Rev. J. H. Russ,	5 00
Centerville, Green Co., Presb. Ch., by Rev. A. H. Lilly,	5 00		Geneseo, Coll., by Rev. J. W. North,	15 10
Colchester, Miss Sarah Downs, to consti- tute Wm. H. Elwood and Mrs. Sarah D. Elwood, Life Members,	100 00		Griggsville, First Cong. Ch., by Rev. C. S. Jolly,	37 50
Factoryville, Presb. Ch., by Owen Bald- win,	26 95		Joliet, First Cong. Ch., by Rev. L. H. Loss,	12 50
Fayetteville, Youth's Miss. Assoc., by Rev. L. H. Reid,	8 00		Marshall, Cong. Ch., by Rev. J. Chapman,	10 00
Haverstraw, First Presb. Ch.,	6 50		Momence, Cong. Ch., by Rev. John Peck,	8 87
Jefferson, Presb. Ch., by Rev. W. J. McCord,	8 22		New Providence, Presb. Ch., by Rev. H. F. Taylor,	10 00
Maine, Cong. Ch., Mon. Con. Coll., by Rev. W. C. Boyce,	3 00		Ottawa, Mrs. G. Burr,	10 00
New Rochelle, Presb. Ch., by Rev. C. E. Lindsley, Coll. \$30; Ladies, \$2,	32 00		Rockville and Bourbonnais, Presb. Chs., by Rev. John Peck,	10 08
New York, Cash \$5, Walter Brinckerhoff, Jun., \$1,	6 00		Sharon and Portland, Presb. Chs., by Rev. E. R. Martin,	11 50
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher, \$6 07; S. Fanning, \$5,	11 07	MICHIGAN—		
Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester,	3 88		Dundee, First Cong. Ch., by Rev. S. Har- ris,	5 87
Eleventh Presb. Ch., to const. Rev. Elias L. Boing, of Doaksville, Choc- taw Nation, a L. M.,	46 00		Howell, First Presb. Ch., by Rev. Louis Mills,	11 50
Church of the Puritans, Mon. Con. Coll., by E. McKinsty, \$18; C. H. Newton, \$50; T. McNamee, \$100; J. Van Buren, \$12 50,	175 50		New Buffalo, by Rev. P. B. Parry,	12 00
North Granville, Presb. Ch. and Soc., by Rev. C. Doolittle,	66 00		Wheatland, First Cong. Ch., by Rev. J. Morton,	20 00
Northport, L. I., W. P. Buffett,	20 00	WISCONSIN—		
Northville, L. I., Cong. Ch., by Rev. J. O. Wells,	10 00		Dodgeville, Cong. Ch., by Rev. A. S. Al- len,	5 00
Smithville, Coll. by M. K. Cochran,	6 90		Fair Play, Presb. Ch., by Rev. E. Hassell,	3 45
Southold, L. I., Presb. Ch. a Member,	10 00		Geneseo, Cong. Ch., by Rev. S. Emerson,	3 50
Trenton, Mrs. C. W. Douglass,	5 00		Green Bay, Rev. Otto Tank,	2 50
Troy, Liberty St. Presb. Ch., by Rev. B. Lynch,	0 60		Green Lake and Dartfield, by Rev. S. Bristol,	25 00
Vernon Valley, L. I., Presb. Ch., by Rev. I. B. Smith,	20 00		Hazel Green, Presb. Ch., by Rev. B. Bur- nap,	8 00
Volney, Ladies, by J. Petrie,	6 00		La Crosse, First Cong. Ch., by Rev. J. C. Sherwin,	7 00
Walton, Mrs. Jemima T. Webb,	5 00		Oak Grove, Cong. Ch., by Rev. H. M. Par- mande,	7 50
Yonkers, Presb. Ch., by Rev. E. W. Bene- dict,	123 49		Oconomowoc, First Cong. Ch., by Rev. S. H. Barteau,	10 00
NEW JERSEY—			Packwaukee, First Cong. Ch., by Rev. John Wilcox,	2 00
Mendham, Presb. Ch. by Rev. W. L. Douglass,	108 50		Potosi, Presb. Ch., by Rev. Edward Mor- ris,	5 28
PENNSYLVANIA—			Sun Prairie and Windsor, Cong. Chs., by Rev. J. W. Windsor,	9 08
Mount Joy, Presb. Ch., by A. Merwin,	5 00		Shoplex, Coll., by Rev. M. Wells,	6 00
TENNESSEE—		IOWA—		
Chattanooga, A. M. Perrin,	2 00		Dubuque, Cong. Ch., by Rev. A. Van Vleet,	12 50
			Fort Madison, Presb. Ch., by Rev. M. G. Cass,	12 05
		MINNESOTA—		
			Point Douglass, Rev. Richard Hall,	5 00
		CALIFORNIA—		
			Nevada, Cong. Ch., by Rev. J. H. Warren,	60 00
				\$6,498 00
			JASPER CORNING, Treasurer.	

*Donations of Clothing, &c.*

Bloomfield, N. Y., a circle of little girls, a box.	
Brattleboro', Vt., Un. Benev. Soc., by Caroline L. French, a box.	21 43
Cazenovia, N. Y., Presb. Ch., Ladies, by Rev. G. S. Boardman, a box.	
Concord, N. H., Ladies' Un. Miss. Circle and Juv. Soc., by Mrs. Sarah C. French, a barrel.	72 78
Dover, N. H., Ladies' H. M. S., by Mrs. Charlotte M. Palmer, a box.	47 50
Ithaca, N. Y., Ladies' H. M. S., Presb. Ch., by J. L. Parker, a box.	50 00
Littleton, N. H., Misses' Sew. Soc., by R. Daggett, a barrel.	36 10
Newburyport, Mass., Rev. Mr. Flake's Soc., by Mrs. H. S. Grosvenor, a barrel.	50 33
New Haven, Ct., Center Ch., Ladies' H. M. S., by E. North, a barrel.	78 79
New Rochelle, N. Y., Presb. Ch., Ladies, by Rev. C. E. Lindsley, a box.	118 33
North Brookfield, Mass., Lad. Sew. Circle, by Miss Abbie F. Snell, a box.	68 33
School Dist. No. 3, Ladies' Sew. Soc., by A. Allen, a box.	30 64
Parsippany, N. Y., by Rev. J. Ford, a box.	
Pittsfield, Mass., Rev. Dr. Todd's Cong., Ladies, by M. G. Warriner, a box.	100 00
Plymouth, N. H., Cong. Soc., by Rev. W. B. Jewett, a box.	64 00
Plymouth, Ct., Ladies, by Rev. I. P. Warren, a barrel.	50 00
Pomfret, Ct., Ladies' Benev. Soc., by Clara C. Williams, a barrel.	63 00
St. Johnsbury, Vt., Ladies' Benev. Soc., by M. E. Fairbanks, a box.	
Southboro', Mass., Ladies' D. M. S. and Juv. Circle, by C. Thompson, a barrel.	20 06
Stonington, Ct., Second Cong. Ch., Ladies, by Rev. Wm. Clift, a box.	
Stratford, Ct., Sew. Soc., by Mrs. Catharine S. Booth, a barrel.	
Troy, N. Y., First Presb. Ch., Ladies, by Mrs. Brainerd, a box.	41 00
Vernon, Ct., Ladies' Char. Soc., by Mrs. Julia S. Kellogg, two boxes.	
West Middleboro', Mass., Ladies' Benev. Soc., by Rev. Calvin Chapman, a box.	23 00
Whateley, Mass., Second Cong. Soc., Ladies, by Emily C. Judd, a box.	40 24
Whitehall, N. Y., Ladies, by C. M. Davidson, a box.	
One box and two barrels, source unknown.	

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of September, 1853. BENJAMIN PREKINS, Treasurer.*

Barre, Evan. Cong. Soc.,	69 00
Berkshire and Columbia, H. M. S., L. Church, Treas.,	425 00
Beverly, Washington St. Soc., to const. Rev. A. B. Rich a L. M.,	33 00
Boston, Miss Sarah Tuttle, L. M.,	30 00
Braintree, Rev. Dr. Storrs' Soc., Quarterly Coll.,	21 00
Burlington, Fem. Miss. Soc., \$30; Juv. Benev. Soc., \$12,	42 00
Conway, South, a Lady,	1 00
Danvers, Third Ch., Ladies' H. M. S.,	43 84
Essex North, Aux. Soc., James Caldwell, Treas.,	
Newbury,	
Rev. Mr. Fiske's Soc., Ladies, \$190 72; Coll., \$50 68, to const. Mrs. Josiah Chase, Mrs. N. Pendegast, Mrs. B. G. Hunt, Mrs. M. O. Delano, W. Moulton, E. Merrill, Jun., J. A. Morse, and W. Goodwin, L. M.,	241 35
Rev. Mr. Tenny's Soc.,	7 53
Franklin Co. H. M. Soc., O. S. Eastman, Treas.,	248 93
Bernardstown, Cong. Soc., to const. Miss Catharine S. Slate a L. M.,	30 44
Charlemont, First Cong. Soc. Gent. Assoc.,	11 25
Greenfield, First Cong. Soc.,	35 65

Heath, Cong. Soc.,	23 00
Shelburn Falls,	32 75
South Deerfield, First Cong. Soc.,	26 81
Sunderland, Cong. Soc., to const. Rev. S. D. Clark and J. L. Graves Life Members,	70 82
Warwick, Trin. Soc., Ladies, \$12; Gent., \$14; Mon. Con. Coll., \$6,	32 00
Greenwich, Cong. Soc., Ladies,	262 72
Haverhill, Center Cong. Ch. and Soc., to const. Rev. B. F. Hosford, Benjamin Emerson, Mrs. M. Tappan, and Mrs. L. Greenleaf, Life Members,	41 88
Kingston, Second Ch. and Soc., in full to const. Miss Maria E. Howe a L. M.,	142 51
Manchester, Cong. Soc., to const. Rev. R. Taylor, Dea. J. Fowler, and H. Kitfield Life Members,	17 46
Methuen, Rev. Mr. Phillips' Soc., to const. I. H. Laney, I. S. Howe, and J. Emerson, Life Members,	81 50
North Brookfield, First Ch. and Soc.,	120 00
North Weymouth, Pilgrim Soc.,	29 00
Orleans, Cong. Ch. and Soc.,	20 00
Randolph, East Parish, to const. Rev. E. Russell and Dea. L. Paine Life Members,	21 00
South Deerfield, Monument Ch.,	48 07
Stoneham, a friend,	26 00
Sturbridge, legacy of Mrs. Hephsibah Fuller,	16 00
Weathersfield, Isaac Brown,	83 84
Wilmington, Ladies' H. M. Soc.,	5 00
	12 25
	\$1,845 50

*The Connecticut Missionary Society acknowledges the receipt of the following sums to Oct. 5, 1853. E. W. PARSONS, Treasurer.*

Bethlem, by A. G. Loomis,	121 00
Bolton, by H. Alvord,	17 63
Bristol, by A. Norton,	192 00
Canterbury, First Ch., in full to const. Sarah E. Learned and Dea. Thomas G. Clark L. Ma.,	58 50
Canton, bequest of Charlotte Mills, by U. Hosford, Exr.,	107 00
Chester, Cong. Ch., by E. J. Doolittle,	18 08
Colebrook, by O. Stillman,	23 00
Danbury, Second Ch.,	3 00
East Granby, Mrs. D. Skinner, 50 cts.; L. Butler, \$1,	1 50
Farmington, Ch. and Soc., by W. Gay,	296 54
Groton, by Rev. G. H. Woodward,	14 00
Hartford,	
First Ch., in addition, by J. W.,	30 00
South Ch., by Mr. Fuller,	238 50
Jewett City, Coll., to const. Isaac N. Robinson a L. M., by Rev. T. L. Shipman,	34 00
Litchfield, Cong. Ch. and Soc., of which \$30 is from Miss Honor M. Buell to const. Eliza M. Catlin a L. M.,	176 55
South Farms, by Rev. D. L. Parmelee,	66 52
Lyme, Coll., by Rev. H. Hooker,	45 00
New Britain, First Soc., by Mr. Hinsdale,	73 63
New Preston, by D. O. Whittlesey,	35 00
Newtown, Ch. and Soc., to const. Wm. Beard a L. M., by Rev. J. Atwater,	42 78
North Cornwall, Assoc.,	22 25
Plymouth, Cong. Ch., by Henry Torrey,	35 00
Portland, Ch. and Soc., by Rev. H. Talcott,	27 25
Rockville, Second Cong. Soc., by N. O. Kellogg,	162 45
Rocky Hill, W. B.,	3 59
Salem, Coll., by Rev. C. Thompson,	5 23
South Windsor, Cong. Ch., by T. Elmer,	35 00
Westford, Coll., by Rev. C. S. Adams,	12 00
West Hartford, Coll., of which \$30, is from Dea. J. E. Cone to const. Laura W. Cone a L. M., by T. Brace,	162 18
Westville, Coll., by Rev. H. Hooker,	81 00
Wethersfield, First Ch., to const. John Loveland and Joshua Goodrich L. M.,	74 00
Woodbury, South Ch. and Soc., to const. Horace Hurd, Sheldon Cummings, and George De Forest, L. M.,	100 00
	\$2,258 04

N. B.—The box of clothing acknowledged in the Nov. number, from Farmington, Ct., was from Torrington, Ct.



# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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**Vol. XXVI.**

**JANUARY, 1854.**

**No. 9.**

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## Missionary Salaries.

IN the Home Missionary for May, 1853, we submitted some considerations on the "inadequacy of ministerial support," particularly in its relations to the missionary work. In the Reports of several of the principal Auxiliaries, for the last year, this subject is discussed in its bearings upon the feeble churches within their bounds.

The Report of the New Hampshire Home Missionary Society contains the following timely and valuable suggestions on this topic:

With respect to the pecuniary relations between ministers and their people on our field, we have no authority or desire, as a Missionary Society, to interfere; and yet, inasmuch as the welfare of the Missionary cause is directly affected by the measure of ministerial support afforded on it, it comes within our province, as a subject of remark. That our missionaries as a class are inadequately supported, the following facts, we think, will show. The average salary of the pastors and stated supplies who have been in commission the past year, is \$377. This is fourteen per cent. larger than it was ten years ago,—an encouraging indication of a reform in this matter. We are informed by the last report of the Mass. Missionary Society that the average salary of missionaries in that State is \$437, which is \$60 higher than it is in this State, but that it has made no advance the last ten years. The average amount appropriated by the Missionary Society the past year to the feeble churches that have enjoyed the stated ministrations of the Gospel, is \$107 50, which is seven per cent. higher than it was ten years ago. It may be in point to remark, that considering the difference of circumstances affecting the necessary expense of living, our missionary pastors and stated supplies may be as amply supported as their brethren are who are settled over self-sustaining churches. The average salary paid by these churches, so far as can be ascertained, is \$502, which is only \$125 above the average received by our missionaries. But if we abate all salaries that exceed \$600, we find that the average salary paid by the able churches is \$452, which is only \$75 more than that paid to our missionaries.

Now, it is assumed that the standard of ministerial support in the State is far below its temporal necessities, and if so, it must be evident, from the facts just stated, that our missionary ministry, so to speak, share largely in the general suf-

fering. Where, then, does the responsibility of this suffering rest? We refer only to our missionary field. It does not belong to us to discuss the general subject of ministerial support. Who, we ask, will be answerable for the untold evils that arise from this muzzling the "ox that treadeth out the corn?" There is responsibility somewhere. If it could be shown that the churches under the patronage of the Society have so far exerted their ability in the support of the Gospel that they have fully met their moral obligations, both in the sight of God and man; and also if it could be shown that the Society has a surplus in its treasury for which there is no demand from other portions of the field, then might the Society be held responsible, but only in case it refused, without good reasons, to listen to the cry of the needy.

It should be remembered that the Missionary Society is no party in the contracts which churches make with their ministers for their support, except to fulfil the pledges of aid which it makes upon their application. If they conform to the rules by which the Society, in common with every branch of the American Home Missionary Society, governs itself in the expenditure of its funds, they generally receive all they ask. To give them more than they ask, even to supply a supposed deficiency in the support of their ministers, would be a most inconsistent and dangerous departure from the great principles of our enterprise, whose wisdom has been tested by long experience. Should the Society refuse to increase its appropriations when it has the means of doing it, and when the applications of the churches furnish the necessary evidence that they have taxed themselves to the utmost of their ability, then might we be justly answerable for an incompetent support of its missionaries; but such has not been the fact. In most cases of such applications, the Society has increased its grants of aid, while the churches have also taken additional burdens upon themselves.

We come now to notice a few of the evils inflicted on our Home Missionary field by an incompetent support of the ministry.

One is, a movable, temporary ministry. This is, indeed, partly in some instances, and wholly in others, the result of other causes, but the influence of want is of itself a sufficient cause to account for much of the changeable character of our ministry.

Another evil is the decrease of pastors. If we go back ten years in our history, we find that there were thirty pastors and seventeen stated supplies in commission, but now there are only nine ministers who have sustained the pastoral office, while the number of stated supplies has been thirty-one the past year. Two of these pastors have been recently dismissed, leaving only seven pastors now in commission. This decrease of pastors has been more directly the result of a scanty support of the ministry than of any other cause. Both ministers and churches are becoming more and more unwilling to enter into the obligations of the pastoral office. With such an uncertain prospect before them, ministers, who are conscious of their ability to command more permanent positions, naturally decline those that promise little else than a brief and anxious period of labor, and churches as naturally shrink from adding to their perplexities and their burdens. The stated supply system is fast superseding the ancient Puritan custom of a settled ministry, so far as our feeble churches are concerned; and though, in a few cases, ministers are permitted to occupy the same field for a series of years without being settled as pastors, yet all experience proves that the pastoral office is more conducive to a permanent ministry than the relation of a mere hired servant. We know of no remedy for this evil while the causes which produce it remain. While these causes remain, especially while the standard of ministerial support continues below the medium of competency, ministers who enter the missionary service will have "no certain abiding-place." Like birds of passage that have lost their course, they will be passing over every point of the compass, not knowing where they will find rest. These evils are followed with another,—a scarcity of competent ministers for the supply of our feeble churches. We have in years past heard much about a surplus of candidates for settlement in the ministry, and there may have been a surplus for a certain class of churches, but our missionary churches have never had occasion for this complaint. Were there ever so many more candidates than there are destitute churches, able to pay a salary of \$500 and upwards, the feeble churches in looking to them for a supply of ministers, would probably always be obliged to exclaim, "The laborers are few."

This is a subject of deep interest to the whole Home Missionary community. We have given it only a cursory notice, without attempting much discussion. How

far Christians of our denomination in New Hampshire are responsible for putting the sacred office upon an allowance scarcely equal to the support of ordinary mechanics and farmers, thus subjecting it to a goading solicitude for what it shall eat, and for wherewithal it shall be clothed, is a question for them to decide. We lack no testimony that those who enjoy the administrations of the ministry in spiritual things, do not in their turn administer to it a sufficiency of things carnal. The existence of this fact gives rise to many serious obstacles to the progress of our work. It is the source of some of the most perplexing questions touching the financial operations of the Home Missionary enterprise, subjecting its conductors to numerous surmises and complaints, who have no other alternative than to bear them in silence. If a remedy to the evil in question is ever effectually provided, it must be the result of a deeper sense of the claims of common justice, and of a more pervading spirit, in our churches, of personal consecration to Christ and the welfare of his kingdom.

The extent and workings of this evil in Vermont may be learned from the following extract, from the last Annual Report of the Vermont Domestic Missionary Society:

The salary of many of the missionaries is so inadequate as to subject them to great straits, and in some cases to compel them to resort to means for eking out their support, inconsistent with their greatest efficiency and usefulness as ministers. And the tendency of such inadequate support is to deprive us of such ministers. No less than nineteen ministers who have been in the employment of this Society, during some portions of the past year, have left their fields, and seven of these have left the State. While other ordinary causes of removal have had their influence, a prominent cause, in the case of many of these, has been incompetent support. About one half the fields vacated by the removal of these have since been supplied. The remainder are still destitute.

The Executive Committee of the Massachusetts Home Missionary Society bear a similar testimony in regard to the pecuniary support of its missionaries. The following is an extract from the last Report of that Auxiliary:

The average salary received by the missionaries in Massachusetts, the past year, was \$437. This is not larger than it was ten years ago, when the staple articles of family expense were twelve or fifteen per cent. less than they are now. Of course, \$437 was more than enough to sustain a minister's family at that time, or considerably less than enough at present; and nobody, after a moment's reflection, can doubt which. The fact has become painfully evident, that at a time of great general prosperity, and in a land of abounding wealth, ministerial support is suffering an unusual depression; and unless it be adjusted to the increased expense of living, as almost every other department of labor has been, there will be an alarming increase of vacant churches; or, what perhaps would be still worse, a blending of some secular calling with the sacred office, as a means of subsistence while preaching the Word. This latter alternative would be going back to a state of things that produced a large proportion of the "old wastes" which this Society is now laboring to reclaim; and while, for their encouragement, God in his good providence "speaks peace unto his people and to his saints," he also adds, "*but let them not turn again to folly.*"

Additional facts bearing on this subject will be found on a subsequent page (p. 210), in the extracts there published, from the last Report of the Directors of the Connecticut Missionary Society, Auxiliary to the A. H. M. S.

These statements respecting the inadequacy of missionary support within the bounds of the principal Eastern Auxiliaries, apply with equal or greater force to the Western field. The rate of compensation there is nearly the same as at the East, viz., \$400 a year. This standard was fixed many years ago, when the necessary cost of supporting a family was much less than at present. The change, in this respect, is even greater in the new than in the older States. As the country has become more thickly



populated; as towns and cities have multiplied, and created a demand for agricultural products; as facilities of transportation have increased, bringing the frontiers into close proximity with the markets of the Atlantic coast, and of the Old World, an advance of from 50 to 100 per cent., in many cases, has been made in the cost of the principal articles of daily use in missionary families. Consequently, a stipend which ten years ago sufficed for their comfortable support, is now insufficient to raise them above absolute want. Not only is great distress thus occasioned to these households, which the Church ought not to inflict, nor they to endure, but from this source arises one of the most formidable hindrances to the work of supplying the destitute settlements with the preaching of the Gospel.

Young men on the threshold of the sacred office, already, perhaps, burdened with debt, may be ready to endure hardness for Christ, but, deeming it their right and duty to owe no man anything but love, they are constrained to turn away from the missionary field. Others who, in past years, found a missionary salary barely sufficient for their support, are compelled, by the increased expenses of living, to seek relief by dividing their time between their sacred calling and some secular avocation, and thus their usefulness as ministers is greatly diminished. Others still, whose convictions of duty will not allow them to resort to such expedients, after a long and vain struggle with accumulating debt; have abandoned the ministry altogether. A much larger number, however, though perplexed and harassed by pecuniary embarrassments, yet from love to their Master and their work, have thus far turned away from the tempting paths to competence which have opened around them, trusting that enlargement would come from another quarter; but, unless a speedy and effectual remedy shall be found for this evil, those who are and those who otherwise might be engaged in this service must, in increasing numbers, turn aside to pursuits in which talent and industry receive their appropriate reward.

The following extract, from a recent report of a missionary in Illinois, presents to us a picture which, perhaps, will better serve the purpose of these remarks than any general statements of our own:

I am in great perplexity at present with regard to the future. Heretofore, I have just lived and "made the ends of the year meet," and that only by the aid of a missionary box occasionally, until the past year. *But now four hundred dollars will not support me, if promptly and fully paid.* My family has increased to five children; my wife cannot do without help, and I must now hire it the year round. My oldest children must be sent to school. The cost of living has advanced from one quarter to one third within the last year, and all kinds of labor in proportion. A good mechanic would scorn a missionary's salary as his compensation; and a common laborer upon the street or railroad makes as much, and, with his horse and cart, half as much more. Still it is a great privilege to preach the Gospel; and perhaps it matters not what others make, so the minister of Christ receives a bare support. So I have been wont to regard it. But it is quite a different matter when he can no longer pay for his real necessities, and the future beckons him on to an inextricable labyrinth of debt.

But what shall be done? Shall the very prosperity of the country drive the minister of the Gospel from his labors, to plunge into secular pursuits, in order to support his family, and maintain his good name for honesty? If such be the indications of Providence,—if so I am to understand them in my case, why should I feel solicitude in following them? As yet I cannot decide. "Retrenchment!" Ah! yes, the real necessities of life are very differently understood; can I not economize? I have a horse, buggy, and harness, all nearly worn out, which would bring but little if sold; and yet they are absolutely indispensable on this field of labor, where appointments and people are scattered over so much territory. "Tea and coffee!" We have dispensed with them long since. "Books, periodicals, and papers!" I did venture, nearly a year since, to buy ten dollars' worth at a bargain, of a brother minister, because, on account of ill health, he had to return eastward, and I have not paid for them yet, because of poverty which I did not then foresee. I do take the Bibliotheca Sacra, and would stop it—yes, I *will* stop it if I can possibly spare the money to pay the arrearage of one year's subscription, before the

issue of the next number. The New Englander, too, must be stopped, if the two years' arrearage can be paid.

Three years since I was agent for Illinois College, with a compensation somewhat more liberal than at present, and being much impressed with the destitute circumstances of the family of the Rev. Mr. ———, who was suddenly called away, and reflecting that my family would be even more destitute if I should be taken, I took out a policy of Life Insurance; but I can no longer pay the premium, and have written to surrender the policy to the Company. This retrenchment and economizing must be done, but still I fear it will not be sufficient. What is *duty* under these circumstances? "Owe no man anything." "He that provideth not for those of his own house," &c. I wonder if these texts were intended to include Home Missionaries?

I have thought proper to exhibit thus much of the "shady side," because it is your right to know it, and because, if it should be your pleasure to grant another commission on the application of this people, it *may* be necessary for me to surrender it before a full year expires. May the grace of our blessed Master be sufficient for me, and for all your missionaries, and may we not be too forward to forsake our posts.

The Executive Committee of this Society are, by some, considered responsible for the existence of such facts as are here described, and they are called upon to adapt their scale of appropriations, at once, to the altered circumstances of the missionaries, and to raise their salaries at least \$100. The reasons why such a course is impracticable, we have already stated in a former number. We will, however, refer to them again.

1. The Committee can distribute only what they receive; and to raise the standard of appropriation generally, while the resources of the Society remain the same, would make it necessary to withhold aid altogether from many of the dependent churches.

2. To take such a step in advance of the public sentiment of the churches, would have a tendency to diminish the income of the Society. The compensation of ministers generally, throughout the country, is but little higher than that of missionaries; and it is hardly to be expected that the churches will contribute freely to provide higher salaries than they are paying to their own pastors.

3. The churches which passed from the list of beneficiaries as soon as they were enabled to raise a salary of \$400, and are still paying only that amount, would again become applicants, and proper subjects for missionary aid, and thus large additional drafts would be made upon the treasury of the Society.

4. Many of the churches aided do not feel the importance of providing their ministers a more ample support, and, instead of coöperating with the Society in securing such an object, they would, it is feared, be encouraged by the increased grants of the Society to relax their own efforts.

In view of these facts, this Institution cannot, we think, be charged with the sole responsibility for the continuance of this evil, even in the case of its own missionaries. It must have its cure where it had its origin, in the prevailing sentiment of the christian community. The churches must gain a truer estimate of the value of ministerial service, and of their obligation to provide for its adequate remuneration. We are happy to observe signs of progress in this direction. The religious press of the country and the ecclesiastical bodies of the principal religious denominations have, within the last few months, uttered such a testimony on this subject as will, we trust, lead to some practical result.

In the meantime, this Society will lend its influence in every appropriate way, and especially in the distribution of its missionary funds, for the accomplishment of the desired object, advancing as fast and as far as seems compatible with all the interests concerned. Yet no material progress can be made without increased resources, and greater effort on the part of the missionary churches. Let, then, the patrons of the Society show their sense of the cruel wrong which the church is inflicting upon her

missionary servants, by furnishing means for their more liberal support; and let the churches which enjoy their labors coöperate with the Society in this effort, by assuming their due proportion of the additional burden. The times are favorable for such an effort. They are times of abounding worldly prosperity; and the very causes which have produced such general embarrassment and distress among the ministry of our land, are augmenting the resources of the church which they serve; and if, in such circumstances, she shall persist in her ill requital of their labors, she will doubly deserve, and will most assuredly receive, the rebuke of Him whose anointed servants they are.

## Anniversaries of Auxiliaries.

### CONNECTICUT MISSIONARY SOCIETY.

This Auxiliary held its Annual Meeting at Waterbury, Wednesday evening, June 22, 1853. The Reports of the Directors and of the Treasurer were read by the Secretary, Rev. HORACE HOOKER, and were ordered to be printed in the minutes of the General Association.

Addresses were made by Rev. ROBERT C. LEARNED, of Canterbury; Rev. THOMAS SHEPARD, of Bristol, R. I.; Rev. LEONARD BACON, D. D., of New Haven, and Rev. DAVID B. COE, one of the Secretaries of the Parent Society.

The following extracts from the Report of the Directors exhibit the doings of the Society during the year:—

During the year ending May 1, 1853, appropriations were made to thirty six churches and congregations in Connecticut.

The whole amount of appropriations within the State have been \$3,775, and \$2,000 have been transmitted to the Treasury of the American Home Missionary Society.

Five churches on our list have given notice that after the present year they do not expect to need aid from our treasury.

Three pastors of churches aided by the Society were dismissed at their own request, and one ordained, during the year. Of the churches aided, twenty four had pastors, and twelve stated supplies.

The receipts of the Society for the year ending June 1, 1853, were \$7,163 18. In addition to the donation from our Treasury, the Parent Society received directly from this State, during the same period, \$23,132 07. Add to these sums

\$2,396 70 received by the old Missionary Society of Connecticut, and it will make the amount devoted to the cause of Home Missions during the year, by our denomination in this State, \$32,691 95.

### Missionary Support.

It is to be apprehended that without an increase of liberality—or rather, a stricter regard to justice and the principles of the Gospel—the pastoral relation will hereafter be often sundered, to the great detriment of the feeble churches. Means formerly inadequate to the necessities, not to say comfort, of families subject to demands that cannot be turned aside without infringing on usefulness and the hospitality divinely required of “bishops” in the church, cannot long sustain the increasing expense of living. The average salary of seventeen pastors, taken at random from our list, is \$434. This includes the grant from our Treasury. Taken individually, the salaries are, one of \$200 and use of parsonage—two, of \$300—one, of \$375—four, of \$400—one, of \$450—one, of \$450 and parsonage—five, of \$500—one, of \$500 and parsonage—and one, of \$550.

It must be evident at a glance that, in cases like some of these, the pastoral relation cannot bear up a great while against the existing pressure. Help must come from some quarter, or the pastoral tie will be severed. Either congregations must increase salaries,—manifestly disproportioned to the remuneration in other occupations of life—or the pastor must eke out his means of support, by associating some other employment with his pastoral duties,—or else two or more congregations must divide the services of a pastor between them. The last expedient is alien to the habits and discordant



with the feelings of our churches, and would work only evil. And by permanently employing, from the impulse of necessity, a large portion of his time and strength in other occupations than belong to his own profession, the pastor will be liable to be overtaxed; and declining health with imperfect preparations for the pulpit, will only be harbingers of estrangement among his people, and his own dismission.

The remedy for the threatening evil is with ecclesiastical societies themselves. The Directors of this Auxiliary cannot prescribe the amount of salary to be paid in a given case. Each society fixes the salary of its own pastor, and assumes the responsibility of his support; and when its means are inadequate, such aid is extended by the Directors as seems to be needed—no obligation, however, being assumed by them, except for the current year. They can sympathize with the faithful, suffering, uncomplaining laborer in the vineyard of their common Master; but it does not belong to their trust to increase his stipulated salary. Neither would it be wise for the Directors to go before the public sentiment and make the salary of their beneficiaries, even when really needed and deserved, larger than that of the pastors from whose congregations the resources of the Auxiliary are gathered. A movement in the right direction must begin among the stronger churches. When they have adjusted the salary of their own pastors to the altered circumstances of society and the increased expense of living, they will cheerfully give of their abundance to enlarge the means of comfort and usefulness among the self-sacrificing pastors of our feeble churches.

### RHODE ISLAND HOME MISSIONARY SOCIETY.

The Anniversary of the Rhode Island Home Missionary Society was held at Barrington, Wednesday, June 15th, 1853. The Annual Reports of the Treasurer and Executive Committee were presented by Rev. CONSTANTINE BLODGETT, Secretary of the Society, and a sermon was preached by Rev. HORACE JAMES, of Worcester, Massachusetts, from Mark 12: 37.

From the Annual Report we gather the following particulars, exhibiting the condition of the missionary work, and the operations of the Society during the past year.

The number of churches aided is *seven*, and the sum appropriated \$1,725. The amount paid into the treasury of the Auxiliary is \$941 84; and contributions to the amount of \$1,287 22, from individuals and churches in the State, were forwarded directly to the Parent Society, making the aggregate of contributions to the cause of Home Missions, during the year, \$2,229 06. The usual appropriation of \$1,000 was received from the Connecticut Missionary Society. The report states that the Home Missionary contributions of the State average more, to the reported membership of the churches, than those of any other State in New England. In New Hampshire the average to a member is \$0 31; in Vermont, \$0 35; in Massachusetts, \$0 70; Connecticut, \$0 73; in Rhode Island, \$0 74. The facts reported from the various missionary fields give evidence that God has attended the labors of his servants with his Spirit, and multiplied the seed sown.

### WESTERN RESERVE AGENCY.

The exercises of the Eighth Anniversary of the Western Reserve Agency of the American Home Missionary Society, were attended in the Congregational Church in Tallmadge, Sept. 16, 1853.

After devotional exercises, and the reading of the Annual Statement by Rev. MYRON TRACY, Secretary of the Agency, Rev. E. C. SHARP preached the Annual Sermon from Numbers 18 : 30.

We subjoin a few extracts from the interesting statements of the Board.

In the year 1801, and during his first missionary tour on the Western Reserve, the Rev. Joseph Badger wrote to his patrons in Connecticut as follows, viz.: "The friendly disposition of the Indians banishes all apprehensions of danger from them. If the Lord should make this wilderness as a watered garden, by planting and nourishing up his church in it, there would be no place more desirable to live in." How changed the scene in all this region since that day! The enterprise and success of the people in securing to themselves temporal blessings, and the success with which God has crowned Domestic Missionary efforts, which were here early commenced, and pursued with a liberal policy, have so fill-

ed this whole region with things desirable, that we feel called upon this day to express our warmest gratitude to Him on whom success in every enterprise depends. We have a large Synod; strong and liberal churches; a Home Missionary organization among ourselves that has aided essentially, not only in supplying the wants of our own feeble churches, but also in furnishing means to send the gospel to regions still beyond us; whose anniversary we have now assembled to celebrate; and all this, amid temporal blessings in richest profusion.

### Treasury.

The whole amount of funds collected within the bounds of this agency, during the year, is \$5,078 97, which is an increase of \$846 41 over the receipts from this field last year. Of this amount, \$1,485 31 have been forwarded to the Parent Society.

During this period 39 missionaries have held commissions from this agency, all of whose quarterly appropriations, and also the salary of the Secretary, have been punctually paid from its treasury. Three of our missionaries have preached in the Welch language, and one in the German. These four missionaries have supplied 7 or 8 congregations, most of whom are very ignorant of our language, with evangelical preaching in their own.

The Parent Society has had in commission on this field 9 missionaries.

The whole number of missionaries employed within the bounds of the Synod is, therefore, 48; and the number of churches aided in supporting the regular ministrations of the gospel is 63. This is an increase over last year of 4 in the number of missionaries employed, and of 11 in that of the churches aided.

Twenty of the missionaries of this Agency have reported 165 additions to their churches; about three fourths of

them on profession of faith. Others mention in their reports seasons of unusual religious interest without stating definitely the results.

From these statements it will be seen that the past year has witnessed very encouraging progress in our work. Indeed, the summary of results at the close of every year, for several years past, has been of a highly gratifying character. If we look back over a period of ten or eleven years, and compare the present condition of the Home Missionary cause on this field with what it was then, we shall see that its progress has been such as to show most clearly that the hand of God has been with us. In the year which ended in April, 1842, but 20 missionaries were employed on this whole field; now we have 48, who extend their stated labors to 63 churches, several of which had then no existence, and others were extremely feeble, scarcely having a name to live. The whole income from this field, that year, was but \$1,048 22, and the next year it fell to \$550 81. Now it is more than \$5,000. Then but 48 persons had been added to our Home Missionary churches during the year; now 20 of our missionaries report 165.

And these results have been reached by patient continuance in well doing amid many discouragements and trials. No one year has been marked with success at all satisfying to our desires. The progress has been in all cases gradual. There is but little danger of our being too anxious to see immediately the fruits of our labors in this cause, yet there is danger that we shall be too soon discouraged if these fruits are delayed. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." And thus should we wait in faith and hope while we cultivate this moral vineyard.

## From the Missions on the Pacific.

### OREGON.

*From the Rev. T. Condon, St. Helens.*

#### Laying Foundations.

Since my former report, the population of our village has steadily decreased, several of the few families we found here having gone to locate their claims or moved to the mines.

The fall and winter, we hope, will bring brighter prospects.

You will remember I stated to you that our Sabbath meetings were held in the school house erected for us by the proprietor of our village; he has since added a belfry and placed in it a good bell. We now assemble, as in other days, at the call of the Sabbath bell; and the forests of this new region, for the first time, re-echo

sounds that truly seem the footfalls of civilization.

A good part of the adult population of our neighborhood, and all the young who are old enough, attend our Sabbath services. Our Sabbath school continues to be well attended; it numbers 25 children who have, at least, their own hearts well engaged in it. We have secured a S. S. Library and it is well used.

Some weeks since I presented the subject of Temperance to our people in a Sabbath evening lecture. The next day the proprietor of our tavern called me in to witness the closing scene in his bar room, and since then our only tavern has been a Temperance one.

The nine pin alley has also been closed, and our village now presents a more orderly appearance. This is especially so on the Sabbath, as compared with Sabbaths six months since. Now the children are gathered into Sabbath school, or attend divine worship; and that portion of our people who care nothing or little for religious obligations themselves, are so unwilling to disturb others in their attention to them, that our Sabbaths are quiet.

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*From Rev. O. Dickinson, Salem.*

#### Difficulties of a New Field.

I have now been preaching in Salem six months, lacking a week. The average attendance on public worship is about seventy five. As many attend nearly every Sabbath as can be comfortably seated in the school house where our meetings are held. The number of our audience is very uniform. About one half of those who hear me are permanent citizens of Salem. The other half are fluctuating; mostly young men whose home is wherever they can make money fastest.

The number of our Sabbath school scholars is from twenty five to thirty. On the part of some of the scholars there seems to be a growing attachment to the study of the word of God. Our great difficulty is a want of teachers. We cannot yet bring the few members of our church to feel the real worth of the Sabbath school. Some of them have lived in the West, most of their lives, where little was done in Sabbath schools. Two or three live so remote from meeting that they think they cannot aid in sustaining it, and the two that have aided us in our efforts have been lax in punctuality. I found, after a little experience and trial,

that it would not be sustained unless I became both superintendent and teacher. With Mrs. Dickinson's help the school has been sustained thus far, and with God's blessing we intend it shall be. I know of no other way to remedy the evil, which we have at present to contend against, but to continue to give the church instruction relative to the importance of Sabbath schools. The more I become acquainted with the people of this Territory, the more difficulties I see to be encountered and rooted out. They are so *restless*, that it seems impossible to keep them still long enough to train them to any fixed habits. If a man begins the work of a Sabbath school teacher, we have no assurance of his continuing it. After attending, a Sabbath or two, he is absent. Ask him the reason, and he tells you he was up country to look at a "*claim*," or he was out to attend the camp meeting, or some other great meeting, or he was out at the new gold mines. These reasons he thinks free him from all blame, and if his class becomes discouraged and leaves the school, it is not his fault. Thus it is; men in this country do not make their calculations to be at home on the Sabbath, and always at the Sabbath school, as they do at the East.

#### The Meeting House.

We have given up building our house of worship this Fall. We had \$2,700 subscribed, but labor is five dollars per day, and this amount would not put up the frame of a church 40 by 60 feet, and enclose it, so that it would remain uninjured by the long winter rains. Many of the subscriptions were made with the understanding that the house should be a good commodious meeting house, and about the size mentioned. To enclose such a house would cost \$4,500, and the finishing must wait for another subscription.

We spent much time during the first three months in procuring this subscription, and we felt *disappointed* when we found that we must put off building till another summer at least, and perhaps for a much longer time.

The friends of Temperance are making an effort to obtain the Maine Law, for Oregon, from the coming Legislature. Petitions are circulated, and it is the intention of the State Committee to obtain every name in the Territory, that it is possible to get on the side of the Law. We think the *people* are ready for the Law, but whether the Legislature will give it to us, is yet to be determined. The



friends of the cause are active. The work devolves mostly upon the ministry; and we feel that we cannot lecture on a more important subject than Temperance, especially when intoxication prevails so much among young men as it does here.

*From Rev. G. H. Atkinson, Oregon City.*

#### Signs of Promise.

The Annual Meeting of our Association has been held, and the customary exercises, narratives of the state of religion, preaching and resolutions for the moral questions of the day were attended to. The friends of Temperance are moving for prohibitory laws, in favor of which resolutions were passed. No revivals of religion were reported, but a general harmony exists in the churches, and in some, more attention is manifested to the preaching of the Gospel, and a corresponding increase in the power of truth over the minds of the people. I may say that this seems to be the case in the church and congregation to which I minister. We discover more union in prayer for the descent and indwelling of the Holy Spirit, and a quickened sense of personal duty in sustaining regular preaching and in striving to save souls.

Three members have been added to our church, since my last report, by letter; two of whom, a gentleman and his wife, expect to be with us for five years at least. They unite heartily, bringing a knowledge and experience of the work which is of great value to us. The other, a young man of marked excellence, will let his light shine while with us and wherever he goes. Our church and society have requested me to be installed over them. My answer has been returned in the affirmative, and the exercises will occur, *Deo volente*, within a month.

#### Overland Immigration.

The immigration is arriving continually, and generally in good health and with less sacrifices of property and less personal suffering than in years past. But few of the whole number will need help from the people here. The companies are composed mostly of families, and their members must become permanent citizens. Many of them have left good homes in the valley of the Mississippi, the very garden of the world, to subdue the land in this far-off region. They will have better health here, but not more

wealth. The coming of such colonists is doing much for the permanence of our settlement. Our Pacific Coast *must be* peopled by thriving and industrious communities. The past mutability of things, like the chaos of old, is fast settling into compact and fixed forms.

#### Faith in the Future.

The minds of leading men, formerly in doubt and disturbed by the fickleness of the population, now seem to rest, and to form extensive plans of business. Religious and educational interests, which seemed insecure, now move on steadily. Time was when a man must have strong faith in the grand objects of Providence in peopling this land, in order to engage in any work requiring time and patient labor for its completion; but now the aspect of things gives assurance enough to authorize almost any enterprise. The population, like the swelling tide, is moving up into the hills and mountains on either hand, and rolling over upon the coast, and must in due time pour the fruits of its labor down into the valley, and send them out through the channels of commerce. You at the East, not seeing or feeling our instability, may always have had a calmer confidence in our future than we have been able to cherish. We have, at intervals, enthusiastic ideas, but they are sure to be followed by depressions.

History shows no great, noble and enduring monuments built in a day. Free States, whose sources of power, like the vitality and strength of the body, must be in themselves, in the individual members of society, cannot be of mushroom growth; nor can they be always colonized or transplanted as ours have been on this coast. We must grow and be strong out of ourselves; and the question arises, are we to have the time and the material and means for this growth? If so, our present work is evidently to provide for future harvests, by sowing the choicest seed and taking care that the fields be cultivated every year.

### CALIFORNIA.

*From Rev. S. B. Bell, Oakland, Alameda Co.*

Oakland, the field assigned to Rev. Mr. Bell, is beautifully situated on the eastern shore of the Bay of San Francisco. The name given to this general region is Con-

tra Costa, in allusion to its position with reference to San Francisco. "Oakland is the natural landing point of a salubrious and fertile valley some forty miles in length and six in breadth, flanked by the wild-oat hills." As it is but a half hour's sail from San Francisco, and has many natural attractions as a place of residence, it is regarded as a field of much interest and promise.

#### The first Communion Service.

We have organized a church, originally consisting of six members. We had intended to have our first communion service and celebration of the Lord's Supper on the first Sabbath in August; and we had instituted a series of services on each night during the week preceding; but the sacrament was providentially deferred owing to my being taken violently ill with the dysentery. The sickness was brought on by excessive labor and exposure; for besides the extraordinary religious labors then devolving on me, I was engaged in superintending the erection of our new church; we were moving, and I had to sit up all night, after great fatigue, in a cold room; which, together, brought on the attack.

All things being favorable, however, we were permitted to partake of the last supper of our dying Lord, on the first Sabbath of September. On that occasion two children were baptized, and six persons joined the church—two women and four men. Some who were but spectators of the scene, were heard to say, "I shall never let another such opportunity pass without having a part in the matter." The occasion was one of the deepest interest. It was the first time that this sacrament had ever been administered in this valley!

#### A Horse-racing Padre.

The majority of our population are French and Spaniards, all of whom are Roman Catholics. There is a resident "Padre" among us, who holds regular religious services in a chapel on Vincenti Peralta's Rancho, a mile or two in the rear of the village, which, I am told, are well attended. The "Padre" has the reputation of being a man of some erudition, and a pleasant gentleman. He owns a very fast racing-horse, and last week he won five hundred dollars on a "crack" race between his horse and another "fast nag," very celebrated throughout this

country. Of course, the world went out to see. The Catholic divine's antagonist was a French gentleman from Canada, a member of the Catholic church, and a Justice of the Peace of our town.

#### "The House we Live in."

I am living in a house, which, by special favor, I rent for seventy five dollars per month. It has not a finished room in it; the kitchen is roofless, and I go up to my study on a ladder. My study is a garret in which there is nothing but a floor and rafters, and four window openings, two of them with window lights and two without. The kitchen has no window lights, and the openings are nailed up with boards. The hall, dining-room and kitchen are one; and in the room in which we reside, we have joist, studding and siding, all in their rough, unplanned state, for our walls and ceiling. We have, however, in our reception room, which, by the way, we have to use likewise as a bed-room, papered walls and an unbleached muslin ceiling. In your climate, the house would be uninhabitable; but in this, the very climate of Paradise, it does remarkably well.

From Wm. C. Pond, North San Francisco.

#### A Good Beginning.

My last report included an account of the dedication of our new church, and the commencement of my labors in my parish, as a preacher of the Gospel. Our first regular services were held on the Sabbath succeeding the dedication, the first Sabbath of July. On that day a Sabbath school was organized with twenty scholars—a number regarded as very encouraging. The school has now increased to forty three, which was the number in attendance last Sabbath. The number enrolled upon its books is more than sixty. Included in it are two flourishing Bible classes, one of which is already large enough to be divided.

On Sabbath, Aug. 28th, the organization of a Congregational Church was completed with appropriate services. It is called the Greenwich St. Church of Christ, San Francisco. At its organization it consisted of five male and three female members. Two have since been added on profession, making our present number ten. We hope for further additions very soon. We have a very good corps of deacons, and an energetic body

of Trustees. They have resolved to make strenuous efforts to relieve you from drafts for their assistance, and I am persuaded that they will soon succeed. Our church and congregation are, however, poor, there not being in all our number one man in better than comfortable circumstances.

#### A Good Example.

It is a great gratification to me to speak of their interest in the Home Missionary cause. One of our deacons has the honor, I believe, of setting the precedent of regular contributions to your treasury. He is by no means a rich man, but, entirely self-prompted, or rather, simply, by the promptings of God's Spirit, he has resolved to appropriate three hundred dollars annually to the Home Missionary cause. He proposes to pay it in quarterly installments, the first of which (\$75) is now in my hands.

A weekly prayer-meeting is sustained with increasing interest. Two or three individuals, I trust, are coming out into the full light and liberty of the Gospel. Our brethren maintain with interest a Sabbath evening prayer and Bible meeting. God grant that external prosperity may not obscure our vision or diminish the zeal of our endeavor after our true final end, the glory of God in the salvation of souls.

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*From Rev. S. S. Harmon, Sonora, Tuolumne Co.*

#### Hindrances from Fire.

In a letter dated Oct. 1st, Mr. H. refers to the delay in building a house of worship, occasioned by fire. He says, "I took a subscription paper and spent one day in getting subscribers. That very night a fire burned down all that part of the town which the fire of the previous year had spared." Two weeks later he writes of a *third* fire as follows:

Our city has been visited by another awful conflagration. It broke out about 3 o'clock on the morning of Oct. 3d. The heart and fairest part of the city was burnt to the ground. In that part only one building was saved—it was a fire-proof store. A man of some notoriety in the Mexican War, but a duelist and gambler, (he boasted of having killed in one way or another 40 men, and was a terror even to gamblers,) went to bed intoxicated, and was doubtless too deeply inebriated to rise from his bed at the

alarm of fire, and perished with the building (a gambling saloon) in which he slept.

I mention this calamity because it will cripple us in our church erection enterprise. On the Saturday previous I commenced collecting money on our subscription list, and had deposited with the Treasurer about \$400. Many of our subscribers have suffered largely; some have lost every dollar they had in the world. Most of the business men have lost more or less by the fire. I greatly fear our brick church will not be built this winter. But we shall collect what we can on our subscription, buy a lot, lay the foundation walls, and get together what materials we can, with the design of completing it as soon as the rainy season is over. Though greatly disappointed in the present prospect of things, we by no means despair. We are in fact full of hope, not only for the secular, but the spiritual.

#### Source of Encouragement.

In one respect, especially, I find encouragement, viz.: the increased attendance on public worship. The "upper room" in the north part of the town proved too strait for us; we could not get a room in the vicinity, and therefore were compelled to come down town more than half a mile, where we were offered the gratuitous use of the old Court House. Change of place we thought would render it necessary for us to gather a new congregation. And so it proved, in part. But the young men and one or two families followed us. The first sermon in the old Court House was held July 24th, and now the room is too strait for us. For the last three Sabbaths, especially at night, the room has not only been filled to its utmost capacity, but scores have stood at the door and windows, and on the side-walk in front of the place of worship.

#### Out-Stations.

I have opened a week-day evening service at two other places,—Algerine Camp, about seven miles distant, and at Columbia, four miles from Sonora. The audience at each of these places is always large. There ought to be one service at least, at each of these places, every Sabbath, particularly at Columbia. We greatly need another man in this region. The field here, in Tuolumne Co., is too large; I cannot cultivate it alone. I am only endeavoring to keep it open till you can send us another man who will both occupy and cultivate it.



## From the Missions in the Interior.

## MISSOURI.

From Rev. A. G. Taylor, Bolivar, Polk Co.

## An afflicted Household.

During the past quarter my labors have been almost entirely broken up by sickness. During the month of August, I was confined at the bedside of my sick wife, and only occasionally preached when I could break away for a few hours at a time. I was compelled to neglect all the distant points in my field; but with the beginning of September, my wife was restored to health, and I was prostrated by the same disease, and in a few days, each of our five children was taken down. Then the interior of our cabin was, in appearance, and in fact, a hospital. Here lay the father, and every child, down to the little one at the breast, writhing under a burning fever, and the mother just escaped from death herself, the only constant nurse for the whole six. But some of our neighbors, and all the members of this little church, have endeared themselves to us, by their sympathy and kindness. We have reason to be thankful that our lives are all spared, and that my wife and myself were never both confined to a sick-bed at one time.

In July I commenced preaching in a part of Crisp Prairie, where I had never preached before. At my first appointment a Campbellite preacher was there, who also had an appointment at the same time and place. He said to me, "as you are a stranger, you shall preach first;" I thought that his object was, if he could find any ground, in my sermon, to begin an attack upon me. I was so closely on my guard, that if he made an attack upon me, I could easily make it appear that he was attacking the Gospel of Jesus Christ.

I preached first, and he followed. His sermon was nothing but the rankest Rationalism, intermixed with the errors of Campbellism. I will give you an example. He said, "Repentance and faith bring the sinner to Christ; but immersion, or being buried with Christ in his liquid grave, bring the sinner into Christ, and being thus brought into Christ, is essential to salvation." I believed at the time that his object was to draw me into controversy, and I now see that I was correct.

## IOWA.

From Rev. E. B. Turner, Colesburg, Delaware Co.

## The "Shady Side."

The promise of aid which you give to us who are laboring on these outposts, backed up as it is by the past history of your punctuality in redeeming your pledges, is a source of encouragement to us which we are qualified to appreciate. The meagreness of our present supplies, and the poor prospect of an adequate support in future, gives peculiar intensity to the darkness of the "Shady Side" in many of these western parishes. I do not intend, however, to give a homily on western grievances, nor furnish any more texts for the preacher at the "Old Parsonage."

Suffice it to say, that while the western missionary has enough to keep him from *starving*, he has not so much as to expose him to the snare of *worldly-mindedness*.

## The "Sunny Side."

There are, after all, many things to cheer the toiler in this wilderness.

I have now been on this extreme Home Missionary field ten years, having just received my eleventh commission from your Society. I know that the life of a western minister, while it is not *all* bright and cheering, has, after all, many broad streaks of sunshine.

There is unmingled pleasure in the assurance that your labor is not in vain in the Lord. It is a pleasure to know that the tears, and prayers, and labors you have bestowed upon an infant church, have been blessed to its enlargement and permanent growth.

To see some who were found here ten years ago the enemies of God by wicked works, who, by the blessing of God upon prayer and the preaching of his Word, are now advancing to christian manhood, and becoming pillars in the churches; to see refinement and intelligence, the means of education, and a strong gospel influence, and moral and church-going habits, where you once saw a destitution of all these, is in the highest degree cheering. It is worth more than the prospect of a comfortable support, or the luxuries of a convenient and tasteful home. How gratifying, too, to look over the territory embraced in the northern half of this State, and behold what the

Lord hath wrought in ten short years. Where there are now between thirty or forty Congregational and Presbyterian churches, there were not ten; and two thirds of these have comfortable houses of worship completed, or building, while at that time there were only two or three. The six or seven lonely ministers who then occupied this same region, are now surrounded with a band of more than thirty. Nor have these brethren labored in vain. The refreshing showers of grace have descended upon many of these churches, and scores have been added to them of such as shall be saved. The cause of temperance, Sabbath schools, and all the benevolent institutions of the day, find a home and a warm support throughout this whole region, much of which was then the home of the savage. Almost two thousand dollars were contributed to benevolent objects on this field the last year, by the churches connected with your Society. Ought not those who are permitted to witness such changes as these, to feel cheered and encouraged? Surely here is brightness enough for one life. I doubt whether it would be best for an ambassador of Christ to have more.

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*From Rev. B. A. Spaulding, Ottumwa,  
Wapello Co.*

#### Various Elements Harmonized.

The last quarter under my present commission, and the tenth year of missionary labor, in Iowa, closed on the 1st of November. Now, what are the results? Ah, that question! It comprises doubts, regrets, sorrows, fears, hopes, joys, and triumphs not easily defined, and which it is not possible for me fully to spread before you on this sheet. Much you already know, more you may hear in the future; but *all*, who can understand except Him who sees all things as they are?

It may seem strange to you that the church in this place is still under the necessity of asking so much of your aid; but were you fully acquainted with its history from the beginning, you would rather be surprised that it exists at all. It would not exist but for that wisdom and grace which have their origin higher than the earth. Your missionary was not *invited* here, as you well know; he received no "call," unless it was from above. No church existed here until a portion of his labors had been expended for more than two years, and churches

had been organized in three other places as a result of similar labors; and when it was organized it was with but eight members, and those from four different denominations of Christians. Suffice it to say, that this heterogeneous character has been most fully sustained in its accessions till the present time; and it is at this day *one* church, not from the sympathies of education, but, as we hope, from the higher and holier principles of regeneration. There is evidence of more spiritual unity in it now than ever before. This, too, is plainly the result of the outpouring of the Holy Spirit, which has resulted also in the conversion of souls. Never have we had more crowded congregations, and more signs of promise in connection with our church, than on the last Sabbath, at our communion season.

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#### Precocious in Wickedness.

The following communication relates to a village, not yet two years old, in the northern part of Iowa. The state of morals described is not worse, probably, than in many other new settlements in the West; but the facts stated will serve to show the character and magnitude of the obstacles with which the pioneer missionary must contend. Let it not seem strange if, in such circumstances, the husbandman *waiteth* for the precious fruit, and hath long patience for it, until he receive the early and latter rain:

I suppose there are some general features in the development of all new places that are somewhat alike, while yet each has its own peculiarities. Here sin has taken deep root. About every store (some six in number) sells intoxicating drinks; besides which, there are regular groceries, or rum-holes, where they do drinking and gambling as a business. A person recently looked into three of these dens of iniquity, and saw *gambling on the Sabbath*. I never have known so well as since I have been here what it is to have one's heart ache for sin and sinners. Your missionary is almost the only one who has ever spoken out in public against these evils. This has secured for me many curses from the wicked; yet we have felt that God was on our side and would and did own his truth. There are some who sigh for a better state of things. We have no good place of worship, but rent

a place where a school also is kept. The attendance and the attention are good.

Since you last heard from us we have organized a little church of seven members. It was hoped that others would join. Some six or eight who were with us last winter have left the place, and some are hanging back. Some, we fear, are on the verge of apostasy. Balls are very frequent here, and some who have been professors elsewhere attend them.

We feel our weakness in comparison with the world, as to numbers and influence; still we know that God is great, and on him we rely.

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## WISCONSIN.

*From Rev. J. N. Lewis, Lodi, Columbia Co.*

### Building for the Future.

I am glad that the Lord has allotted to me a field in this country. I enjoy the work of preaching the Gospel in these wastes. This is the country of the future; and though the beginnings of spiritual things be small and of slow progress, the end will not be so. Under every discouragement, it is a comforting thought that he who labors at the beginning of an enterprise performs a service just as important as he who accomplishes the finishing work. The man who laid the first stone in the Jewish temple was as usefully employed as he who put on the headstone amid the shoutings of "grace, grace unto it." The Roman who built the first hut in that city which became the mistress of the world, did a work as honorable as they who planned and finished the splendid edifices with which it was afterwards adorned. The men who framed the code of laws which were to govern the infant colony of Plymouth, rendered for mankind a service as important as the framers of our national Constitution.

It is with such considerations that we are strengthened in our labors in this land where foundation work is to be done. Our work must tell on future ages. How disheartened is the missionary tempted to feel, sometimes, when he goes a dozen miles over these frosty prairies to preach to perhaps a dozen hearers—what small business—how little will it ever amount to. But his work is as useful and necessary, as acceptable to Jesus Christ, and gains for him as much the sympathy of his Redeemer as that of

the man who preaches the word of life to multitudes in crowded cities. He who puts but a stone in a chink of the temple, or drives a nail, does a work, in its place, as necessary for the completeness of the edifice, as he who hews and places the great stones, or prepares the beams of cedar. He who plants the seed, or turns over the soil, does what is as necessary as he who gathers the harvest. And the Missionary Society, which aids and sustains these laborers, is doing the same work—a work small in its beginnings, but, with the blessing of God, great in its results. If we lay the foundation right—if we build on it "gold, silver, precious stones"—if we labor with zeal and fidelity—it is glorious to look forward to what these hundred churches in Wisconsin will be, half a hundred years hence, vastly increased in numbers, and, we hope, in piety and zeal; no longer dependent on foreign aid, but pouring forth of their own fullness to send the Gospel to the most distant parts of our fallen world.

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*From Rev. C. E. Rosenkrans, Columbus, Columbia Co.*

It is now just eleven years that I have been in the service of the A. H. M. S. During that time I have been permitted to see many important changes in the character of the West. I have seen Wisconsin rise from a feeble and sparsely settled Territory to be a large and thriving State; and in many places where there was a solitary wilderness, I am permitted to see churches with spires pointing toward the heavens, and all the other accompaniments of established christian society.

### House of Worship Dedicated.

Since the date of my last report, our house of worship has been finished. It was dedicated to the worship of the Triune God on Saturday, the 17th of September. We think there is reason to "thank God and take courage." It sometimes fills our hearts with emotions too big for utterance, as we enter our church and see the congregation enter and reverently take their seats. It reminds us of the homes where our fathers used to worship, and where we were first taught to raise our hearts to Him who delights in the praise and worship of his people.



## ILLINOIS.

*From Rev. G. C. Clark, Winchester,  
Scott Co.*

### A Pentecostal Scene.

You may recollect that in some of my reports hitherto I have alluded to a certain neighborhood, lying a short distance east of Winchester. For many years it has been morally desolate. Still there were many reasons which led me to look upon it with a hopeful eye. By means of Sabbath Schools, preaching and prayer meetings, the way of the Lord was at last prepared. About three weeks since, in conjunction with Rev. Mr. K., of the M. E. Church, I instituted a series of meetings, which from the first rapidly progressed in interest. It was continued just two weeks, with what results I now proceed to detail. The few Christians in the neighborhood regarded the meeting with anxious expectation. Zion travailed, and soon sinners began to be anxious for their eternal salvation. Day meetings were held, for which farmers forsook their work, and the presence of the Lord became overpowering. Near the close of the first week twelve were rejoicing in hope, among whom were one old man of seventy and another of near sixty.

Then came on an apparent suspension of the work. But it was only to test the faith of God's children. Again they came up to the work, and such a scene as the struggle afforded I shall never forget. All were too full for utterance. They could but sob out their emotions, and prostrate themselves before God in an agony. Said one of them, "Brethren, you may think me extravagant, but I must tell you what transpired before I came to this meeting. I have always thought knee-work was good work; but this morning I felt that even knee-work would not answer; and so I literally prostrated myself in the dust before God. I tried to think of this whole people, but in spite of everything two individuals would remain uppermost in my mind, and I had only strength to pray for them. And I believe God has heard my prayer." True enough, God heard that prayer and the many others that were then and there put up for a fresh outpouring of his Holy Spirit. We all felt assured, and went to our work anew.

The next day night the scene began. There was no unusual gathering to the meeting, but a certain man was there who had beforehand resolved that he would not come near the meetings. At the conclusion of the regular services he

arose, grasped the hand of a man with whom he had long been at variance, asked his forgiveness, and the two together rushed forward to the anxious seat, where they both fell down crying for mercy. Oh! to see pride humbled in the dust—the strong man bowed in an agony at the feet of divine mercy! The world wondered, and Christians themselves could scarcely believe for joy. I could relate another equally thrilling circumstance which transpired the next day, but one is sufficient to give you an idea of the nature of the work.

At the close of the meeting, twenty three were believed to be truly converted to God. But even this statement conveys but a meagre estimate of the good actually accomplished. The Spirit of the Lord went out all over that field. It took hold of the old, the middle-aged, and the young. If it stirred up some strife, it allayed more, harmonizing differences which have existed for years. In one instance a law-suit, involving the interests of several families, was pending. Even that was settled through the influence of religion; and the world sees it and admires. Almost the entire community has become a religious community. The news of these things has gone abroad, and awakened the attention of people, accustomed as they are to revival scenes. In short, "it is the Lord's doing, and it is marvelous in our eyes," the end whereof we hope is not yet.

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## INDIANA.

### "Perplexed, but not in Despair."

I am always disposed to look upon the bright side of things. This has delivered me from many hours of sadness, and caused me to report to you perhaps more favorably than I should have done. There is a dark side, however, which I cannot but contemplate.

The people here appear well satisfied with their minister, are anxious to have him stay with them, and attend preaching on the Sabbath very well, but it is hard to get them to see that *they* have a work to do. Our Sabbath school was well attended during the summer, and seemed to afford much promise. But it had to be given up, because there was no one to sustain it in my absence. On the last evening of monthly concert no one came. The minister's salary is unpaid.

Among the leading men of the place—the office-holders, merchants and others—

there is not a pious, enterprising man to be found. Intemperance abounds. There are two licensed grog-shops in our little town of less than four hundred inhabitants. The Sabbath is taken for visiting and pleasure. It is a common thing to hear the crack of the rifle on that holy day. Education is very much neglected. We have, however, some truly pious people among us, but God only knows if there are enough to save the place. What is best to be done I hardly know. Oh! that God would give me wisdom and power to do something for the salvation of this people.

I speak thus plainly of the state of things here, that you may know our difficulties, sympathize with us, and pray for us, that God's truth may be attended by his Spirit, and presented with such pungency and power as will bring both saint and sinner to act in this great work.

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*From Rev. Charles Riehle, Indianapolis.*

#### Dedication Service among the Germans.

The church edifice, the object of our most ardent and longing desires, was dedicated to the service of the God of Israel on Sabbath last. Rev. Mr. Jewett, of Terre-Haute, delivered the dedicatory sermon. The house, 36 by 60 feet, was crowded with an attentive and very respectable audience, the majority of whom were Germans. The songs of Zion were sung in the German language, producing a most happy effect upon the English audience, because it was the expression of hearts tuned with childlike gratitude and burning love to God. I shall never forget the happy scene which my eyes were permitted to witness; faces beaming with love to God and man, eyes suffused with tears; yea, the Spirit of the Lord was evidently hovering over us; Immanuel was one in our midst.

In the afternoon the sacrament of the Lord's Supper was administered, and the mode of being seated thereby, was introduced with the most hearty consent of my congregation. You will remember, that communicants in the German Protestant churches receive the sacrament in a standing position, and though this is not in conformity with the Bible, yet they regard the least deviation from this rite as an intrusion upon their ancient rights. It was a most solemn scene; and though the elements were set apart and

consecrated by prayer in a foreign language, yet there was evidently but one kindred people commemorating the dying love of a common crucified Redeemer. O, how impressive was the sweet and sacred truth unto our hearts:—"Behold, how good and how pleasant it is for brethren to dwell together in unity."

Before the close of the meeting, I received eight members on examination. It is the general opinion, that our church is an excellent edifice; yet, alas! beautiful and strong as it is, it will once decay, but we trust, and assuredly hope, that those souls who will within these sacred walls hear of a Saviour's dying love, and, reclaimed from the way of death and perdition, serve God in the beauty of holiness, shall live forever. Thus passed a season which never will be forgotten; and I may say of a truth, the parting language was: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

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#### TENNESSEE.

*From the Rev. J. B. Logan, Rutledge, Grainger Co.*

#### A Spiritual Refreshing.

Last night we closed an interesting meeting at this place. For some weeks, there had been more than ordinary interest in the congregation, and two weeks since there were two additions, on profession of faith. This seemed to be the beginning of the work, and the church looked forward to the sacramental season praying that God would visit us in mercy, and revive his work in our midst. The exercises of the meeting commenced on Thursday night, the 20th inst., and continued, as before stated, until last night. As the result, sixteen were added to the church on profession, and three by letter. Truly it was a time of refreshing to the people of God. Believing wives saw their husbands rejoicing in hope, and professing faith in Christ, and parents saw their children entering into covenant to be the Lord's. Family altars are now erected where they were not before, and thanksgivings and supplications are going up to God from hearts that until recently were strangers to peace and joy. It was good to be there. O Lord, revive thy work throughout thy Zion.

## VIRGINIA.

From Rev. H. R. Smith, Leesburg, Loudoun Co.

### The Last Prayer and its Answer.

We have dismissed from our church eleven members to form the Cotocton church. Of that number, one, the wife of an elder, after sitting once with us at the Lord's table on earth, in that new sanctuary, was transferred to the church above, to drink new wine in her Father's kingdom. She was a pillar and an ornament in that little infant church, a polished stone in that spiritual temple. Her end was peace. In death, as in life, she exemplified the power of divine grace. The little flock felt deeply the loss, but yet rejoiced in seeing its first fruits so tenderly and so securely gathered into the fold on high. Her last words were words of exhortation and entreaty to her unconverted kindred and friends. Her last prayer was breathed into the ear of him who is ever ready to hear and answer. It was a prayer for an unconverted brother, to whom she seemed to be all in all. God heard in heaven, his dwelling place, and speedily answered that prayer. That brother was hopefully converted on his way home from his sister's grave; and though called to pass through hours of darkness and gloom, reproaching himself for his ingratitude and resistance to the Spirit, and to a sister's urgent entreaties, yet now the light of God's countenance shines upon him. He no longer walks in darkness, but in light, and love and joy. He was received by the Session, consisting of his *bereaved brother-in-law* and an *only brother*, in the very chamber where that sister's pure spirit had a few days before departed. It was a solemn meeting, more like heaven than earth, so spiritual, so heavenly. That little church commences its existence with one candidate for the ministry, a young man received under the care of Winchester Presbytery at its meeting in September. Reviewing, then, the labors of the year, and looking back over the *four* years gone by, I feel encouraged to go forward, trusting in Israel's God. To Him be all the glory.

From Rev. I. N. Naff, Jeffersonville, Tazewell Co.

### A Wide Field.

Another three months is numbered with the past, leaving only the memory of what has been done, and what neg-

lected. In looking back, I find everything to be grateful for, and but little for self-commendation. I have preached at my stated appointments, generally to attentive and sometimes to serious audiences, and yet there is so small a portion of that community reached, and that at such long intervals, that I sometimes almost despair of effecting any good.

My territory is so large and my preaching points so numerous, that I often feel, when I go into the pulpit, as if the effects of my former preaching were all gone, and it were necessary for me to aim at a first impression. At four points I preach only once in two months. These are points that I am unwilling to give up or neglect, and I am repeatedly urged to preach at new points, which I am unable to do unless I neglect those already occupied. My field is so large and the destitution so great, that my scattered efforts often seem as if they were labor in vain. But I try to pray, and trust, and hope for better days. I make this place my principal point, and endeavor to bring the strongest influences to bear on this town and its vicinity, hoping that it may be as a nucleus around which a moral influence may cluster, that will ultimately extend itself to the more remote parts of the moral waste.

### Church Edifice Completed.

We have, during the past quarter, been permitted to rejoice in the completion of our new house of worship, which was dedicated to the worship of the living and true God on the second Sabbath in September. In this we have great reason to be thankful. We must exclaim, "hitherto hath the Lord helped us." It is a very neat and comfortable little church. Stoves and lamps we have not yet been able to procure. We are also much in need of a bell, as our people are not very punctual, nor very regular in their attendance at church; but for this we shall be compelled to wait until our people shall have had a little rest. I feel that they have done nobly in building a church, not as a community, for as such they are amply able to build any kind of church that might be desired, but as Presbyterians, considering their number and the circumstances in which they are placed.

Three members have been received into communion with our little body, and we expect another very soon. The progress seems slow, but I have faith that God has a great work to be performed here, and that at some day or other he will perform it to his own glory.



## Miscellaneous.

Rev. Charles Hall, D. D.

THE afflictive providence, which has taken from us this beloved brother, we were barely able to announce, as the pages of our last number were about to be issued. We recur to it again with hearts deeply oppressed. We cannot realize that he is gone—that we shall see his face no more—that he has given us his last counsel and encouragement, performed with us his last labors for the salvation of men, and offered with us and for us his last prayer. Yet, each succeeding day, as we enter his vacant room, or commune with the hearts that have been made desolate, or survey the work which is no more to be advanced by his wisdom and his toil, the painful conviction is forced upon us with overwhelming power. He is, indeed, gone! The places which knew him—and knew him only to love him and to honor him—will know him—can know him more. But he has gone to the awards of the good and faithful servant. He has performed, with distinguished ability and uprightness, the mission assigned him. He has achieved, through grace, the victory over sin and the grave. He is glorious now, in the apparel of the just made perfect. We cannot but mourn, yet we would not murmur. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We would gird ourselves anew, in the work which was so dear to his heart, and pray that his faith and fidelity may be ours, and ours the blessedness of sharing with him his recompense of reward.

Dr. HALL was born in Williamsport, Pennsylvania, June 23, 1799. From this place his parents removed, in his infancy, to Geneva, New York; where he spent his youth, and in 1817 made profession of his faith in Christ. Feeling a strong desire for the ministry, he commenced his classical studies amidst many discouragements, but pursued them with

singular buoyancy and perseverance, till he was graduated at Hamilton College, New York, in 1824, with the highest honors of his class. In the Autumn of the same year, he entered the Theological Seminary, at Princeton, New Jersey; where he remained till March, 1827, when he was called to the office of Assistant Secretary of the American Home Missionary Society, then in the first year of its existence. In the Autumn of 1837, he was appointed one of the Secretaries for Correspondence of this Society, and to the duties of this station gave the maturity of his intellectual strength and acquisitions, and the vigor and enterprise of his manhood. He died at his residence in Newark, New Jersey, Oct. 31, at the age of 54 years.

His mind was of a high order; quick in its perceptions, rapid in its movements, and comprehensive in its grasp; it was, at the same time, clear, delicate in its associations, of a philosophical cast, and logical in its conclusions. Naturally inquisitive and of studious habits, he not only retained, in an unusual degree, his acquaintance with his college and professional course; but there was scarce any department of science, of literature, or of the fine arts, with which he was not familiar. Scripture themes were his delight. Few men better understand the principles of Biblical Interpretation, or the Geography of the Holy Land, or can more readily give a satisfactory exposition of a difficult scripture or an abstract doctrine. His knowledge, too, was eminently practical. He had studied men and things, as well as arts and sciences; and he united to rich imaginative powers and a refined taste, a discriminating estimate of character and a correct judgment of the wise adaptation of means to ends. In his disposition, he was amiable, affectionate, forbearing and kind—admirably fitted to give interest to the social circle, and to endear to him the hearts of all who were

privileged with his familiar acquaintance. As a Christian, he was truly a *child* of God, sitting at the feet of Jesus, in meekness and simplicity, and asking, "Lord, what wilt thou have me to do?" Though of slender constitution, and little physical strength, and modest and retiring in his manners, yet he had great moral courage and firmness of purpose. He only needed to know what was right, what was wise, what was benevolent, what was in accordance with the divine will, and he was ready to do it and abide the consequences. He was a man of faith and of prayer. He had great self-control, an enlarged spirit of benevolence, an unquenchable desire to advance, to the utmost of his ability, the happiness of his fellow creatures and the glory of God.

With these traits of character, these moral qualities, these intellectual acquisitions, it is not difficult to apprehend what he was in all the endeared relations he sustained in life; it is not difficult to apprehend something of his value to the Church of God, and to the Institution which he so long and so faithfully served, and which, in his death, is so severely bereaved.

While he was not inattentive to any of the courtesies of life, or neglectful to do good to all men as he had opportunity; while he did what he could to advance every object of benevolence, and rendered most valuable services in establishing and building up individual churches with which he cast in his lot in their infancy; yet the work of MISSIONS, in the sphere in which God in his providence had placed him, was his ONE GREAT WORK, and to it, all his powers of body and mind were, most conscientiously and unremittingly, devoted. This work he studied, systematically and intensely; and in view of its relations to our country's weal and to the redemption of countless myriads of our race, a zeal would often be kindled within him, which his feeble frame was poorly able to bear. His stirring and ornate ap-

peals, from the pulpit and the press, have awakened like emotions in many thousands of christian hearts—which now beat warmly though he is dead—and have sent, and are now sending, the bread of life and the waters of salvation to multitudes on multitudes over this land and in the ends of the earth. His powers of invention, of planning and systematizing, his daily toil and unwearyed patience in carrying out all the details of business and conducting a complicated and extended correspondence, were all consecrated to Christ and the church in this one glorious work; while his liberality of soul, his sympathizing heart, his fast hold of the exceeding great and precious promises of God, admirably fitted him for the acceptable discharge of the varied, difficult, and delicate offices to which he was called. Few men have lived to better purpose—have performed a service for their country and the world, which will be held in higher estimation, when the results of it shall be recounted before the eternal throne.

His associates and fellow laborers feel deeply their bereavement, and will embalm, in their tenderest and holiest affections, the sweet recollections of his companionship, his counsels, and his generous and efficient co-operation with them in extending the kingdom of Christ. The missionaries of the Society have lost a friend and a brother, who made their trials his own, cheered them with words of consolation and encouragement, and commended them daily to the heart of infinite love. The patrons and friends of the Society, the church of God mourn their irreparable loss; the widow and the fatherless are in the deepest affliction. But the hand of God has done it; and he has given triumph to the departing spirit, and consolation unspeakable to surviving friends.

The last hours of Dr. HALL were invested with an interest which we cannot describe, and fraught with instructions which many a heart, upon which they

have been impressed, will carry with it to the grave. His sufferings were extreme; but there was not a murmur. Patient, resigned, collected, serene, he went down into the deep waters with faith unwavering, and there offered for his dearest friends his last most affecting prayer, gave them his parting salutation, and assured them that death was swallowed up in victory. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

It would be grateful to our hearts to extend this notice at the present time, but as arrangements have been made for a public discourse, commemorative of the character and labors of our departed brother, we would rather wait for the opportunity to avail ourselves of its pages, for the further benefit of our readers.

The Executive Committee of the Society, at their meeting, next succeeding the decease of Dr. HALL, adopted the following resolutions as a tribute to his memory:

WHEREAS it has pleased Almighty God to remove from us by death, since our last stated meeting, the Rev. CHARLES HALL, D. D., one of the Secretaries for Correspondence of this Society,

*Resolved*, That we feel ourselves to be deeply stricken in this afflictive providence, by which one so long associated with us in the missionary work, and so dear to our hearts for his many private virtues and his public worth, has been summoned from our counsels and our fraternal intercourse to his reward on high. We would recognize, with profound submission, the right of Him, who gave us such a friend and fellow-laborer, to take him from us at his pleasure; and we would be admonished, by the dispensation, to double our diligence in our Master's service, that when he cometh he may find us also watching.

*Resolved*, That the death of Dr. HALL is a great public bereavement. An amiable man—a Christian, of childlike simplicity and exemplary meekness—a minister of Christ, of rich and varied gifts and extensive learning—a public servant of the Church, devoting the energies of his being with great sagacity and fidelity to her extension and triumphs, has been removed, in the midst of his days, from the spheres which he adorned and blessed. To the missionary work, of which he took the most comprehensive views, and which was ever invested in his mind with its true greatness and sublimity, his loss is irreparable. His superior intellectual powers, his scholarship, his taste, his extensive and accurate knowledge of the wants of the country and the world, his quick perception of character and of qualifications for posts of usefulness, his spirit of enlarged catholicity, the tenderest sympathies of his heart, and his most fervent prayers were consecrated to its advancement. Eminently wakeful, also, to opportunities and expedients for accomplishing the objects which he held so dear, exercising strong faith in the help of God, reliable in counsel, and unwearied in personal labors, affectionate and kind in his intercourse with the friends of missions and in his correspondence with his missionary brethren, he will long be held in the most grateful remembrance, and instrumentalities, which he set in motion, will yet gather multitudes, who will see him not on earth, to greet him as their benefactor in heaven.

*Resolved*, That we tender to the bereaved family our heartfelt sympathies, in their sore affliction. The light of their dwelling is extinguished. The husband and the father will return to it no more. But his example can never die. His instructions and his prayers are their invaluable legacy. To the God of the widow and the fatherless do we most affectionately and devoutly commend them, rejoicing that they were permitted to see a life, so pure and beneficent, close in the full light of the divine countenance and with "triumph in Jesus."

*Resolved*, That a copy of these resolu-



tions be presented to the family of the deceased, and published in the periodical of the Society.

### The Treasury.

During the last two months, the receipts of the American Home Missionary Society have been considerably less than its disbursements. We are aware that the causes of this deficiency are chiefly of a transient character, yet its effects threaten to be permanent and serious. The general effort which has recently been made, by one of the denominations sustaining this Society, in behalf of a kindred charity, naturally occasioned some irregularity in the time of making collections for Home Missions; but we are sorry to learn that, owing to this cause, the annual contributions for this object, in some churches, has been materially diminished,

and in others omitted altogether. The consequence is, that the amount in the treasury is insufficient to meet the claims of missionaries for labor performed.

This Society contracts no debts; and, unless the deficiency, above referred to, shall be speedily supplied, it will be necessary to withhold payments to missionaries, upon which they are relying for means to procure the necessities of life. We need not say that such a result would be disastrous to the cause of missions generally, as well as the occasion of great distress to the families which, in the depth of winter, would be deprived of their scanty income. Such a calamity can be averted only by the prompt and liberal action of the patrons of the Society. We appeal, in this emergency, especially to those churches and their pastors, on whose contributions, at this season of the year, the Society has been accustomed to rely for the means of prosecuting its work.

### *Appointments by the Executive Committee of the American Home Missionary Society, in the month of November, 1853.*

#### *Not in Commission last year.*

Rev. H. M. Nichols, Stillwater, Min.  
Rev. J. T. Cook, Eddyville, Iowa.  
Rev. L. Lovewell, Kensington and New Hudson, Mich.  
Rev. H. Gratten, Williamston and vic., Mich.  
Rev. R. E. Salter, Erie, Mich.  
Rev. W. W. Whipple, La Grange, Mo.  
Rev. T. S. Milligan, Bethany and vic., Ind.  
Rev. C. J. Pitkin, Northampton, O.  
Rev. Peter Brucker, Sandusky City, O.  
Rev. S. Uhlfelder, Lower Liberty and vic., O.  
Rev. J. K. Warner, Alleghany, N. Y.  
Rev. E. H. Close, De Ruyter, N. Y.  
Rev. Ezra Scovell, Marathon, N. Y.  
Rev. G. E. Entler, W. Newark, N. Y.  
Rev. W. Van Antwerp, Philip's Ville, N. Y.  
Rev. G. Spaulding, Canisteo, N. Y.

#### *Re-appointed.*

Rev. M. G. Cass, Fort Madison, Iowa.  
Rev. J. H. Shields, Decatur Co., Iowa.  
Rev. L. Robbins, Omro, Wis.  
Rev. H. Freeman, Oshkosh, Wis.  
Rev. Richard Morris, Delafield and vic., Wis.  
Rev. M. Montague, Port Atkinson, Wis.  
Rev. J. B. Preston, Berlin, Wis.  
Rev. Edward Morris, Potosi, Wis.  
Rev. John Bantly, Platteville and vic., Wis.  
Rev. I. C. Holmes, Hartford, Wis.  
Rev. H. M. Parmelee, Oak Grove, Wis.  
Rev. Lucius Foote, Delevan, Wis.  
Rev. N. Tucker, Southfield, Mich.  
Rev. W. C. Smith, Sharon, Mich.  
Rev. J. Morton, Wheatland, Mich.  
Rev. D. Jones, California, Mich., and Brockville, Ind.  
Rev. J. Chapman, Marshall and West Vigo, Ill.  
Rev. Darius Gore, Sycamore, Ill.  
Rev. John Peck, Rockville and vic., Ill.

Rev. J. Hodges, Elida and Otter Creek, Ill.  
Rev. E. B. Olmstead, Caledonia and Cairo, Ill.  
Rev. E. Jenney, Auburn, New Market and destitutions in the vic., Ill.  
Rev. B. Pond, destitutions in Sangamon Co. and vic., Ill.  
Rev. S. P. Lindley, destitutions in Mason, Morgan and Macoupin Cos., Ill.  
Rev. W. E. Catlin, Concord and vic., Ill.  
Rev. G. J. Barrett, Wythe and vic., Ill.  
Rev. L. E. Booth, North Madison and vic., Ind.  
Rev. J. M. Bishop, Lawrence, Crawford and Munroe Cos., Ind.  
Rev. Philip Bevan, Mt. Vernon and Mt. Lebanon, Ind.  
Rev. B. Franklin, Salem, Ind.  
Rev. W. Mitchell, Boonville and Ohio Township, Ind.  
Rev. J. Seward, Solon, O.  
Rev. Heman Geer, Pierpont, O.  
Rev. J. A. Seymour, Franklin, O.  
Rev. S. Montgomery, Ridgeville, O.  
Rev. C. Durfee, Brooklyn, O.  
Rev. W. H. Brinkerhoff, Stansbury and Frankfort, O.  
Rev. A. T. Wood, West Unity and Bryan, O.  
Rev. Henry Toeke, New York, N. Y.  
Rev. E. F. Ross, Morrisania, N. Y.  
Rev. J. B. Fish, Hunter, N. Y.  
Rev. Alfred North, Middlefield Centre, N. Y.  
Rev. A. Wetzel, Utica, N. Y.  
Rev. Philander Bates, Virgil, N. Y.  
Rev. S. P. Gamage, Williamston, N. Y.  
Rev. J. Petrie, Volney, N. Y.  
Rev. H. Doane, Carthage, N. Y.  
Rev. C. H. Baldwin, Napoli, N. Y.  
Rev. G. T. Everest, Woodhull, N. Y.  
Rev. L. McGlashan, Branchport, N. Y.  
Rev. R. McMath, Millport and Dix, N. Y.  
Rev. J. Kennedy, Middleport, N. Y.  
Rev. J. B. Eastman, Greenfield, N. Y.  
Rev. J. H. Henry, Stockton, N. Y.  
Rev. P. Canfield, Ridgebury, Ct.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of November, 1853.*

<b>MAINE—</b>		
Deer Isle, Dea. Nehemiah Closson, L. M., in full,	10 00	
<b>NEW HAMPSHIRE—</b>		
Derry, Lad. Sew. Soc., by S. M. Eastman,	8 00	
Haverhill, legacy of Mrs. Rebecca D. Gookin, to const. Miss Charlotte L. Boardman, Miss Sarah A. Boardman, Miss Mary L. Boardman, and Miss Julia A. Boardman, of Randolph, Vt., Mrs. Rebecca G. Black, of Winchester, Iowa, and Mrs. Mary Louisa Sheldon, of Hartford, Ct., Life Members,	180 00	
<b>MASSACHUSETTS—</b>		
Home Missionary Society, by Benjamin Perkins, Treas.,	2,000 00	
Concord, Juv. Miss. Soc., by Martha S. Munroe,	5 00	
South Egremont, Cong. Ch., to const. Hon. Nathan Benjamin a L. M., \$47; E. Clark, L. M., \$30,	77 00	
West Springfield, in part of legacy of the late Rev. J. L. Pomeroy, by Lewis Strong, Adm'r,	800 00	
West Stockbridge Center, Cong. Ch., by Rev. S. Bryant,	12 00	
<b>CONNECTICUT—</b>		
A Friend, H. H.,	16 00	
Chester, Rev. E. G. Swift,	5 00	
East Haven, dying gift of Miss Jane Bradley,	5 00	
Madison, Sab. Sch. Coll., by Dea. Z. Wilcox, Sup't,	9 20	
New Haven, Third Cong. Ch. and Soc., by C. Willcox,	178 60	
North Guilford, legacy of Alpheus Blake, Stonington, Fem. Mis. Soc., by Miss L. A. Sheffield,	10 00	
Tolland Co., Soc. for Home Evangelization, by J. R. Flynt, Treas.,	80 00	
North Coventry, Cong. Soc.,	52 75	
South Coventry, Village Ch.,	38 24	
Stafford Springs, Cong. Soc.,	20 12	
Tolland, Cong. Soc.,	23 82	
Vernon, Cong. Soc.,	212 03	
	341 96	
Deduct Expenses,	8 24	338 72
<b>NEW YORK—</b>		
Baiting Hollow, Cong. Ch., by Rev. C. Young's Coll., \$6 50; Children's Coll., \$2,	8 50	
Brooklyn.		
First Presb. Ch., Mon. Con. Coll., by R. J. Thorne, \$24 15; A. Wesson, \$25; J. W. Spencer, \$5; C. P. Smith, \$10,	64 15	
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	100 25	
Cairo, Presb. Ch., Mr. Boardman, \$5; others, \$17,	22 00	
Cincinnati, Cong. Ch. and Soc., by M. G. Lee,	9 00	
Cooperstown, in full to const. Rev. J. A. Priest a L. D.,	79 09	
Dexter and Brownville, Presb. Ch., by Rev. S. Holmes,	15 00	
Elizabethtown, Elizabeth W. Nicholson, Harpersfield, Mrs. Lydia Hotchkiss,	1 00	
Keeseville, First Cong. Ch., Mon. Con. Coll., by M. Ticknor, Treas.,	2 50	
Lenox, Mrs. Appolona H. Johnson, by Rev. A. A. Graley,	38 00	
Lewis, Rev. E. H. Squier,	4 00	
Livonia, legacy of Mrs. Charlotte Pratt to const. Miss Charlotte M. Coy a L. M., by Rev. B. G. Riley,	5 00	
	30 00	
Malone, First Cong. Ch., Ladies, by N. L. Thorndyke,	4 00	
Middletown, Miss Mary E. Boak, and Miss Pamela Boak, by Rev. D. T. Wood,	100 00	
New Hurley, Sab. Sch., by A. M'Collum,	2 50	
New York City, a Friend, \$100; Mrs. Parker, \$50; a Friend, \$10; do., \$0 12, Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher, \$3 68; E. C. Chapin to const. Mrs. A. A. Chapin a L. M., \$30; others, coll. in part, \$87 25,	160 12	
Eastern Cong. Ch. Mon. Con. Coll., by L. Chichester,	120 98	
Church of the Puritans, H. A. Hurlbut to const. Wm. Henry Hurlbut and Henry A. Hurlbut L. M.,	4 06	
Onondaga, Cong. Ch., by Rev. J. H. Prentiss,	75 00	
Peekskill, Second Presb. Ch. Sab. Sch., by G. N. Seymour,	12 50	
Shavertown, Presb. Ch., by Rev. T. Larcum,	3 50	
Shawangunk, Sab. Sch. at the Plains, by W. A. Traphagen,	10 32	
Upper Jay, P. Wells,	8 82	
Walton, Cong. Ch., by Rev. J. S. Patten-gill,	4 00	
Yonkers, First Presb. Ch., Mon. Con. Coll., by D. McFarlane,	23 00	
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	80 00	
	7 00	
<b>NEW JERSEY—</b>		
Newark, legacy of Miss Susan Baldwin, by Joseph N. Tuttle, Ex'r, \$400; Mrs. H. Sanford, \$50,	450 00	
Whippany, Presb. Ch., by Rev. P. S. Cossett,	8 00	
<b>VIRGINIA—</b>		
Bethesda, Presb. Ch., by Rev. L. C. Brown,	5 00	
Leesburgh, Presb. Ch., by Rev. H. R. Smith,	11 50	
<b>OHIO—</b>		
Columbia Center, Cong. Ch., by Rev. S. W. Rose,	20 00	
Darttown, Presb. Ch., by Rev. J. A. Veale,	3 32	
Delaware, W. J. Tibballs,	6 00	
Dresden, Presb. Ch., by Rev. S. P. Hildreth,	26 50	
Ridgeville, Presb. Ch., by Rev. W. B. Stowe,	5 00	
Waterville and Plain, Presb. Chs., by Rev. P. C. Baldwin,	18 04	
West Millgrove, Presb. Chs., by Rev. J. M'Cutchan,	25 00	
<b>INDIANA—</b>		
Blackford, Presb. Ch., Mon. Con. Coll., by Rev. P. Anderson,	0 84	
Dayton and Oxford, Presb. Chs., by Rev. J. Wilson,	13 00	
Noblesville and Stony Creek, Presb. Chs., by Rev. O. H. Rogers,	4 50	
Peru, First Presb. Ch., by Rev. F. S. M'Cabe,	10 00	
Wabash, Pleasant Grove Presb. Ch., by J. D. Jack,	6 00	
<b>ILLINOIS—</b>		
Dover, Cong. Ch., by Rev. E. G. Smith,	20 00	
Edgington, Presb. Ch., by Rev. J. E. Smith,	20 00	
Groveland, S. Clark,	2 50	
Millville, Rev. A. D. Laughlin,	4 00	
Montebello, Cong. Ch., by Rev. W. C. Merriitt,	18 00	

Morris, Cong. Ch., by Rev. A. W. Henderson,	37 35
<b>MICHIGAN—</b>	
Decatur, Presb. Ch., by Rev. M. Harrison,	5 50
Hastings, Presb. Ch., by Rev. Z. T. Hoyt,	13 00
Mill Point, Presb. Ch., by Rev. H. Lucas, in full to const. Rev. L. M. S. Smith a L. M.,	20 00
Schoolcraft, Rev. A. L. Payson,	5 00
Watervliet, Cong. Ch., by Rev. W. H. Osborne,	3 00

<b>MISSOURI—</b>	
Hermon, Presb. Ch., by Rev. A. G. Taylor,	5 00
Monito Co., G. Welland,	1 00
Upper Gasconade, Presb. Ch., by Rev. I. B. Ricketts,	10 30

<b>WISCONSIN—</b>	
Appleton, Cong. Ch., by Rev. C. W. Munroe,	4 75
Berlin, First Presb. Ch., Coll., \$15; Sab. Sch., \$3, by Rev. J. B. Preston,	18 00
Brookfield Center, Cong. Ch., Coll., \$4; Rev. A. Clark, \$10,	14 00
Delavan, Cong. Ch., by Rev. Lucius Foote,	12 60
Fort Atkinson, Cong. Ch. Coll., \$13 50; Mon. Con. Coll., \$6 50, by Rev. M. Montague,	20 00
Lisbon, Cong. Ch., by Rev. A. Clark,	4 37
Lodi, Cong. Ch., by Rev. J. N. Lewis,	2 50
Platteville and Rockville, Ger. Chs., by Rev. J. Bentley,	18 90
Rochester, Cong. Ch., by Rev. R. R. Snow,	5 50
Watertown, First Cong. Ch., by Rev. N. C. Chapin,	21 00

<b>IOWA—</b>	
Old Man's Creek, Seahorne's School House, and Hester's School House, Welsh Chs., by M. G. Lewis,	5 97
Ottumwa, Cong. Ch., by Rev. B. A. Spaulding,	4 00
Sherold's Mound, Ger. Ch., by Rev. A. Frowein,	4 25

<b>OREGON—</b>	
Oregon City, Cong. Ch., Mon. Con. Coll., \$12 50; Rev. G. H. Atkinson, \$3 50,	16 00

<b>CALIFORNIA—</b>	
San Francisco, an individual, by Rev. W. C. Pond,	75 00

<b>NEW GRANADA—</b>	
Panama, Rev. J. Rowell,	10 00
	<b>\$5,173 05</b>

**JASPER CORNING, Treasurer.**

*Donations of Clothing, &c.*

Brooklyn, N. Y., J. M. Spencer, 8 copies Spencer's Sketches,	
Concord, Mass., Juv. Miss. Society, by Martha S. Munroe, a box,	21 00
New York, Anonymous, a bundle of books.	52 00
" Mrs. W. Parker, two bundles of clothing.	
St. Albans, Vt., Second Cong. Ch., by C. F. Safford, a box,	52 96
Swanton, Vt., Ladies' Benev. Soc., by C. F. Safford, a box,	42 42
Source unknown, two boxes.	

REV. HENRY LITTLE acknowledges the receipt of the following sums:

<b>OHIO—</b>	
Berea and Elizabeth,	41 60
<b>INDIANA—</b>	
Allensville, to const. Mrs. Rhoda Fisher a L. M.	34 00
Bethlehem,	19 60
La Fayette,	96 59
Laporte, to const. Rev. John W. Cunningham a L. D.,	106 07

Rising Sun,	7 20
Rockville, Second Presb. Ch., to const. Rev. George W. Adams a L. M.,	30 00
Sharon,	1 50
A Friend,	1 25
Money received with boxes,	5 00
	<b>\$842 81</b>

*The acknowledgment in the November number from Rushville, Ind., of \$20, by Mrs. Foote, to constitute Rev. W. M. Cheever, of Terra Haute, a L. M., should have been from Rockville, Ind.*

REV. MARCUS HICKS acknowledges the receipt of the following sums in Ohio, from Aug. 1st to November 1st, 1853.

Alexandria, Presb. Ch.,	26 24
Chillicothe, Second Presb. Ch., \$24 05;	
Mon. Con. Coll., \$6 88,	80 38
Circleville, Presb. Ch., in part,	22 38
Johnstown, Presb. Ch., \$18 76; Rev. E. Garland, \$10,	28 76
Kirkersville, Presb. Ch.,	9 10
Logan, Mrs. Rochester,	1 00
Mason, Presb. Ch.,	9 00
Newark, Second Presb. Ch., in part, \$69;	
Mon. Con. Coll., \$11 75,	80 75
Sharon, Presb. Ch., bal.,	3 00
	<b>\$210 56</b>

REV. DEXTER CLARY acknowledges the receipt of the following sums in Wisconsin.

Geneva, Presb. Ch.,	13 45
White Water, Cong. Ch.,	6 00
	<b>\$19 45</b>

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of October, 1853. BENJAMIN PERKINS, Treasurer.*

Boston, Ger. Evan. Ch.,	20 00
Braintree and Weymouth, Union Ch. and Soc.,	25 41
Burlington, Fem. Juv. Benev. Soc.,	10 00
Chelsea, Winnisimmet Ch. and Soc.,	267 06
Danvers, First Ch., to const. Mrs. Susan Putnam a L. M.,	30 00
Dedham, Mrs. E. Burgess,	100 00
Dunstable, Cong. Ch. and Soc.,	24 34
East Bridgewater, Rev. Mr. Sandford's Soc.,	20 00
East Medway, Cong. Ch. and Soc.,	73 50
Georgetown, Cong. Ch. and Soc.,	60 30
Hinsdale, Rev. Mr. Clark's Soc., Coll., \$165; Mon. Con. Coll., \$45 43, to const. Ephraim Curtis, William W. Adams, Chas. K. Tracy, John Merrill, and Rufus Athorp Life Members,	210 43
Holliston, from a Dying Christian,	2 15
Ipswich, Rev. Mr. Southgate's Soc.,	92 85
Medford, Mystic Ch. and Soc.,	173 50
Medway, Rev. Mr. Sandford's Soc., J. C. Hurd and family, \$50; others, \$37 25, to const. Miss Ellen S. Boyd, Mrs. Mary A. Washburn, and Miss Betsy L. Adams Life Members,	87 25
Norfolk Conference, Coll. at Meeting at East Randolph,	60 97
Quincy, Evan. Soc. Coll., \$15 50; Ladies' H. M. S., \$18 50,	29 00
Randolph, First Cong. Soc., \$37 15; Sab. Sch., \$5,	42 15
Rochester Center, Ladies' H. M. S., in full to const. Edward W. Bentley and Dea. J. H. Clark Life Members,	50 00
Salisbury and Amesbury, Evan. Ch. and Soc.,	15 00
South Reading, Cong. Ch. and Soc., to const. Thomas Emerson, Samuel Gould, Lucius Beebe, and Olive C. Norcross Life Members,	187 50
Stoughton, Rev. Mr. Perry's Soc.,	35 00
Walpole, Orthodox Cong. Soc.,	14 00
A Friend,	10 00

**\$1,590 41**



# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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Vol. XXVI.

FEBRUARY, 1854.

No. 10.

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## Churches in California.

THE frequent communications from missionaries in California, which have appeared in the pages of the Home Missionary, have made its readers acquainted with the principal facts in the religious history of that State. These notices have, it is true, been brief, disconnected and fragmentary. The writers of them have spoken with modesty and reserve of their own labors and influence, in laying the foundations of social and religious institutions for this new-born empire. But when we consider the peculiar obstacles against which they have struggled, the anomalous character of the elements to be controlled and employed, the signal success which has attended their labors, and more than all the ever augmenting streams which, from these fountains, shall flow through all the future, we must look upon this as one of the most interesting chapters of missionary history.

All the churches organized by the missionaries, previous to the present financial year of the Society, have ceased to be dependent upon its aid; consequently, the correspondence of their pastors has ceased to appear in the pages of the Home Missionary. But these churches are no less the result of the agency of this Institution, because, as ripened fruit, they have relinquished its support, and been removed from the view of its patrons; and the friends of missions, through whose benefactions and prayers these congregations were gathered, will be gratified to hear of their continued prosperity.

In a letter from Rev. S. H. Willey, published in the *Puritan Recorder*, we find a graphic sketch of the early struggles and present condition of the older churches in that State. The letter contains, also, brief notices of the history of the First Congregational Church of San Francisco, and the First Church of Christ in Sacramento. These, we believe, are the only churches connected with the denominations sustaining this Society, which were gathered without its aid, during the four years that followed the acquisition of California by the United States.

In the month of July, 1849, the First Congregational Church was formed in San Francisco, under the ministry of Rev. T. Dwight Hunt, its present pastor. At that early day, the population of the city numbered but a few hundreds; and the congregation assembled for divine worship in a small building, situated on the southwest corner of Portsmouth Square. But the influx of population was so rapid, and buildings of every kind were so scarce, that the public necessity soon demanded this house (which had been built for a public school house), as a place of confinement for criminals. From about August of that year, till the following February, the congregation had no convenient place of assembling. At that time a chapel had been completed by them, sufficiently large to accommodate 200 persons and upwards. Early in the summer of the year following, 1850, Mr. Hunt was installed pastor of the church; and ever since their place of worship has been well filled, and much of the time crowded to overflowing. In June, 1851, the building was exposed to the great fire, and was saved only by the greatest exertion. Plans for building a more commodious church were talked of as soon as the city began to recover from the depressing effects of the great fires of the year 1851; but none was fixed upon till about a year ago, when it was determined to erect a permanent brick church. It was a great undertaking, but it was entered upon with a corresponding energy. The building is now completed. The society is involved in a pretty heavy debt; but it is within its own body, the means being furnished by a number of the congregation. There are few if any very wealthy men in this congregation, but the body of the society are young men of energy and perseverance. An organ is on the way for this church, and when it is in its place the audience room of the church will be neat and tasteful. The house will hold from 1,200 to 1,500 persons.

In the same month (July) of the year 1849, a Presbyterian church was formed in San Jose, under the ministry of Rev. J. W. Douglas. It was a transaction of small note. A few men and women who loved the Gospel with a love that even the overwhelming excitement of *that day* could not drown, met quietly and unobserved in the court room, in an old adobe building, which, in the subsequent improvements of the town, has been entirely removed. I say they were unobserved, for the merchants, busy at their traffic that day, knew not of it. The lawyers, who were talking to their clients, thought of nothing of the kind. Without, there was no Sabbath. Long trains of travelers were arriving from, and departing to the mines; gambling rooms that threw open their doors were thronged; parties of horsemen scoured the plains on fleet steeds; and speculators, local officers, and purchasers, discussed the prices of, and titles to, real estate, over papers, town plots, and maps: And if it had been told any of them, on that day, that a church of Jesus Christ was to be formed in that town, it would have seemed to them one of the most unimportant and insignificant events that could have been mentioned! But, as I have said, a few good men and women entered into covenant that they would deny ungodliness, and profess the name of their Master; and, if it was possible, they would maintain the ordinances of the Gospel and the means of grace in that community. They rested from their labor every Sabbath day, and wended their way through crowds, who paid no regard to holy time, to their place of worship. They persuaded as many as they could to go with them; but they left some behind, in their stores, their shops, or their offices, whom they knew to be professing Christians in churches at the East, in "good and regular standing," and who would be regarded as such on their return thither,—but, in their *haste to be rich*, they forgot their vows and their consistency here. A year passed. San Jose became the capi-

tal. The high excitement of the times continued, and very little progress had been made in securing attention to religion.

Their minister had been called to another sphere of duty, to edit a religious paper for the State, which we call *The Pacific*. His successor arrived and took his place in 1851. It was Rev. I. H. Brayton. At the commencement of his ministry the work of erecting a place of worship was undertaken. With great labor and continued exertion on the part of those who had the work to do, it was carried forward and completed in a neat and comfortable manner, and is sufficiently large to contain an audience of 200 persons. It was dedicated in Feb., 1851. Meanwhile, Mr. Brayton's health became impaired by the double labors of his station, and he was obliged to resign his charge, and the congregation was without a stated ministry for several months. A little more than a year ago, Rev. Eli Corwin arrived and commenced his ministry there. The small debt that was owed for their church up to this time was soon paid, and the entire support of their minister assumed. The congregation has so much increased that the house is now filled. Their minister has become a settled pastor, and he looks upon that place as his home.

Meanwhile, without any noise, by a growth, steady and constant, and almost unperceived, that church has become known. Its influence is manifest. Among the constant listeners to the Gospel there, are not only the faithful few who covenanted together in the Lord, in that old adobe building four years ago, but with them are the principal inhabitants of the place with their families. And, either there, or in other congregations that have been more recently formed, are to be found a large proportion of the settled population of the place. It is hardly necessary to say that places of business are closed on that day, and have been for a long time. The doors of those gambling saloons and gambling hovels are shut; and what is more, the denizens of such places are generally banished from the place. A better moral tone pervades society, and those men who used to be found in their offices dealing in real estate on the Sabbath, are no more to be found. Some have long since left the place; some remain to contend with reverses and bankruptcy; a very few are prospering; and some have been called to their final account.

The influence of the little church, formed not four years ago, and surrounded for a long time by influences most hostile to its success, has been the means of changing the tone of society already, and will continue to exert a stronger and stronger influence as its numbers and strength increase. With a choice position, a house of worship free from debt, an able and devoted pastor, it requires nothing but an earnest, christian activity, with the blessing of God, to secure to that church a wide and commanding influence in that valley soon to be densely populated.

In the summer of the same year, 1849, in a little village of cloth tents and flimsy houses and shops, pitched under the noble oaks, on the banks of the River Sacramento, another little church was formed, under the ministry of Rev. J. A. Benton. The congregation met sometimes under the shade of one of the larger trees, and sometimes in a building, which, in other countries, would be called a *shed*, and which was afterwards a blacksmith's shop.

Amid the hurry and bustle and confusion of those days, the Sabbath was but little distinguished from other time. Very few took note of it. Noise and business and traffic characterized it. But, when the town was all astir, and teams were coming and going, and boats and vessels were unloading, the little congregation might have been seen gathered in their accustomed place under the tree, or in the before mentioned building, to honor God as best they could in public worship. It



was a matter that attracted little attention and caused but few remarks. It interfered with nobody's schemes, though they who attended to such things as public worship at that time in California, were regarded as somewhat singular. The season of severe heat came on and prostrated the health of their minister. He struggled against sickness for months, but was finally obliged, at the beginning of the rainy season, to leave for a change of climate. During that long and severe winter, 1849-50, the congregation was without a minister. But when spring returned, he went to his place again, with health restored and strength revived. His little church gathered around him, his congregation assembled again, first in an upper room, while their present church edifice was building, and when that was done (which was early in the summer of 1850), their numbers were considerably enlarged. From that time the progress of the church has been marked with usefulness and success.

In the Spring of the year 1851, Mr. Benton was ordained and installed pastor of the church; which was the first and only ordination service that has taken place hitherto in the State. The plain, pointed, and unshrinking manner in which the truth has there been preached ever since, has had a great influence in bringing about the marked change that has taken place in the morals of that community. And the influence of that church and congregation, now filling entirely their house of worship, exerts, and will exert a very important influence in carrying the work of reform to the desired result. The salutary progress has hitherto been silent and unheralded; but it has gone so far that those who have least sympathy with it care not to speak disrespectfully of it.

When, last November, the entire city was wrapped in flames, and men, women, and children were obliged to flee for their lives at dead of night; and when, indeed, every other church in the city was in a blaze, the well-directed efforts to save this one were blessed; and, though apparently most exposed, it was as if the Omnipotent one had vouchsafed it protection, and commanded the raging element to do it no harm. And there it stands to this day, the only house of worship in the city, and there is the faithful sowing of the seed!

Following the order of mentioning the churches according to the dates of their formation, the next to be spoken of is the Howard Street Presbyterian Church, San Francisco. It was organized on the 13th day of September, 1850. In the southern section of the city, remote from any church then existing, there was a large population of families, with many children, and the inhabitants were rapidly increasing. A few benevolent christian people visited the neighborhood, and gathered the children into a Sabbath school. Being on a visit to this city, at that time, from Monterey, I became much interested in this neighborhood. Being then about to leave that place, since nearly all the American population had left, I determined to attempt to gather a congregation here. After preaching a few Sabbaths, it became evident that the attempt was warranted, and I therefore embarked in it. On the date before mentioned the church was organized. A majority of those composing it were connected with Presbyterian churches at the time, and though they had no strong preference between that and the Congregational form of government, it was deemed by them advisable, since there was no Presbyterian church of our connection, then existing in the city, that we should adopt the Presbyterian form. It was so voted. Efforts were forthwith made to erect a church or chapel. A plan was adopted; subscriptions were solicited for a few days, when I fell sick of a fever, which confined me to my house three months. On recovering, half the \$2,000 that had been subscribed had sifted away or could not be collected, and the

work had to be undertaken anew. By this time business was depressed in the city, and collections were hard to get, and came in small sums.

But, with the energy and determination of a few, the work was carried forward, and a building commenced, sufficiently large to contain 400 persons. When it was up and enclosed, and when one half of the whole cost had been collected and paid over, the great fire of May, 1851, laid the city in ashes. Though our building was remote from danger, and was safe, the friends of our enterprise were crippled and prostrated at once in business, and we hardly knew what course to pursue. It was, however, determined to borrow money and get the house in readiness to occupy, since it was so far along. It was dedicated on the 15th of June, 1851. On the next Sabbath was the last great fire, which swept away a district that the May fire had left. Commencing thus in a time of general disaster, our way upward was slow. Everything was thrown into a state of extreme uncertainty, and nobody dared to predict the future. Hard upon this double disaster followed the formation of the vigilance committee, called into existence by the prevalence of crime, and common street brutality; and, taken all in all, that year, 1851, was a "*dies ira*" in the annals of our city! Small prospect was there then of a hopeful future among us.

In every disease there is a point where it is decided that the termination will be fatal or that recovery will ensue. This was that point as regards our community. From that time there has been improvement. Everything has an upward tendency. From small beginnings, our congregation has increased till it fills the house at the morning service, and there is a good congregation in the afternoon. Our debt is entirely paid. We have a large and excellent organ. And though the tower of our church is not yet finished, we are in a fair way to see it done ere long. The part of the city where we are situated settles slowly, but permanently, because with *families* mostly.

In the autumn of the year 1850, a Presbyterian church was formed in Marysville, under the ministry of Rev. W. W. Brier. In its commencement it was an enterprise of little note, and it attracted little attention in a busy settlement, driving their trade day by day, without cessation and without rest, month in and month out.

But a building for the accommodation of the church was commenced and carried forward successfully to completion. But the double care of the proper work of the ministry, together with that of making the first attempt at building, rested too heavily on the minister, and when the extreme warmth of the following summer came on, he was entirely disabled. And still the congregation grew. Under many difficulties the influence of the church increased. And it has been manifestly instrumental in bringing about a great reformation in the morals of the town. The first pastor regularly settled over this congregation was Rev. I. H. Brayton, the successor of Mr. Brier. Under Mr. Brayton's ministrations the congregation increased till it filled their little church, which accommodates some 250 persons. His settlement took place in the Spring of 1852. But an experiment of one year clearly proved that he could not live in a climate like that, and his congregation finally consented, though with great reluctance, to his dismissal. On his leaving, however, the place was supplied by Rev. E. B. Walsworth, under whose ministration the congregation is so prosperous that it is proposed immediately to enlarge and improve their house of worship.

If you travel 50 miles in a northeasterly direction from Marysville, you come

upon the principal mountain town of the State, Nevada. It is approached by climbing hills and winding along through ravines, over a way far too rough and little worked to be called a *road*! And yet it is a *way* over which scores, yea, hundreds, travel every day. At the end of this way, in a hollow, surrounded by wood crowned hills, is the town of Nevada, built among the lofty pines, and along the banks of a mountain stream.

In a conspicuous place therein stands its neat and tasteful little church, by far the most finished and best looking building in the place. From its tower ring out the cheerful notes of a silver toned bell, that echo and reëcho through the wilds of those hills and vallies. At its call, a few from the great multitude that dwell amid those mountain fortresses within hearing of it, come in from their little dwellings on the hill-sides, under the trees, and along the streams, and unite together in the worship of God. The house will accommodate 300 persons, and, though the congregation is somewhat fluctuating, it is generally well filled.

Two and a half years ago, news came down from the mountains that rich deposits of gold had been found in and along what was called Deer Creek. Multitudes flocked thither, and a settlement immediately sprung up along the banks of that stream. The mineral resources of the neighborhood continuing to be great, the place grew in size and became the center of a thriving business. As in too many other instances, everything was taken there but moral principle. But that was so far left behind that order and decorum, sobriety, and a regard for the Sabbath were little known. Into this rough but stirring scene of life Rev. J. H. Warren removed with his family in the spring of 1851. In six months from that time he had, by vigorous exertion, secured the erection of the neat and comfortable church before mentioned, at a cost of \$5,600, all of which had been paid.

Six months afterwards he was installed pastor of the Congregational Church worshiping in it; and he has continued his ministrations ever since to a congregation that value the Gospel the more for being permitted to enjoy it while they dwell away in those rough mountainous districts.

It is not time to tell what is the fruit of all this outlay. But this much is apparent, even now, after only the work of two years, that the tone of morals is decidedly changed. The Sabbath, instead of being a day of auctioneering, teaming, and general business doing, and a day of noise, carousing, and confusion, is now a day of stillness and decorum. To be sure, the stores are not shut as a general thing. But it should be remembered, that in our newer settlements, the stores serve the double purpose of business and dwellings for the occupants. For them to be open, therefore, is not strange, as a matter of convenience. But, to all appearance, the business done is trifling, and the time seems to be near when it will be wholly suspended. That little church, two hundred miles away in the mountains, is a great moral light that cannot be hid.

For an account of the churches more recently gathered, we are obliged, by the limits of this article, to refer our readers to the frequent communications from the missionaries, which have appeared of late in our pages. We subjoin some remarks of a more general character than the foregoing, respecting relations of the Home Missionary enterprise to the moral and religious welfare of California. They are contained in a communication from a correspondent of the *Congregational Journal*.

California measures over 150,000 square miles. We border on the Pacific, from the southernmost point, San Diego, seven hundred miles, in a northwesterly direction to the Oregon line. Of this vast area, upwards of 62,000 square miles are



valuable arable and grazing lands. Distribute, now, a population of 300,000 or a little upwards over a State like this, and it will even then be but sparsely settled. But that part of our population at work in the mines is peculiarly floating. Except in the case of a few towns, important in a commercial point of view, the settlements are but for a few months, according to the yield of gold from the neighborhood. Such a population can only be reached by an itinerant ministry. Of course there cannot be a settled ministry, till there is a settled people.

For these reasons, the number of the inhabitants in the State, divided into towns containing a population of the size of towns in the Eastern States, would not indicate the number of ministers needed here, or rather, the number that could be supported. Much of our mining population is so floating, and a large proportion of that located in agricultural neighborhoods is so sparse as not to be able to support the institutions of the Gospel.

But yet we need more men than we can get. Towns and even cities become settled and matured in a considerable degree, without a settled ministry, and without a Sabbath. What we need is, to be able to receive a few men every year to meet these openings, and be on new ground, in every instance, in season.

Everything in this country depends on promptness, in taking advantages offered, in time. Of this subject the American Home Missionary Society have from the first taken a most enlightened view.

Of the twenty ministers connected with the (N. S.) Pres. of San Francisco, and the Cong. Association of California, only half a dozen at most would have been here, but for that Society. The expense which it is necessary to incur in sending a man here and maintaining him till he can gather a congregation, is very great. It cannot be otherwise. The high price of labor causes the price of everything else to rule proportionally high. Furthermore, when a minister goes into a new town here, his first business is to secure the building of a place of worship. There are no halls or public rooms that can be secured as a substitute, as there are in older communities. Therefore the minister, before he unpacks his books and seats himself in his study at his appropriate work, must take his subscription paper and appeal to the community for funds to erect a house of worship. This can only be done, though in the cheapest possible manner, for from three to five thousand dollars. To commence and carry forward this work to completion, has hitherto occupied from nine months to a year. During this time the minister must derive his support from home. After his house of worship is done, and a congregation gathers around him, he can derive his support from them.

Now, though the expense to the Society is, for these reasons, great at first, it continues but a short time, and then the church is self-supporting. No church has hitherto had help more than one year, and most of our churches have borne their own expenses sooner than that. Five men are at this moment supported by the Home Missionary Society here. One of them has secured the erection of his house of worship, and it is almost paid for: and he has not yet been on his field six months. Two of the others have houses nearly completed, and when they enter them the encumbrance on them will be small. The two others have buildings commenced, and the work on them is going on. I believe that all these men will be pastors of self-supporting churches within one year from the time they entered their fields.

In this country it is impossible to commence in a new place, to raise means to support a minister,—the beginning must always be the erecting of a house of worship; and this will succeed often where nothing of any account whatever could be raised for a minister's support without it. But when a house of worship has been

opened, every congregation hitherto gathered in the State has assumed the support of its minister. It is, therefore, unspeakably important to the State, that the Home Missionary Society be fully supported by the churches in keeping up with the demands of this field. Without it, we should be utterly a waste; with it, you may give character to the State! It may be safely said that the establishment of a church in California, as a general rule, costs the Missionary Society no more than the establishment of a church in the western States nearer you. The difference is, there the aid must be rendered for several years; here, something like the same amount of outlay is requisite for a few months.

## Intelligence from Missionary Fields.

### CALIFORNIA.

*From Rev. J. G. Hale, Grass Valley, Nevada Co.*

#### Another Sanctuary among the Mountains.

Our church edifice was dedicated to the service of God on the Sabbath, Oct. 16th. The same day a church of fifteen members, twelve males and three females, was organized. Rev. J. A. Benton, of Sacramento, preached the dedication sermon from Psalm 96:6. It was a discourse highly appropriate to the occasion, and was listened to with interest by a full house. The sermon before the council which organized the church was by Rev. J. H. Warren, of Nevada. At the close of these services the Lord's Supper was celebrated, for the first time in this place by a Congregational church. Long may it be ere the last time shall come!

Our church will cost us not less than \$4,500. Of this sum, \$725 are due about the last of January next. There are funds on hand to pay the remainder to within one hundred dollars; and this, we doubt not, will soon be raised, and so all payment of interest be avoided.

We have a very neat, fine church. I have already given you its dimensions. It is finished with a singing gallery and lobby underneath. It is ceiled overhead and on the sides, up to the windows, with matched boards. The walls are covered with "California plastering"—plain white cloth, sewed together by the ladies of the Sewing Circle, and tacked to the frame. The frame itself is a very substantial one; more so, it is said, than any other in the *mountains* of California. The Sewing Circle has contributed to our funds, by means of the fair held July 4th, and by work, to the amount of nearly \$1,200.

We are not, I trust, ungrateful to our Heavenly Father that he has crowned our enterprise thus far with so abundant success. We surely have reason to trust him for the future. May he accept the public consecration of that house of praise. May he there make signal displays of his power and grace. And may he strengthen his unworthy servant, and enable him faithfully to discharge the weighty obligations devolving upon him.

The attendance at divine service during the summer has not been quite so good as in the spring. It has averaged perhaps sixty or seventy. A large portion of the mining population is absent during the dry season, and returns with the winter rains.

#### General Improvement.

Our quiet village has improved very much this summer in external appearance. Probably fifty houses have been erected here this season, many of them neat, well-built, substantial, and comfortable. Everything wears the aspect of stability and permanence. The numerous quartz mills and saw mills here insure the permanence of this place, even should the sluice-mining fail, of which there is no prospect.

Three stores have been closed to Sunday business since we came here, and they are among the most prominent ones in the place. But there is still much open desecration of the Sabbath; very much drinking of ardent spirits; the voice of blasphemy is almost everywhere heard, and there are many houses of ill-fame, with their multitudes of frequenters. Yet it is the testimony of all that this is one of the most orderly and moral places in California. I know that it is very difficult for one in the Atlantic States to form any adequate conception

of the state of things here. There is much to try the faith and patience, and to test the constancy of a servant of Christ; and there is, too, for a hopeful mind and a heart trusting in God and watchful of his providence, much to encourage. Let us not, then, either those laboring in fields like this, or those who sustain missionary operations here, be weary in well-doing, for in due season we shall reap if we faint not.

## MISSOURI

*From Rev. Francis Michel, St. Louis.*

### Laborers among the French.

During the last year our congregation in St. Louis has rather diminished. We have suffered several heavy losses, in the removal of some of our most active and zealous members. It is true, some new members joined us during the same time, so that the total number of members is almost equal to that of last year; but, as to interest in divine worship, and fidelity in general, there is a deficiency in the church, which we must acknowledge. That is a severe trial after so much trouble and endeavor during past years; after many blessings, also, which allowed of better expectations.

Our work is certainly hard among our French people. They have less regard for religious things than any other, and in everything they have less perseverance than others. That is the curse of our nation. For instance, they come once or twice to our meetings, they promise to come regularly, and then no more appear among us.

However, in spite of these unhappy circumstances, "by the word of truth and by the power of God," "we faint not," "in all things approving ourselves, as the ministers of God, in much patience, in afflictions, in necessities, in distresses." We maintain the hope that, by the wonderful increase of our city, our church also will by and by augment the number of its faithful members.

Besides, we are persuaded that an evangelical French worship and pastoral care are very necessary in this city, which is the center of a large French population. In the first place, a precious opportunity is thus offered for the Catholics, who may be disposed to listen to the word of truth; then they are indispensable for our French Protestants, who

are not able to attend divine service except in their own language, and who are subject to the Catholic proselytism, always so active and sometimes so impudent. How many instances I could relate of their efforts to convert our people.

### Romish Intolerance.

In a neighboring French village, entirely Catholic, lived a poor family, that belong to our church. As they resisted all solicitations from the priest and bigoted neighbors they were exposed to persecution. One day the father called on me, being in great trouble. His child was lying dead in his house, and would not be permitted to be interred in the village cemetery. We succeeded in getting a burying-place in a private cemetery of the neighboring village. But no one would assist this unhappy family. The father must go away to dig the grave. I followed with the carriage. When I arrived at the burying ground I found the grave half digged; the poor father, overwhelmed by sorrow and fatigue, had fainted and was lying on the ground. I must myself finish what he had begun. So was the child at last interred.

## IOWA.

*From Rev. G. G. Rice, Council Bluffs City, Potawatamie Co.*

### Aspects of the Work on the Frontier.

Another year of missionary labor on this field has now closed. The question naturally suggests itself, What has been done? What has been gained for the cause of Christ on this field? You expect, and the churches expect, that where their missionaries labor there the cause of Christ will advance. This, no doubt, is usually the case, and I hope this place is not an exception. I have often been ready to despair, and have felt that I was laboring in vain; yet, as I review the past, I can see that something has been accomplished. You are already aware of the peculiar difficulties of this field, and I need not repeat them. We have had much of "shady side," but now and then a bright sunny ray breaks through the clouds to cheer our hearts. In many respects I think our prospects are brighter than at any previous time. The population is assuming more permanence. The country is filling up with those who in-



tend to make this their home. They have purchased their lands, and are making substantial improvements. Instead of the log cabin, they begin to build brick and frame houses.

This town is improving in appearance and population very rapidly. It is the general opinion that this will continue to be, as it already is, the principal business town in western Iowa, and that it will soon be connected with the eastern cities by railroads. Several large business houses, and some very neat dwellings are in process of erection. We were visited by a very extensive fire on the night of Nov. 11th. Eight stores, one hotel, two saloons, the post office, and printing office were burnt with the principal portion of their contents. The total loss is estimated to be eighty six thousand dollars. Most of the losers were men of wealth, and are already rebuilding.

In my August report I gave you an account of the formation of a church of eight members. Two of these have since moved away, so that we now have but six resident members, and only one male member besides myself. Several families have come into the place that we consider valuable accessions to society, and who attend public worship; but few of them are religious, and those who are have never belonged to this branch of the church. We have labored under great embarrassment for three months past. The house we formerly occupied we held in connection with the Methodists, under the arrangement that when either society wished to build, the house should be sold to the highest bidder. As they were intending to build, the house was sold, and we were without any suitable place of meeting. The community encouraged us to try to build a temporary house. Including the proceeds of the old house, we raised about \$600, but failed to get the material for building which we contracted for, and are compelled to defer building till another season. But, through my own efforts, and at my own expense, we have succeeded in getting a school house built, which we shall occupy for a meeting house until we can build. This house we hold at our own disposal.

From Rev. J. T. Cook, Eddyville, Wapello Co.

#### First Fruits.

When I came here, Aug. 1st, there had been no preaching in the Congregational

Church for a long time. Strifes and jealousies were rife among the people. A deplorable spirit of mutual repellant was all abroad. They had a snug brick church tastefully finished within and without. They numbered twenty three on their church list. They had every convenience for worship except a bell; but a deplorable absence of the energizing Spirit, a fearful lack of genuine, vital, practical godliness was discouragingly manifest. "Tekel" was the verdict of truth against them.

But I am happy to report great progress from that state of things. Our differences have been adjusted, our sinful wanderings cut short, and everything is encouraging. When I preached my first discourse here I spoke only to half a score; last Sabbath I addressed five score. The first prayer meeting was attended by one male member, besides myself, and a few females; our last one was attended by ten or more males, and many females, and was deeply solemn. We anticipate having our communion next Sabbath, and an addition of eight or ten to our number, some by profession of faith, but more by letter.

#### A pleasant Reminiscence.

"Away out West," far up on the bank of the beautiful "Des Moines," stands our church, where ten years since the lands were yet the home and property of the Red Skin, with no civilization nearer than forty miles. In the fall of 1843, I, a wild, restless boy, in company with six others older than myself, attended the last Treaty made with the Sacs and Foxes, at which they ceded to the United States all their remaining possessions. We put our "corn dodgers" and "thick bacon" into a large, strong box, got a pair of horses and a good wagon, packed into it our provisions, our camping utensils, our buffalo robes, and ourselves, and started for the "Old Agency," a place then many long miles west of the last wave of emigration, then surging to the occident. After a few days of pleasant incident we reached the place, and there, before us, spread the "wake-ups" of the tawny Indians. Twenty seven hundred were there convened in general treaty with their "Great Father." I was but a boy. I enjoyed the novelty of the scene, and run a foot-race with the son of the renowned Black Hawk; but it was a wild region "away up there."

To-day, ten years later, I am no longer

a restless, roving, adventure-seeking boy, but a minister and missionary, planting the standard of the cross twenty five miles west even of that "*Old Agency*," not among Red Men, but in a flourishing village of 600 inhabitants, surrounded by a densely populated district of *bona fide* Yankees. But the half is not yet told. Westward, and still westward swells the wave of emigration. County after county is being occupied with men, women and children who have souls, and oh! who is to care for them? Who will come and gather them for God? Who? If you could have attended the semi-annual meeting of our Association at Otumwa, this Fall, and heard of the destitution of our western counties, and the appeals for *bread, the bread of life*, you could but have wept with us—not that the harvest was so great, but that the laborers were so few. Who will come?

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From Rev. A. L. Leonard, Pilot Grove,  
Lee Co.

#### Tokens of the Spirit's Presence.

We tremble and yet rejoice. The Lord is evidently among us here, by his Spirit reproving men of sin. Several individuals are inquiring what they shall do to be saved. Many seem to have their attention more or less arrested by the claims of the Gospel. The principal characteristic of the convictions seems to be a sense of exceeding sinfulness in the sight of God. More than one have said to me that they are so desperately wicked they can scarcely believe there is any salvation for them. We try to direct their attention to that faithful saying which is worthy of all acceptance, and yet but one or two seem to be able to fix their eyes upon Christ as he is, the cloud hangs so heavy and black with guilt over their way.

Our meetings commenced on Sabbath last, and have continued during the week, thus far in the evenings. Of course, we cannot tell as yet definitely what the result may be. "Many a flower in blooming dies." I pray that the Lord Jesus may see of the travail of his soul, which was poured out unto death, and here be satisfied, seeing many sons and daughters born unto God. This result, I trust the Lord may give me the pleasure of reporting at the close of another quarter.

From Rev. J. D. Strong, Iowa City,  
Johnson Co.

#### Church weakened by Death.

The most I can say of the present is, that I am endeavoring to "keep" what has been committed to my charge. I believe that, in the providence of God, it is often the chief duty of ministers, especially in the West, to "strengthen the things which remain, that are ready to die." At such times but little may be done, which is apparent to the casual observer, yet the laborer himself is permitted to see, that in some departments, he is doing good service to the cause of God. The things of God, in the hearts and lives of his children, and in his church, are sometimes "strengthened" by affliction and adverse dispensations, just as the roots of trees are strengthened by the blasts of winter.

During the last two years, this church has lost a large number of its members by death—a large number in proportion to the whole. We have been made to feel the loss most severely; so much so, as to be made to say sincerely in the words of the Psalmist—"Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men." I trust, however, that these afflictive dispensations have been blessed to the good of nearly all who have been exercised thereby, and especially to the good of the church. Within two years, eight of the children of the members of this church, now consisting of about forty members, have been carried to the grave. In the same period five adults have died, whose loss we have deeply felt and mourned. Yet I trust that in connection with these scenes of sickness and suffering, death and burial, have been performed the most useful labors of my ministry. Though scenes of mourning and deep sorrow, they are yet most blessed in the remembrance.

#### Death-bed Scenes.

Within four months past two young women and one young man have died. The young man had a few months before arrived here from Tennessee. When he came, he had no hope in Christ. Some time before his death, however, he gave abundant evidence of having become a Christian. He desired to unite with the church, and to celebrate the Lord's Supper with God's people. The communion service was held at the house where he and his sister lay upon their

dying beds. He was received into the church; but soon after, we trust, was received to the communion of the church above. The death scene was eminently adapted to make a deep and lasting impression on the whole community, and such as to recommend most powerfully the religion of the Gospel. In less than two months afterwards his sister, one of the most lovely Christians I ever knew, was, with many tears, laid by his side.

The other was the daughter of a recently widowed mother. Her influence and aid had been exceedingly valuable to the church; we were greatly depending upon her in the choir, in the Sunday school, and in the meetings for conference and prayer. Her piety was decided, consistent, active. In health, it made her an ornament and blessing to the church; it sustained her in sickness, and shed a heavenly light upon her pathway through the valley of the shadow of death. Would that all the Christians who come to the West were as faithful to their Saviour as she. I can never forget what I witnessed on the night of her death. A few hours before the last struggle, and while she had an interval of quiet and relief from her dying agonies, and when there were present many weeping friends and connections, her mother, after speaking to her a few words in a whisper, knelt by her bedside and prayed. She said "God had given; he was now about to take away—blessed be God for the gift of this daughter. God had the right to take her away. She had been an obedient and affectionate daughter. They had worshiped together in private, and in the house of God. Blessed be God for the evidence that this daughter had devoted herself, soul and body, to the Saviour. Now she was dying, but dying at peace with all the world, and at peace with God—with unshaken trust in him—with full hope of everlasting life through Jesus Christ, and of a glorious resurrection at the last day." She then commended the departing spirit of her daughter to a covenant-keeping God, sought the blessing of God upon all present, upon all the connections, and upon the church. Then she prayed for the unconverted—for those who were unprepared to die, yet exposed to death—that they might be warned by God's providences, and not procrastinate till sickness and death should overtake them. And last of all she committed herself to the care and keeping of the widow's God.

It was a scene such as I had never before witnessed; and I could but desire

that there were more such mothers in Israel. But there are many things connected with the lives and labors of your missionaries, which can never be reported till that day when we shall all render an account of our stewardship.

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*From Rev. W. L. Coleman, Bellevue,  
Jackson Co.*

#### Pastoral Relation Formed.

The passing away of Autumn reminds me that the first quarter of the present missionary year is closed, when you expect a report of labors performed, the changes that have taken place on this field, and the position and prospects of the feeble churches which you aid in sustaining the regular and stated preaching of the Gospel of Christ. On the reception of the Commission you sent, a Council was called which met here on the 18th of October, and installed me as pastor of the Congregational Church of Bellevue. Having never before sustained such a relation to a church of Christ, a sense of responsibility to God and to his people has pervaded my thoughts beyond what was before experienced. To watch for souls—to feed the flock of God—to take the oversight of a congregation of men—to adapt the instructions of the pulpit to the varied wants of different minds—to be an example in devotion, in self-denial, in earnestness, humility and love—"who is sufficient for these things?" Happy would it be for the servant of Christ, if his faith were as strong as his sense of insufficiency is, at times, oppressive! The promised aid of the Holy Spirit often encourages me to sow the good seed when otherwise it would appear almost a fruitless attempt.

#### An Argument for the Maine Law.

The cause of temperance, too, is manifestly making progress. A few weeks since, a man, in a state of intoxication, entered a large wooden building used as a carpenter's shop, late at night, and having kindled a large fire in the stove, lay down to sleep. The fire was communicated from the shavings, and the shop, with its contents, including the unhappy man, was destroyed. The fire also caught the roof of the Catholic church—a small frame building—which was wholly consumed. This occurrence has awakened the public mind to the evil of intemperance—an address on the sub-



ject has been added—and it is thought that the Maine Law is from ten to twenty per cent. more popular than it was three months since. One grog-shop in town has recently been closed—a partner in another has abandoned the business, and the remaining partner is anxious to dispose of his stock and close up. The Maine Law we greatly need and must have.

#### The Covenant Fulfilled.

The most encouraging fact that I am able at present to communicate, is the hopeful conversion of a little girl some eight years of age. Her parents have for years been numbered among the people of God, and for the past three years members of this church. The mother has been faithful in instructing her little daughter in the truths of the Bible, and earnestly desired to live to see her children converted. We trust that her prayer is answered for one of her dear little ones. And I think this a manifestation of the faithfulness of our covenant-keeping God which should encourage christian parents to consecrate their offspring to the Lord, in the firm belief that they will be brought into the fold of Christ.

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*From Rev. J. W. Windsor, Maquoketa, Jackson Co.*

#### Rejoicing in the Courts of the Lord.

As a church, it has been to us a season of peculiar interest. Our hearts have filled with joy and gratitude to the great Head of the church. He has permitted us to witness the dedication of our church edifice to his worship, and, now, we feel we are no longer subject to the intrusion of any passer by who may choose to occupy the desk of the village school house; that we are no longer subject to the interruption of our regular services, or exposed to the inconvenience and unpleasantness of finding a stranger (orthodox or heterodox) occupying the stand where we expected to conduct our regular worship, nor will our monthly concert be any longer interrupted.

One who has not realized it, cannot easily understand the nature of the change our minds have undergone in passing from such a state of things to one where we can make our own appointments, and enjoy them without interruption. We thank God and take courage. The church building is a neat erection of

brick, 32 by 50 feet, surmounted by one of Meneely's fine toned bells, purchased and presented to us by the ladies of the place.

It had been announced that a joint meeting of the Davenport and Dubuque Associations would be held at this place in October (it being central). The knowledge of this fact operated as a spell in urging us to the completion of the building. The time came; the weather was fine; the Sabbath morning broke upon us with all the beauty of a mild autumnal day; crowds began quite early to collect, and wagon after wagon drove up and deposited its load. Some time before the hour appointed for service, each standing place as well every available spot where a seat could be fixed, was full. It was a happy day to us: the thoughts of the past, the scene before us, and the hope of the future, were almost too much, and I could scarcely control my feelings. I thought—could those kind friends who liberally assist in the erection of churches in our western borders have seen and felt as we then felt, they would have understood, by happy experience, that it is "more blessed to give than to receive." It was a scene that amply remunerated us for any toil, or pain, or sorrow, we had been called to endure in the prosecution of the work.

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#### WISCONSIN.

*From a Missionary on the Northern Frontier.*

#### Preparing the Way.

The following communication will give an idea of the difficulties to be encountered in gathering a church from such materials as are usually brought together on the outposts of civilization. Yet this pioneer work is manifestly important, and the missionary who, for Christ's sake and the Gospel's, is willing to endure the hardships and self-denial it involves, has a claim to the sympathy of all the friends of Zion.

I am mortified that I can report no greater progress, but the peculiar circumstances of the case have been such that the most we could do was to try to maintain our ground. I at first reported twenty-two church members in my field. Of these, five have removed who would have been with us in the church. On further inquiry, I find one an excommuni-

cated member and another suspended; three are gone after spirit-rappings, three are intemperate, and of the rest, five are in our church, and we expect to receive five or six more. The course taken by the proprietors of the village is such as to drive away everything good. They still profess great religious zeal, and pursue a systematic course of persecution against all who will not recognize them as good Christians, and let them take the lead in everything. This hostility to me is unbounded, extending to traducing my character and stirring up every prejudice possible, all because I will not have fellowship with men who will scandalize religion before the world.

The influence of such things, of course, is felt beyond the circle of the church. It affects the settlement of the country around, keeping out the better class and bringing in the abandoned and vicious. With all these discouraging influences, I have very much doubted what was my duty. I suppose it will probably be with me as is usual with pioneer laborers. One lays the foundation and another builds thereon. Those who begin have to cross the prejudices of the people, and draw the line between righteousness and unrighteousness, when it awakens all the evil passions of the heart. Another can occupy the vantage ground he has thus reached. It is here that the work of the pioneer missionary is seen in its true light. The work of the settled minister has sometimes been magnified by unjust comparisons with that of the unsettled missionary. Solomon, with all his wisdom, could not have built the house of God in such prosperous and peaceable times, had not his zealous and warlike father first prepared the way, though, because he was a man of strife, he could not build. If I shall have laid the right foundation here, I am content, if it is the Lord's will that another should build.

*From Rev. J. B. Preston, Berlin, Marquette Co.*

#### Feeding the Lambs.

The past quarter has been one of great interest to me in relation to the children and youth of our congregation. My hopes are ardent that permanent good may be the result. In July we turned the attention of the Sabbath school to the Westminster Assembly's Shorter Catechism, with the determination to pursue it till all the pupils who were of

sufficient age, should have it thoroughly committed. Each child was to be presented with a new pocket Bible for reciting it perfectly at one recitation. More than 60 undertook the task. Over 30 have completed it, and others are weekly added to the list. The change has, for the time being, added much to the interest of the school, and especially to the Sabbath school concerts. We are reviewing it by course and endeavoring, by illustrations and anecdotes, to impress its important truths upon the minds of the young. Many parents, also, have become interested, and have adopted the good old New England custom of calling their children around them on the Sabbath and instructing them from this excellent summary.

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#### ILLINOIS.

*From Rev. G. C. Clark, Winchester, Scott Co.*

#### Fruit Gathered.

The following communication concludes the account, published in the last number of the Home Missionary, of an interesting work of grace in the church to which the writer ministers:—

The past quarter has been one of unusual interest and importance to the church with which I am connected. I have already transmitted to you the account of a special work of grace in one part of my field. Twenty-three persons, of all ages, were the hopeful subjects of that work; and the sweet and precious influences of it remain to attest its genuineness. Indeed I have, at this moment, every reason to believe that it is on the eve of breaking out again. Twelve of the number stated above have connected themselves with the Presbyterian church of this place. A bright scene it was as we received them to our fellowship. The church seemed awakened to the inquiry, why we cannot experience a similar work here? There were, and still are, indications of an approaching revival. Our prayer meeting is unusually well attended. Besides the regular weekly prayer meeting, a few earnest Christians are in the practice of meeting twice a week secretly, to pray for the outpouring of God's Spirit. Christians of other denominations also appear to be earnestly praying for the same thing. And altogether, if

I mistake not, there are signs that the Lord is coming to bless this whole village.

*From Rev. J. G. Rankin, Carrollton,  
Greene Co.*

#### Stability and Growth.

At no period since the commencement of my labors here has there been so much interest in the Sabbath school, as during the last quarter; and the interest still continues. Usually, at the commencement of the winter season, there has been a falling off in numbers; but it has not been so this season. Our numbers are as large as during the summer months. Although there are many discouragements to be met here, yet I am encouraged by seeing a gradual improvement in the condition of this church. Everything connected with the church is becoming more systematized and permanent. When I came here the church was looked upon as almost a nonentity; and the members themselves could hardly realize that they had an existence as a church. But the feeling is now quite different. The reality of their existence and the permanency of all the institutions of the Gospel has become a "fixed fact." When we were making an effort to get up a Sabbath school, soon after I came here, a good lady, a member of the church, when solicited to take a class, declined on the ground that it would be ephemeral, "It won't live three months." But it has lived and had a healthy growth, for about three years, and now has as fair a prospect of continuing in existence as any school in the land.

### MICHIGAN.

*From Rev. H. Grattan, Williamston,  
Ingham Co.*

#### Rejoicing in Hope.

When I entered this field of labor on the first of September last, our congregations were very small and the means of grace much neglected. The Rev. H. E. Waring, their former missionary, had been providentially called away, and consequently they were as sheep having no shepherd. The members of our church were few in number. Almost everything was discouraging. Indeed, many thought

it in vain to attempt to sustain our position. Nought but the eye of faith could see a prospect of successful labor.

But as soon as our willing feet started in the way of obedience, our pathway began to brighten before us, and though during the past quarter we have been favored with no additions to our membership, yet our congregations have very much increased, and there has been a steady, growing interest in the Redeemer's cause. Our Sabbath school is in a prosperous condition. Our hearts are encouraged. We remember that promise, "Lo, I am with you alway." O, how sweet is that promise to the way-worn, lonely missionary! O, how pleasant to rely upon him who made it! How delightful to trust him in darkness as well as in the light, in adversity as well as in prosperity!

I have just received my commission, which gives me new courage; for it not only assures me of pecuniary aid in the support of myself and family, but also, that I have the sympathies and prayers of my eastern brethren. In this almost wilderness land, while engaged in my study, or visiting among my people, or proclaiming salvation from the sacred desk, it is to me a most delightful thought that I have many friends who remember me at the throne of grace.

Though I have been ten years in the ministry, yet this is my *first* year in the regular work of a Home Missionary. But in this new relation I am happy in the hope of extended usefulness, and am confident that though I may "sow in tears, I shall reap in joy."

*From Rev. O. M. Goodale, Owosso,  
Shiawassee Co.*

#### Prospects Brightening.

This church at one time numbered over fifty members. In examining the records, I find several entries, without any intervening record, granting letters to twelve members, and noting about the same number of deaths. Some have removed without letters, and some are spiritually dead. When I found them they were very low, but were struggling to rise; and I believe my labors have been blessed of God in their resurrection. I found, after carefully lifting up and counting them, 24 members.

A few new members have been added. We have raised money and procured a very beautiful set of plate for communion service (the church had none); and, what



is far better, every member comes joyfully to the table of the Lord.

We are also providing, by donation and contribution, a "Pastor's Library." The walls of our house (50 by 36 feet) are completed and the roof on. We hope to be able to write "finished" in due time.

### In Labors Abundant.

I will now rehearse my position and labors. I preach every alternate Sabbath in Owosso; that is, two sermons in the day and a lecture in the evening. I have four other preaching places, as follows: Six-Mile Creek, six miles north of Owosso; New Haven, three miles east of Six-Mile Creek; Chesning, fifteen miles north of Owosso, a small lumbering village, and St. Charles, ten miles north of Chesning, an infant village rapidly growing to youth and manhood, at the forks of Bad River, the head of steam navigation.

At the places above mentioned, your missionary is cordially received as a messenger of God; and apparently, by nearly all, as their pastor. "Can these dry bones live?" Oh that God would pour out his Spirit upon them! I am greatly attached to these people and to my work, and often, in meditation and prayer, am led to say, "When shall this wilderness be as the garden of God?" My labors are great, but God has given me a strong constitution, though I fear at times it is breaking under my accumulated labors. Within 40 miles on the north, and a still greater distance east and west, there is not a single minister (except a Methodist exhorter) but your missionary.

influence for good would have been incalculable. But, as it is, they will bring the salt of their christianity in contact with the community where they propose to reside, viz., in East Saginaw, where, as I informed you in my last report, I hold afternoon services. Early in the Spring, I doubt not, steps will be taken for the erection there of a house of worship. But we need at this moment a minister upon the ground. It is utterly impossible for me to do justice to the field, and, moreover, I am daily becoming more and more convinced that the spiritual interests of my own little flock are materially injured by this division of labor. There can hardly be found, in many respects, a more inviting field of labor in the West.

One of the most influential families connected with my own church will desert us in the course of two weeks, and make East Saginaw their place of residence. This, together with some other removals, has weakened our little society much. But we pray and hope that these losses may be repaired. Removals, and sickness among the children, have likewise much reduced our Sabbath school.

Still I am not without encouragement. The value of the means of grace is beginning to be appreciated by the community, as is evinced by a growing regularity in attending divine service. We are remarkably free from those delusive errors that, in many of our missionary fields, present such a powerful obstacle to the progress of the Gospel.

## OHIO.

*From Rev. D. M. Cooper, Saginaw City, Saginaw Co.*

### Fluctuations.

What we need, in order to make our church more efficient, is the addition to our communion of three or four men of consistent life and deep devotional spirit, to stay up the hands of the pastor—men who are willing to make sacrifices for the cause of Christ. Judge, then, how great must have been my grief, when I saw *two just such men*, who desired to cast in their lot with us, compelled to purchase and settle upon the other side of the river, because they were unable to buy to advantage here. They were Bible, prayer-meeting Christians, whose

*From a Missionary in Southern Ohio.*

### A Rough Field.

The population of this region is mostly from the mountainous parts of Pennsylvania, and many of them are ignorant and uncultivated. Hence they are wild and wicked. There are, however, some quite interesting people amongst them. We have no meeting-house of our own, but the Winebrennarians kindly grant us the use of theirs. It is, however, in an unfinished state. It is small, unplastered, with only slab seats; the desk is only a temporary one, made of unplanned boards. In this uncouth place we meet to worship God. Our congregations are somewhat variable. Sometimes the house is crowd-

ed; at other times there will not be over fifty. The people have not yet become a thoroughly church-going people, but we hope that, as they shall have the means of grace steadily, they will begin to appreciate their value.

" They are orderly, and give good attention to the preached Gospel. We shall undoubtedly be called to exercise faith and patience. We sow faithfully and

plentifully the good seed, and wait patiently on the Lord, and seek fervently the former and the latter rain. We hope that amidst all the abounding iniquity, and consequent apathy upon the subject of religion, the preaching of the Cross will be the means of snatching some from the misery of unpardoned sin, and making them the monuments of the mercy of our God.

## Miscellaneous.

### Impressions of the West.

The able discourse of the Rev. E. Hall, D. D., delivered at the Ninth Anniversary of the Society for the Promotion of Collegiate and Theological Education at the West, an extract from which we published in a former number of the Home Missionary, contains, also, the following graphic delineation of the features of the West, as they present themselves to the eye of a traveler from the East:

What, then, is this land? What are its capacities and prospects? Here are twenty-four millions of people; yet the one strong impression of an inhabitant of the Eastern shore as he travels Westward is, that the land is well nigh vacant. Ohio, that within the recollection of many here present was almost an unbroken wilderness, now pushes hard upon two millions of inhabitants; yet as the stranger passes through the central parts of the State, from her beautiful city on Lake Erie to her metropolis on the Ohio, he finds, for a hundred miles together, a forest, broken at distances by now and then a clearing and a settlement; a dense, primeval forest of trees whose height and magnitude fill him with wonder, even after a familiar acquaintance with the primitive forests yet remaining in the North and East. He passes down the waters of the Ohio, winding among hills and dales interspersed at distances with bottom lands of exceeding richness and beauty; he passes by numerous towns and villages; but the great impression that remains on his mind is, that the land is well nigh vacant. Onward he passes for hundreds of miles: at times the hills seem to recede and to disclose an unlimited prospect of the valleys and plains of Indiana on one side, and of Kentucky on the other; but the impression remains that the land is well nigh vacant.

As he enters the Mississippi, he catches a glimpse of the broad and rapid stream, rolling its deep current downward between two immense walls of forests. The steamer meets the current as it turns to the North, and quivers at every joint. With difficulty she struggles onward against a stream everywhere boiling, eddying, and rejoicing in its might, and everywhere bordered by an immense dark forest. Onward the traveler passes, his heart swelling with strange emotions of loneliness and grandeur. He passes amid solitudes so vast that it seems to him as though a New England State might be laid down there and lost, till it should be forgotten. The smoke of St. Louis at length appears rising above the forests in the distance. On the one side rise the castellated rocks and bluffs of Missouri, on the other spread out the vast interval, or bottom lands of Illinois; nearly equaling in extent, and rivaling in richness the land of Egypt when it was the granary of the world. He enters the great State, and crosses the great river of Missouri. He ascends the table lands which overlook the valleys of the three great rivers, the Missouri, the Mississippi, and the Illinois. He gazes, till on every side vision is lost in the distance, over the wide-spread fertile plains. But though St. Louis is at his feet with her almost one hundred thousand inhabitants; though here and there large and lovely villages dot these plains, the impression remains, that the land is well nigh vacant. Here the streams of emigrants that pour in countless numbers along the valley of the Mississippi and over the great lakes, spread themselves out and are lost.

The traveler once more pursues his way. He passes along the Eastern border of Iowa, now and then climbing the bluffs that skirt the river, to the table lands from fifty to two hundred feet above; and though he has advanced

some hundreds of miles, he sees everywhere spread out that same interminable rolling prairie, with its waving grass, and its occasional groves of trees; but the land is well nigh vacant. He ascends beyond the limits of the vast State of Illinois—he has coasted along its western shore for six hundred miles, and most of the way her fertile plains have been spread out before him like one vast natural garden. He reaches Wisconsin. The river which below him receives the accession of such streams as the Ohio, the Missouri, the Des Moines, and the Iowa, seems scarcely to have abated anything of its breadth or volume. He passes the romantic Dubuque, and the lovely Prairie du Chien; he leaves the abodes of civilized man; he enters the Mississippi Highlands, where the broad river spreading wide its surface, and embosoming numberless islands of green grass and groves of trees, winds between bluffs wrought, as if by the hand of art, into every possible form of variety and beauty: now the smooth conical hill, covered as if with a shaven lawn, and tufted at the summit with a cluster of trees; now rising into a broad mountain side, still covered with a smooth lawn and dotted with trees like an orchard; now a steep conical mound crowned with rocks seeming like the magnificent ruins of some ancient castle. Now a deep ravine opens far back into the land, disclosing ravine opening into ravine in the distance, and valley opening into valley, bordered by cliffs, terminating, and succeeded by other valleys and cliffs in endless succession. Now he passes clusters of islands, and now the mouth of a broad river. Now the river expands into a lake, along whose shores receding at a distance rise romantic cliffs, softened into tints of beauty by the smoky atmosphere of summer, and fringed at their bases by continuous forests. Onward he passes amid scenery whose mingled wildness and beauty, and whose exhaustless variety never suffer the eye to rest for nearly two hundred miles; but, where, save now and then an Indian village, or a solitary woodcutter's hut, or a couple of log cabins in a woody ravine, already dignified as a county seat, all is a wilderness. From now and then a roving way passenger he learns, that as you pass up these ravines and reach the table land above, the same expanse of prairie and timber, and the same gently rolling surface of fertile lands spread out in interminable prospects, as he saw it so many hundred miles below.

The voyage of a thousand miles from

the mouth of the Ohio is at length completed. He ascends the high bluff to the flourishing town of St. Paul. He lifts up his eyes, and how immense the fields of forest and prairie which are spread out before him there! He passes the hills that skirt the rear of the town; he crosses the prairie where the eye scarcely reaches the dim forest that bounds the eastern horizon. He reaches the Falls of St. Anthony, where he meets again a New England village, with every token of thrift, order and comfort; while the smooth green native meadow spreads round them like an ocean, with dim island forests in the distance. He descends the stream, and climbs the high bluff where stands Fort Snelling, on a site unsurpassed for the richness of the field spread out before the vision on every side. He gazes upon the valley of the Minnesota; with what beauty do the mingled prairies and woodlands slope down to the peaceful river, natural parks and meadows, equaling the most beautiful and best cultivated portions of the valley of the Hudson or of the Connecticut, and extending in endless succession till vision fades away in the distance; but in all this region, looking westward, save the abodes of a few missionaries, there is no dwelling of civilized man. Here a tract of land, larger than New England, has recently been acquired by treaty from the aborigines; and here, fifty years hence, will be another New England in the West.

And now the traveler pauses and thinks of the regions around him. Below him the Mississippi opens a navigation of twenty-two hundred miles to the Gulf of Mexico. The Minnesota, the river at his feet, takes rank in length before the Hudson; and, at high water, is navigable westward for three hundred miles. North of him is the colony of Pembina, whose people come down to trade, a journey of seven hundred miles. And he remembers that at St. Anthony he heard the hiss of the steamer which plies on the waters of the Mississippi, above the Falls one hundred miles; a distance which the removal of some obstructions is to increase to four hundred miles. He thinks of the Missouri stretching its way to the West more than two thousand miles. He calls to mind its magnificent entrance into the Mississippi, and the immense volume which it pours through the State of Missouri. He thinks of the Ohio, coming down a thousand miles from the western slope of the Alleghanies; of the Cumberland and the Tennessee, the last sweeping its current



far into the State of Alabama; of the Arkansas and the Red River, coming down from fifteen hundred to two thousand miles from the West. And now it occurs to him how distant he is from the Atlantic shore. Green Bay, that some few years since used to lie at so vast a distance west, lies now three hundred miles to the eastward; beyond it come the great lakes; and then four hundred miles further to the Atlantic! Yet the point where he stands is but little more than one third of the distance to the shores of our country on the Pacific!

And now what impression is fixed upon the mind of the traveler from the East? An impression of the vastness of his country far beyond anything that he had ever conceived before; that the East is soon to be a mere trifling adjunct of the West—no, not of the West, for the great West is still beyond him, but of the great central valley; that the heart of our country is, beyond all question, to be on the borders of the Mississippi. Though most of the land seems vacant, yet towns and villages are springing up with immense rapidity. But let emigrants come in such numbers as they will; let Europe pour her living masses on our shores—on these wide fields many years must elapse before it shall not seem that as fast as they come they are scattered and lost.

#### Importance of Pastoral Visiting.

The past shows that the most successful pastors are those who are out most among their flocks, "watching for souls." The question may be raised as to what constitutes success in the pastorate; and yet it seems to admit of no question. "He that winneth souls is wise." As this is the profession, what would be success in any other is success in this, viz.: reaching, as far as possible, the end of the profession.

There have always been pastors who have been unusually successful. Revivals succeeding revivals have marked the history of their ministry. The churches under their care, have flourished like gardens under the eye of their keepers. The ingathering of souls has been steady and constant. Such pastors are now to be found, from whose churches we are gladdened nearly every year with news of conversions. How have these pastors labored? Are they inferior in the pulpit? Have they suffered in their standing as preachers? There are ministers who grow rusty, are not enough in their

studies; but generally, another thing is true of such men; they grow rusty as pastors, as well as preachers. Faithful pastors are faithful preachers. The best pastors are the best preachers. They know what to preach, because they know their people and know what they want, just as a lawyer pleads the best who has entered the most minutely into all the facts and interests of his case.

It is not true that these successful pastors are not studious men. They are. They study with an object before them. They study to reach cases which they know from personal acquaintance. Such pastors edify, build up, and comfort. They preach to feelings, doubts, troubles, prejudices, errors and convictions which they know to exist. They have found them in the peculiar circumstances, forms, and shades, which attend different individuals. They reach men, because they know them; not so much in the general, as in individuals. They divide the word of truth, not at random and in generalizations and abstract truths, but just as it is needed, and give to each one a portion in due season.

It is a great mistake, that a good pastor will not be likely to be an able preacher. True, his sermons may not be learned essays, as is true of much that is called "able preaching," but if judged by the gospel standard of able preaching they will be so. This accounts for their signal success. God blesses such men.

A faithful pastor has a power over his people that can never be gained by preaching only, no matter how able it may be. He is known in every family, and beloved. The poor, the sick, the children of sorrow, the widow and fatherless know his tread and voice. Both are music to hearts that know but little of cheer beside. He knows the name of every boy and girl in the range of his labors. If there is an anxious sinner he finds it out, and finds many he would never have known if he had not gone to them. Those who cannot go to church he comforts, and attends the aged down to their graves. Many that otherwise would never have entered his fine meeting-house, or have regarded the minister as too proud to come and see them in their humble cottages, or farm homes, have their prejudices removed, and become his warmest friends, and are brought to Christ. But for that visit he might have preached all the able sermons he could have written, and they would have been none the better for them.

The fact is, the Gospel must be carried, in the living voice of the minister, to

many a house, or the families will never have it. Multitudes in all our towns will never be reached from the pulpit. In sight of our churches, they will no more come to the Gospel than the heathen nations will, and will as certainly perish if the cup of salvation is not carried to them. Even then, many of both will dash it from them, but not all.

A pastor's usefulness in his work will be, other things being equal, in proportion as he acts on the missionary principle, viz.: to carry the Gospel to the people. He who depends alone on his Sabbath ministrations, hoping thereby to draw the masses to him, may work hard for it, but will be disappointed and mourn over the dearth around him. We are in missionary fields. While we have our fine houses, tolerably well filled, there are moral wastes spread out all around us in our own towns, within the hearing of our church bells. There are neighborhoods in all our towns, within the bounds of our parishes, where a missionary is needed. Who shall be the missionary? Who ought to be? Who "must be" if there be one? It is the work of every pastor to cover the destitutions within his bounds.

In the town of ———, there are three congregations every Sabbath, and all supplied with stated preaching. The average attendance may be put down at five hundred. The population of the town is 2,500, leaving four-fifths of the people who do not attend church. A deduction from this may be made for those who would attend if they could; but it would be much less than one fifth. In many towns the number is less; but in others it is greater.

Why do so few of the people attend church? This is becoming the serious question of the day. Who will answer this? Who will investigate it if pastors do not? It is for us to answer. Why do so few of the whole number of the people attend church? It certainly cannot be because there is not sufficient ability in the ministry. Our ablest men are reaching but few of the people compared with the whole. The fact that a man is an able preacher does not draw the masses to his church. Some who devote their whole time to their studies, have, when compared with the population, the smallest congregations. What is the reason? One thing is certain, that if the times demand a talented ministry they also demand something else. Strong sermons is not all that is called for. With them we are going backward. The number who attend church, is, in com-

parison with the whole, growing less. How shall they be brought under the power of the Gospel? We are not reaching them from the pulpit. They do not come to us. The religious press is not reaching the masses. Scarcely a fraction of our population take any of the religious papers. Even the American Messenger reaches but a small proportion. Shall we depend on the colporteur? His visits are transient, and cannot answer the purpose of an abiding influence. Shall we depend on the books he leaves? Not altogether. Where there is a "living" ministry nothing can be substituted for it. It is expected of them in every town where they are located, that they will do their work. Where it is to be had the people demand the living voice. They expect to see him at their homes, to preach in their dwellings and school houses.

How shall the masses of our towns be reached by the Gospel? Shall pastors depend on the members of their churches to go and visit them? No. They do not one in ten of them feel this to be their duty, and if they do, they do not do it. What is educating the masses? Our county political papers, and the light infidel trash from the cities. Infidelity is taking root and growing rankly among them. Our town meetings develop the irreligious condition of our population. There is seen how few are ever in our sanctuaries on the Sabbath.

The question must rest with us whether the masses shall have the Gospel or not. We can reach them. We can go to them, visit them, converse and pray with them. If we do not do this, they will not be brought under the power of the Gospel, for they will not come to hear us till we go to them. We must be missionaries, and by the blessing of God we may hope to save some.—*Congregational Journal*.

#### Why Help is Needed.

It occasions surprise to many, that churches in large and flourishing towns at the West sometimes continue for many years dependent upon this Society. The causes which operate to depress and embarrass them are not the same in all places, but the circumstances described in the following paragraph are not unfrequent, and we publish it that our readers may understand the occasion which often exists for granting missionary aid to churches of this class:

It does seem strange that a city of 4,000 inhabitants cannot raise for a respectable minister more than \$200. But the case, rightly stated, will lose some of its strangeness.

This city numbers about 4,000 inhabitants. Of these are 3,000, nearly, foreigners. For all the advantage they are to the support of our church, they might as well be in Germany or Ireland. The place, then, is to be regarded as a village of 1,000 inhabitants, when viewed by the minister with relation to his salary.

The Methodists, Episcopalians, and Baptists, have each a church organization, and the two former each a building; and all of them good ministers. This church has but *nine male members*, and two of them are at a distance, and attend church seldom, and give nothing.

Besides this, there are but about five men in the congregation who give for the

support of the Gospel. The place is notoriously "hard"—in proof of which, it gave nearly 300 majority against a prohibitory liquor law last month.

The original proprietors of this place were and are bad men; and the influence of the American population has generally been anywhere but on the side of Protestant Christianity. If they encourage the Protestants, the Roman Catholics will be likely to "cut them" in business and politics—if they encourage religion, in any of its forms, the German rationalists revile them—and so the people have been left to themselves and the devil.

I hope for better things; and so far I have reason to be encouraged. Our congregations are larger than ever before known; but, of course, the novelty of a new preacher will soon wear off, and what will remain permanent time only can develop.

## Notice to Missionaries of the A. H. M. S.

### MARCH REPORT.

Dear Brethren—By the terms of your Commission, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We, therefore, make early and earnest request, that you will furnish the particulars named in the following list, in a *special communication*, mailing it as early as the FIRST DAY OF MARCH NEXT.

1. Name of the church or churches, with the township, county, and state, and also the post-office address of the Missionary.
2. Number of stations where you have preached at regular intervals during the year.
3. Number of Church members—male and female.
4. Average attendance on public worship.
5. Number of hopeful conversions.
6. Number added to the Church by profession.\*
7. Number added to the Church by letter.\*
8. Number of Sabbath school and Bible class scholars.
9. Number of Churches organized during the year.
10. Contributions to benevolent objects, such as  
Home Missions, \$———  
Foreign Missions, \$———  
Bible Society, \$———, &c., &c.
11. Other interesting facts, such as the erection and completion of church edifices, the institution of the pastoral relation, number of young men preparing for the ministry, &c.

Affectionately yours,

MILTON BADGER, }  
DAVID B. COE, } *Secretaries.*

\* To be reckoned from March to March, if you have been in commission the whole year; if not, for the portion of the year between these dates, which your commission covers.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of December, 1853.*

*Not in Commission last year.*

Rev. John Heckenlible, Germans at Davenport,  
Iowa, and Rock Island, Ill.

Rev. William A. Niles, Watertown, Wis.  
Rev. Robert McBride, Howell, Mich.  
Rev. Joseph Fowler, Astoria and vic., Ill.  
Rev. David C. Perry, Barlow, O.



Rev. O. S. St. John, Manhattanville, N. Y.  
Rev. Talmon C. Perry, Long Ridge, Ct.

### Re-appointed.

Rev. B. A. Spaulding, Ottumwa, Iowa.  
Rev. Thompson Bird, Fort Des Moines and Three Rivers, Iowa.  
Rev. L. E. White, Le Claire, Iowa.  
Rev. E. G. Miner, Prairie du Sac and vic., Wis.  
Rev. Job Cushman, Pewaukee, Merton, and Newburg, Wis.  
Rev. S. H. Barteau, Oconomowoc, Wis.  
Rev. George Turner, Stevens Point and Plover, Wis.  
Rev. Richard Hassell, Fairplay and Jamestown, Wis.  
Rev. Hazel Lucas, Mill Point and Crookery, Mich.  
Rev. S. A. Benton, Armada, Mich.  
Rev. Frederick Starr, Weston, Mo.  
Rev. T. J. Lamar, Platte Presb. Ch. and vic., Mo.  
Rev. L. E. Morrison, North Prairie and Osceola, Mo.  
Rev. G. A. M. Renshaw, Bowdark, Mo.  
Rev. Robert Stewart, Marion, Jonesboro', Metropolis and vic., Ill.  
Rev. J. E. McMurray, Hardin, Gilead, Mortlands and Hamburg, Ill.

Rev. Robert Colston, Cedarville and Wadam's Grove, Ill.  
Rev. J. M. Grout, Mechanicsburg, Ill.  
Rev. W. C. Merritt, Monte Bello, Ill.  
Rev. T. B. Hurlbut, Upper Alton, Ill.  
Rev. E. R. Martin, Sharon, Ill.  
Rev. Calvin Gray, Mt. Carroll and vic., Ill.  
Rev. G. B. Hubbard, Lamolite, Ill.  
Rev. John Daniel, Bigrock and vic., Ill.  
Rev. Hope Brown, Napierville, Ill.  
Rev. N. L. Lord, Hopewell and Rochester, Ind.  
Rev. Alfred Hames, Marlon and Lagro, Ind.  
Rev. J. M. Sadd, Monroe, Ind.  
Rev. Alexander Lemon, Newtown and Rob Roy, Ind.  
Rev. P. C. Baldwin, Waterville and Plain, O.  
Rev. Elijah Kuhns, Reynoldsburg and vic., O.  
Rev. J. H. Newton, Perrysburg, O.  
Rev. Lysander Kelsey, Wheelersburg and Madison, O.  
Rev. J. B. Logan, Rutledge, Tenn.  
Rev. H. R. Smith, Leesburg and Cotocoton, Va.  
Rev. I. P. Stryker, Hoboken, N. J.  
Rev. J. H. Thomas, Yorktown, N. Y.  
Rev. D. Stahlschmidt, Crogan, N. Y.  
Rev. Thomas Larcom, Shavertown and vic., N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of December, 1853.*

### MAINE—

Bangor, Hammond St. Ch. Sab. Sch., to const. Timothy Crosby a L. M., by E. F. Duren, 30 00  
Temple, William Scales, by Rev. I. Rogers, 6 00  
Waldoboro, Samuel Morse, 10 00

### NEW HAMPSHIRE—

Nashua, First Cong. Ch. and Soc., to const. John H. Gage and Mrs. Gage L. M., by Rev. B. P. Stone, 70 00

### MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treas., 1,000 00  
East Falmouth, Cong. Ch. and Soc., Dea. B. Hatch, \$5; others, \$8 40, by Rev. A. C. Childs, 18 40  
Housetonic, Cong. Ch. and Soc., by A. D. Whetmore, to const. Rev. Jacob G. Miller a L. M., 42 00  
Sheffield, First Cong. Ch., by Z. B. Peet, 56 00  
Southfield, Cong. Ch. and Soc., by Rev. D. Lombard, a string of gold beads, and South Reading, Burrage Yale, to const. Miss Olivia G. Boardman and Miss Lucetta S. Boardman, of Lawrence, Mass., L. M., 60 00

### CONNECTICUT—

Easton, Cong. Ch. and Soc., by Rev. M. Dudley, 20 00  
Greenwich, a friend, \$50; Rev. Mark Mead, \$2, 52 00  
Marlborough, Cong. Ch., by Rev. W. C. Fiske, 35 00  
Mystic Bridge, Cong. Ch. Mon. Con. Coll., by E. Denison, Jun., 16 81  
New Haven, West Cons., by A. Townsend, Jun., Treas., 12 00  
Hamden, Mount Carmel, Soc., 32 00  
North Haven, Ladies' Benev. Soc., a friend, 3 00  
New Haven, in part of legacy of Wm. Canada, by Hawley Olmsted, 1,000 00  
Center Cong. Ch., by John Ritter, 15 00

Northford, in part of legacy of Mrs. Mary Noyes, by C. C. Griswold and J. F. Noyes, Exrs., 136 64  
North Woodstock, Village Corners Ch. and Soc., by J. B. Gay, 88 59  
Franklin, in part of legacy of Mrs. Lucy McCall, \$393 86; Cong. Ch. and Soc., \$25 05, by Dr. A. Woodward, 418 41  
Warren, Cong. Ch., by F. B. Taylor, 1 75  
Watertown, a few friends, by J. C., 3 00  
Oakhill Benev. Assoc., by Rev. C. Goodrich, 15 00  
Woodbury, North Ch., Ladies, by J. G. Miner, 2 69

### NEW YORK—

Brooklyn,  
Bedford Cong. Ch., Mon. Con. Coll., by D. O. Calkins, 11 04  
First Presb. Ch., Mon. Con. Coll., by E. J. Thorne, \$26; G. H. Howland, \$20; H. Ford, \$10, 56 00  
Plymouth Cong. Ch., Mon. Con. Coll., by Thomas Hale, 69 54  
South Presb. Ch., by J. Milton Smith, 51 75  
Cambridge, Three Children, Emily, Edward and Albert Whiteside, 1 00  
Catskill, Presb. Ch., Ladies, to const. Rev. George A. Howard a L. D., 100 00  
Colchester, Presb. Ch., by Dr. Bassett, 15 00  
Durham, Abijah Pratt, 5 00  
First Presb. Ch., Mon. Con. Coll., by Dr. John Doane, 5 50  
Geneva, Henry Dwight, 500 00  
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum, 80 00  
Haverstraw, Central Presb. Ch. Coll., \$30; Sab. Sch., \$20, by Rev. A. S. Freeman, 50 00  
Hobart, Presb. Ch., by Rev. W. May, 9 53  
Lake Ridge, Josiah Todd, 10 00  
Little Valley, First Cong. Ch., to const. Mrs. Emma I. Burgess a L. M., 30 00  
Minaville, E. A. Brown, \$5; Estate of a colored female, by D. Cady, \$10, 15 00  
New York, Miss Bronson, \$300; a friend for the West, \$25; Dr. Alfred Riggs, in full to const. Alfred T. Riggs a L. M., \$15; George H. Lathrop, \$10; W. N. Blakeman, \$10; a Lady, \$3; Mrs. E. W. King, \$5; a friend, \$5, 373 00

<i>Eastern Cong. Ch.</i> , Mon. Con. Coll., by L. Chichester,	2 48	Union Grove, Garden Plains and Clyde, Presb. Cha., by Rev. J. Walker,	5 50
<i>Mercer St. Ch.</i> , Anson G. Phelps,	500 00	<b>MICHIGAN—</b>	
<i>North Presb. Ch.</i> , by A. Phelps,	105 00	Armada, Cong. Ch., by Rev. S. A. Benton,	22 50
<i>Church of the Puritans</i> , Mon. Con. Coll., by O. E. Wood,	21 18	Bedford, Cong. Ch., by Rev. A. W. Bushnell,	5 00
Peekskill, Second Presb. Ch., by G. N. Seymour, \$18 54; Sab. Sch., \$4 25; by P. Stewart, \$9 56,	27 85	Dowagiac, Cong. Ch., by Rev. E. F. Waldo,	5 00
Randolph, Cong. Ch., by Rev. E. Taylor,	7 00	Gun Plains, Presb. Ch., by Rev. S. Stevens,	2 50
Rochester, Brick Ch., Louis Chapin, to const. Louis Shepard Chapin a L. D.,	100 00	Hartford and Lawrence, Cong. Chs., by Rev. A. Rowe,	7 75
Sand Lake, Presb. Ch., by R. J. Knowlson,	22 00	Hartland, Cong. Ch., by Rev. E. T. Branch,	3 00
Scottsville, Mrs. Isaac Lewis,	50	Keeler, First Cong. Ch., by Rev. E. Andrus,	4 66
Troy, Second Presb. Ch., Ladies' H. M. S., by H. E. Weed,	82 88	Lansing, Coll., by Rev. T. Lyman, \$5; Mrs. Betsey Skinner, by Rev. W. W. Atterbury, \$1,	6 00
Walton, First Cong. Ch., by Rev. J. S. Pattengill,	20 00	Monroe, Presb. Ch., by W. H. Boyd,	55 79
<b>NEW JERSEY—</b>		Otisco and Greenville, Cong. Chs., by Rev. S. N. Manning,	5 00
Hanover, a friend,	13 00	Otsego, Cong. Ch., by Rev. S. Stevens,	7 50
Hoboken, Presb. Ch., by J. Boynton,	25 00	Sturgis, Wm. Kyte, by Rev. W. Fuller,	8 00
Newark, Sixth Presb. Ch., Mon. Con. Coll., to const. J. Sanford Smith a L. M., by H. J. Poineer, Treas.,	38 79	<b>MISSOURI—</b>	
<b>PENNSYLVANIA—</b>		St. Louis, First French Presb. Ch., by Rev. F. Michel,	8 05
Corydon, Cong. Ch., by Rev. A. Bliss,	10 00	Salem, Presb. Ch., by Rev. W. H. Smith,	9 00
<b>DISTRICT OF COLUMBIA—</b>		<b>WISCONSIN—</b>	
Washington, a friend,	7 50	Elk Grove and Boner Branch, Cong. Chs., by Rev. C. Warner,	30 70
<b>VIRGINIA—</b>		Menasha, Cong. Ch., by Rev. J. W. Walcott,	5 00
Winchester, Presbytery, by Rev. H. R. Smith,	100 00	Milton, Cong. Ch., by Rev. A. Warren,	4 90
<b>TENNESSEE—</b>		Prairie du Sac, Cong. Ch., by Rev. E. G. Miner,	9 52
Mooresburgh and Rutledge, Presb. Chs., by Rev. J. B. Logan,	16 99	Spring, Cong. Ch., by Rev. O. C. Cadwell,	5 00
<b>OHIO—</b>		Willow Springs and Darlington, Cong. Chs., by Rev. S. A. McEwen,	7 00
Chester, Coll., \$20 05; Rev. J. N. Whipple, \$5,	25 05	<b>IOWA—</b>	
Defiance, Presb. Ch., Mon. Con. Coll., by Rev. E. R. Tucker,	1 37	Anamoose, Cong. Ch., by Rev. A. Wright,	3 00
Lexington and Gilead, Presb. Ch., \$20; Rev. H. Shedd, \$10,	30 00	Benton and Vinton, Presb. Chs., by Rev. J. Summers,	18 10
Montgomery and Scott, Cong. Chs., by Rev. N. T. Fay,	10 00	Canton, Presb. Ch., by Rev. G. C. Beaman,	1 75
Roseville, Unity and New Lexington, Presb. Chs., by Rev. W. Nichols,	21 00	Davenport, Cong. Ch., Coll., \$24; Mon. Con. Coll., \$19 50, by Rev. E. Adams,	53 50
Temple Bar, Welsh Cong. Ch., by Rev. D. Davies,	10 00	Fairfield, Cong. Ch., by Rev. C. H. Gates,	3 00
<b>INDIANA—</b>		Hillsboro, Cong. Ch., by Rev. J. C. Cooper,	11 00
Green Castle, Presb. Ch., by Rev. T. M. Oviatt,	3 50	Le Claire, Cong. Ch., by Rev. L. R. White,	2 00
Marion, Rev. Alfred Hawes, in full to const. Mrs. Cynthia Leland Hawes a L. M.,	19 00	Montrose, Presb. Ch., to const. Rev. G. C. Beman a L. M., by Rev. E. D. Holt,	30 00
North Madison, Presb. Ch., by Rev. L. R. Booth,	25 00	Tipton, Cong. Ch., by Rev. H. W. Cobb,	7 11
<b>ILLINOIS—</b>		<b>OREGON—</b>	
Albion, Rev. Joseph Butler,	10 00	Oregon City, Cong. Ch., Mon. Con. Coll., by Rev. G. Atkinson,	11 00
Edwards Co., Gent's H. M. S., by Rev. Joseph Butler,	18 00	<b>TURKEY—</b>	
Griggsville, Mon. Con. Coll.,	30 88	Constantinople, Rev. Elias Riggs, by Rev. J. L. Riggs,	10 00
Hardin, Presb. Ch., by Rev. J. E. McMur-ray,	5 00	<b>JASPER CORNING, Treasurer.</b>	
Mechanicsburgh, Presb. Ch., by Rev. J. M. Grout,	13 00	<hr/>	
Mount Carroll, Presb. Ch., by Rev. C. Gray,	7 50	<i>Donations of Clothing, &amp;c.</i>	
Plymouth and Round Prairie, Cong. Ch., by Rev. N. P. Coltrin,	10 00	Athol, Mass., a barrel.	
Rock Island, Presb. Ch., by Rev. H. H. Hayes, Mon. Con. Coll., \$23 26; Coll., \$6 23,	29 49	Salem, Mass., Rev. S. M. Worcester, D. D., 20 copies Life and Labors of Rev. Samuel Worcester, D. D.	
Spring Creek, Presb. Ch., by Rev. Josiah Porter,	4 00	Stamford, Ct., Cong. Ch., Lad. Benev. Soc., by Miss Emily Webb, a box,	30 00
		Westerlo, N. Y., Ref. Dutch Ch., Ladies, a bed quilt.	

\$6,221 94

Woodbury, Ct., North Ch., Ladies, by J. G. Miner, a barrel, 30 00

*The acknowledgment from North Granville, N. Y., in the November number, should have been thus:—*

Mon. Con. Coll., \$20; Mrs. Mary Oliphant, L. M., \$30; Ladies' H. M. S., \$16.

REV. ARATUS KENT acknowledges the receipt of the following sums in Illinois:

Elgin, Cong. Ch.,	8 70
Galena, Second Presb. Ch.,	84 00
Udina, Cong. Ch.,	8 75
Jesse C. Kellogg,	5 00
	<hr/> \$106 45

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan, from Oct. 1 to Dec. 1, 1853.

Ann Arbor, Presb. Ch.,	19 18
Cong. Ch., L. Mills,	2 00
Clinton, Cong. Ch., in part,	25 02
Gull Prairie, Presb. Ch., Dea. S. Brown,	10 00
Port Huron, Cong. Ch., to const. E. W. Beech a L. M.,	30 00
Schoolcraft, Presb. Ch., to const. Edward L. Payson a L. M.,	40 12
Ypsilanti, Presb. Ch.,	55 00
	<hr/> \$181 32

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of November, 1853. BENJAMIN PERKINS, Treasurer.*

Ashby, Cong. Ch. and Soc.,	27 00
Berlin, a friend,	8 00
Brookfield, Evan. Soc.,	8 00
Chilmark, legacy of Miss Mary Jones,	100 00
Concord, Orthodox Cong. Soc.,	40 17
East Falmouth, Second Ch. and Soc.,	4 70
East Hampton, Samuel Williston, to const. Elnathan Graves, Samuel W. Hayden, Rev. Luther Wright, Rev. Rollin S. Stone and Samuel W. Graves L. M.,	150 00
Essex, North Conference Coll. at meeting in West Newbury,	31 02
Essex, First Cong. Soc.,	12 55
Falmouth, Rev. Mr. Hooker's Soc.,	167 00
Fitchburg, Rel. Char. Soc., to const. Rev. B. G. Wilcox, W. H. Vose, Aaron Eaton, Jun., Mrs. Anna P. Wyman, and Mrs. Sophia M. Upton, L. M.,	183 64
Groveland, Ladies' Benev. Soc., to const. Rev. D. W. Pickard a L. M.,	30 00
Hamden Co. H. M. S., H. Brewer, Jun., Treas.,	
Blandford, Lad. Sew. Soc., to const. Mrs. W. E. Boies a L. M.,	30 00
North Wilbraham, Ladies' Benev. Soc., to const. Mrs. Dorcas W. Merrick and Mrs. Betsey Adams L. M.,	60 00
Other sources,	585 00
Lowell, Appleton St. Ch., Mon. Con. Coll.,	10 75
Lynfield, Center Cong. Soc.,	10 00
Mattapoisett, Cong. Soc.,	53 45
Methuen, Rev. Mr. Phillips' Soc., to const. Miss Josephine Davis a L. M.,	32 88
Middlesex North and vicinity, Curtis Lawrence, Treas.,	
Groton, to const. Dexter Blanchard a L. M.,	36 41
Harvard,	64 25
Leominster,	55 67
Lunenburg, to const. John Howard a L. M.,	30 00
Shirley,	6 50
	<hr/> 195 88

Newton, Elliot Ch. and Soc.,	55 00
First Ch. and Soc.,	19 59
West, Rev. Dr. Gilbert's Soc.,	164 25
North Bridgewater, a Lady,	1 00
North Wrentham, Fem. Benev. Soc.,	12 00
Plymouth, Second Cong. Ch. and Soc.,	9 80
Plympton, Cong. Ch. and Soc.,	16 25
South Amherst, Cong. Ch. and Soc., to const. Dea. Oliver Dickinson a L. M.,	30 00
West Newbury, Cong. Ch. and Soc., West Parish,	22 00
Weymouth and Braintree, Union Ch. and Soc., to const. Mrs. Elizabeth Hayward a L. M.,	42 66
	<hr/> \$2,047 04

*Receipts of the Philadelphia Home Missionary Society, for the quarter ending Dec. 1, 1853. Rev. ROBERT ADAIR, Secretary.*

#### NEW JERSEY—

Camden, Coll.,	6 25
Rockaway, by Rev. J. A. Tuttle,	51 68

#### PENNSYLVANIA—

Birmingham, by Rev. T. Bradford,	2 50
Catasauqua,	7 55
Conneautville,	8 25
Dauphin, by Rev. G. R. Moore,	12 50
Erie, Board of Agency,	71 25
Fairview and Manchester,	37 50
Girard, by Rev. Joseph Vance,	15 50
Harrisburgh, Mon. Con. Coll., by S. H. Hayes,	55 00
M'Kean and Washington, by Rev. E. W. Beebe,	18 75
Mullingar, by Rev. J. M'Master,	17 00
Philadelphia, First Presb. Ch., Samuel Tolman,	20 00
Clinton Presb. Ch., Sab. Sch., by F. S. Kimball,	38 00
Greenhill, by Rev. W. W. Taylor,	29 56
Second African Ch., by J. Parker,	8 00
Third Presb. Ch., R. W. Davenport,	10 00
Pittsburgh, Third Presb. Ch., R. Edwards,	
\$50; W. M. Semple, \$25; J. K. Morehead, \$25; D. Bushnell and J. Gray,	
\$25; W. Thaw, \$20; A. Gordon, \$10; A. F. Childs, \$10; A. M. Marshall, \$10; L. E. Livingston, \$10; J. Richardson,	
\$10; W. P. Jones, \$10; George Albree, \$10; T. Bell, \$10; others, \$34,	259 00
Providence, by Rev. J. Barlow,	30 00
Smithport and Bradford, by Rev. S. Porter,	12 50
Summit Hill, Welsh Cong.,	7 00
Wells, by Rev. J. L. Riggs,	7 50
Wellsboro, by Rev. J. F. Calkins,	24 63
West Chester, First Presb. Ch., a member, by Rev. W. E. Moore,	500 00
York, S. Small, \$25; Mrs. M'Donald, \$25; Cash, \$20; P. A. Small, \$10; Mrs. C. A. Spangler, \$10; others, \$85,	175 00

#### DELAWARE—

Milford and Mippillion,	12 50
Wilmington, David Bush,	10 00

#### MARYLAND—

Harmony, Ch., by Rev. M. Jewell,	1 87
Rockwell and Bethesda, by Rev. J. E. Eckard,	7 53

#### DISTRICT OF COLUMBIA—

Washington, Second Presb. Ch., by Rev. J. R. Eckard,	28 47
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#### KENTUCKY—

A Friend to the cause,	3 00
	<hr/> \$1,463 24



# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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## Discourse on the Life and Character of Rev. Charles Hall, D. D.

A DISCOURSE, by Rev. ASA D. SMITH, D. D., commemorative of the character and labors of Rev. CHARLES HALL, D. D., late Secretary of the American Home Missionary Society, delivered by appointment of the Executive Committee, has been published by the Society. The discourse is founded upon Matthew vi., 22: "*If therefore thine eye be single, thy whole body shall be full of light.*" It is a truthful and eloquent tribute to the memory of our lamented associate. For the gratification of those of our readers who have not seen the published discourse, we present such extracts, relating to the life and services of Dr. Hall, as our limits allow.

The Rev. CHARLES HALL, D. D., was born in Williamsport, Pennsylvania, June 23, 1799. His father, who some years since departed this life, was a man of strong, well-balanced mind, retiring in his manners, of singular integrity, and of simple, intelligent and childlike piety. His mother, who still lives, and of whom we may not, therefore, speak at large, possesses, it is believed, some of those very traits of character, that clearness of discrimination and independence of judgment, especially, which were so fully developed in her son. She, also, is a Christian. Charles, the first-born, was solemnly and formally dedicated to God, and whatever of divine grace has shone out in his life, may be reckoned among the innumerable testimonials to the faithfulness of a covenant-keeping God. While he was yet in his infancy, the family removed to Geneva, in this State; and there, amid all the felicitous influences of a religious household, and a highly privileged christian community, a large part of his boyhood and youth was spent.

Charles was a modest, amiable boy, uniformly correct in his deportment. He early exhibited a decided taste and aptness for study. It is remembered that he first learned to read at two or three years of age, by tracing the letters and words on

the sign-boards in the village. He was not only remarkably conscientious in childhood, but, at a very early period, he evidently experienced the awakening influences of the divine Spirit. Soon, however, his attention was in a measure drawn to other things, and his solicitude subsided.

His final and joyful submission to the terms of salvation, was at the age of eighteen. The last struggles of the unhumiliated heart were of the most marked character. Then, for the first time, the obscurations of sin removed, his "single eye" was filled with the glory of God. Then was struck the key-note, not of his whole subsequent life merely, but of that anthem which he is singing now in the world of glory!

It was an early cherished desire of the parents of Dr. Hall, that he should devote himself to the ministry. Partly, it may be, from a knowledge of their views, but quite as much, probably, from his love of learning, and the serious cast of his mind, his own thoughts, even for a considerable period before the change just related, had taken the same direction. His design was favored, especially after his conversion, by the excellent Dr. Axtell, pastor of the church in Geneva, in connection with which, in the year 1817, he made a profession of religion. His pastor had, indeed, ever taken much interest in him, having early perceived his unusual promise. The circumstances of his father were such, however, that he could render him but little aid in the prosecution of his studies. He was thrown mainly upon his own resources. Though a severe trial, this was well, doubtless, so far as the formation of his character was concerned. He learned to "endure hardness"—to rely on himself—to encounter and surmount obstacles. He was the better able, in subsequent years, to sympathize, not with the indigent student alone, but with the home missionary, toiling amid manifold privations and hardships.

Having prepared himself in the studies of the Freshman year, Dr. Hall entered Hamilton College, as Sophomore, in 1821. With great energy and self-denial did he here hold on his way. I have heard touching statements in regard to weary journeys performed by him on foot, and other economical expedients, designed to suit his outgoes to his limited means; expedients involving, sometimes, perhaps, too great a degree of hardship, yet ever illustrating his holy singleness of purpose. He acquitted himself most creditably in all the walks of scholarship, and graduated in 1824, with the first honors of his class. Rejoicing to near the goal of his fondest wishes, he entered, in the autumn of the same year, the Princeton Theological Seminary. Here he remained, earnestly and successfully prosecuting his studies, endearing himself to all his associates, and commending, in his daily deportment, the Gospel he was preparing to proclaim, until, having nearly reached the close of the three years' course, he was called to that field of labor, in which, as it proved, his great life-work was to be done.

It was in March, 1827, Dr. Hall was called to the office of Assistant Secretary of the American Home Missionary Society. In the autumn of 1837, he was appointed one of the Co-ordinate Secretaries for Correspondence; in which office he continued until his death. It was early apparent that he had singular adaptations to the department of labor on which he had entered. His eminent piety fitted him for it; his entire devotedness to his Master's service, and his special interest in the great work of missions. None who knew him, could call in question, even in periods most rife with partisan jealousy, his simplicity of purpose. To the unsectarian platform of the Society, and to the meeting of those exigencies, which conflicting opinions and interests would, at times, occasion, the marked catholicity of his spirit, together with the habitual gentleness and kindness of his demeanor,

was happily suited. He had, indeed, his private denominational preferences; he would forbid such preferences to no one. But as an officer of the Home Missionary Society,—nay, in his inmost heart,—the object which towered above every other, was the spreading of the knowledge of a crucified Saviour. The cast of his intellect fitted him for his work. He had great clearness of judgment; his mind was comprehensive, well-balanced, and strikingly logical in its habits. He had an almost unrivaled discernment of character. He was a man of method, too, and of punctilious exactness in all business concerns. He was a genial fellow-laborer—unselfish, appreciative, considerate, sympathizing. I listened, recently, to affecting testimony from the lips of the first Secretary of the Society, the Rev. Dr. Peters, with whom Dr. Hall acted as Assistant, touching the tender cordiality of the relations which subsisted between them; and with tearful utterances is like testimony borne by the now surviving Secretaries. He was a reliable man. Mild, indeed, he was in manners, and gentle in speech; of such demeanor, at times, that a stranger might almost have thought him timid or vacillating. He was wisely compliant, if occasion required it, on unimportant points; yet, when a matter of principle was in hand, when he was evidently called to take his stand for truth and righteousness, then, whoever or whatever might oppose, he was steadfast and unmovable.

Few persons are aware of the amount and the severity of labor devolved on the Secretaries—I might say of all our great benevolent Associations, but I am now mainly concerned to say—of the American Home Missionary Society. Think of the pulpit appeals to be made, and the platform addresses, and the frequent presentations before various ecclesiastical bodies. Think of the plans to be laid for the advancement of the Society's fiscal interests; and of the various uses of the press for the enforcement of its claims. Think of the examination of proposed fields that becomes necessary, the consideration, at times, of conflicting claims; and especially of the careful scrutiny of character so often required. Think of the supervision,—not ecclesiastical, for that is not assumed,—the general and appropriate supervision of more than a thousand missionaries; men of various peculiarities, at various points, having various difficulties to contend with, and obliged often to roll heavy burdens on the officers of the Society. Think of the more than one hundred letters received weekly, many of them not only requiring answers at length, but embracing questions of a delicate and trying nature, questions calling for not a little deliberation and investigation. Think—if secular life may help me to an illustration—of a firm of three partners, having more than a thousand agents, in as many scattered places, all doing an important and complicated business; and you may be helped to an apprehension of the burdens which, in common with his associates, our departed brother bore. In the line of public speaking, indeed, he did not largely engage. In the view of all who valued, chiefly, richness and spirituality of thought, in pure and forcible diction, he was an able preacher. But his physical frame was feeble, and his voice had little compass. He judged it best, therefore, that in the necessary division of duties, his should be chiefly those of the pen and of the office. That judicious, well-arranged, tasteful, and most effective publication, the "Home Missionary," has, for a large part of its lifetime, been mainly edited by him. Indefatigable were his efforts, through that work and other channels, to enlighten and arouse the public mind in regard to the importance of the Home Missionary enterprise. Among his labors in this direction, I may name prominently, that little pamphlet called "Our Country," first embraced mainly in the Society's periodical, and afterwards published by the Executive Committee in separate form. Unpretending though this pamphlet is, I know no more impressive



embodiment of considerations and facts on the subject of which it treats. It has been a thesaurus of material from which many others have drawn; and has exerted a wide-spread and powerful influence in behalf of the evangelization of our land. In the correspondence of the Society, a sphere of effort less patent, of course, to the public eye, Dr. Hall's labors were not less felicitous or useful. On any subject, and for any purpose, he wrote both readily and well. His style was characterized by the most perfect clearness; not a particle of mist ever hovered over his pages. He had a nice and cultivated rhetorical taste, too, and there was, in no small measure, beauty as well as strength in his periods. Many of the papers he was called to prepare in the line of official duty, are models of their kind. In correspondence, however, an important part of the duties of the Secretariat, and one to which he had occasion much to addict himself, he seemed peculiarly at home, and all his varied powers were called into most effective exercise. Here, some have judged, was his forte. In his more private letters, I am sure, there was not only good logic and all christian wisdom, but a lithe and buoyant play of intellect, an outpouring of the heart, a variety, and freshness, and often brilliancy of style, seldom equaled. Now, a condensed and pithy statement would arrest your attention; now, an apt and striking figure; now, a fine descriptive touch; now, an outburst of most heavenly emotion. In every direction the brightest gems of thought and feeling were scattered. If to all these forms of efficiency, we add that wisdom in counsel, which grew out of the native characteristics of his mind, his christian spirit, his long official experience, and his varied knowledge of men and things, you see in the outline what he was to the Society, and what a breach God has made upon us in his removal from earth.

Shall we speak of the results of his labors? Eternity only can fully unfold them; yet something may be said even now. He found the Society in its infancy; he left it in vigorous manhood. I overlook not nor disparage what others have done; their praise is on earth and their reward shall be on high. I speak of what no one man could accomplish alone; but of what he, by God's grace, had an important part in achieving. He found the Society with one hundred and ninety six missionaries; he left it with nearly eleven hundred. He found it with a revenue of 18,000 dollars; he left it with an income of 170,000. He found it just entering on the work of evangelizing the Great Valley; ere he left it, it had aided in planting the standard of the cross on the shores of the Pacific. Ask you for results? Sum up, if you can, what the American Home Missionary Society has accomplished. Call up to your mind's eye the 120,000 souls that have been gathered into missionary churches—aye, listen to the harpings of many of them before the throne of God. Think of the hundreds of young men who, in such churches, have had their thoughts turned to the ministry, many of whom are now preaching the Gospel. Think of the Sabbath school influences which have been sent forth, and the influences in favor of temperance and all good morality. Think of the power which has been wielded for the shaping aright, and the duly cementing, of the foundations of society, nay, for the rearing aright of the social edifice. Think of all these potencies in their marvelous progression, in their ever-widening sweep of beneficence, as the tide of time rolls on! I would not, I repeat it, give undue prominence to the labors of our glorified brother. Could he speak to us, bending from his heights of bliss, he would forbid my doing so. He who, in his lowliness, felt at times as if his had been "a failure," would love to magnify what his fellow laborers had done, and to exalt, above all, the power and grace of Christ. Yet, if we speak of instruments, was he not, in all we have adverted to, one of the chief? As, at the tomb of Sir Christopher Wren, in the noble cathedral of which he was the architect, we

read this significant inscription, "Si monumentum quæris, circumspice,"—"If you seek his monument, look around;"—so, may we not say—"For our brother's best memorial, look over our land; in every church formed or fostered by the agency of this Society, from the lakes to the Gulf, and from the highlands of Maine to the land of gold; in every waste that church has reclaimed and beautified, you behold his monument."

By still other forms of excellence and usefulness, is the memory of Dr. Hall endeared to us. One of the best presentations of the duty of "Systematic Benevolence," that have ever been given to the public, was a Report on that subject, originally prepared by him for the Synod of New York and New Jersey, and afterwards published with a valuable appendix. It is clear, scriptural and comprehensive, embracing, indeed—*multum in parvo*, as it is—the substance of nearly all that has been wisely written on the subject. At an early date in his public life, he commenced, and continued for a time, carefully husbanding his moments of leisure for the purpose, and trenching often upon the hours that should have been given to sleep, an exegetical work of a serial character, called the "Daily Verse Expositor." While he was a good general scholar, striving ever to keep abreast with the age, he specially excelled in biblical studies. He loved and magnified God's word; and delighted in whatever tended to shed light on its pages. The work just referred to was, for the purpose it had in view, that of condensed, simple, yet accurate annotation, admirably executed. To Biblical Archæology, he gave much attention. With the geography of the Holy Land, especially, he was uncommonly familiar. You might have suspected this direction of his studies, from a glance at the pictures suspended upon the walls of his dwelling. There is one there still, hanging by his silent, yet speaking portrait—a view of Jerusalem, which, though correct enough in the estimation of most intelligent persons, was to his apprehension quite faulty. "That is a good view," said a missionary from Palestine to him once. "No!" he promptly replied, "it is not a good one;" and he soon convinced the man who had been favored, above himself, with a personal observation of the original, that the picture was inaccurate. When Dr. Robinson was about to publish that invaluable work, his "Biblical Researches," so deeply interested was Dr. Hall in it, and so eager to possess himself of its treasures, that he actually begged of the author the privilege of perusing the sheets, as they successively issued from the press. I have been recently assured by Dr. Robinson, that he found no other man in America so deeply interested in the geography of Palestine, or so well acquainted with it. He not only prepared an appropriate notice of the "Biblical Researches," for one of our leading religious papers, but wrote, also, an extended and able review of it for the "Biblical Repository."

Though Dr. Hall's physical habit was, through most of his public life, delicate rather than robust, yet he was ordinarily able to accomplish a great amount of labor. For several years preceding his death, however, there was very manifest decline of his health. In connection, probably, with derangements of the digestive economy, with which he had long been afflicted, he became subject to severe attacks of inflammatory rheumatism. So seriously was he affected, that the mental efforts, which had ordinarily been both easy and delightful, became at times a task and a weariness. It grieved him to find his vigor at all diminished. The thought of being, in any respect, an unprofitable servant in the vineyard of his Master, was ever painful to him. He sought to avoid, or repair deficiencies, by extra exertion. The pleasures of social intercourse, which he relished so keenly, he would often readily sacrifice, that he might accomplish seasonably some official duty. Often when he returned from his office at night, exhausted in body and spirit, he would

turn from those quiet enjoyments of the domestic circle which had ever such attraction for him, to make up, at his writing-desk, what he regarded as an imperfect day's labor; at the same time mourning that he had so little strength to devote to what he was wont to call his "blessed work." He sought, at times, by temporary rest, to re-invigorate his frame; but seasons of relaxation it was difficult to secure, under the constant pressure of business at the office. Loving his work as he did, unwilling as he was to impose additional burdens upon his colleagues, he was ever reluctant to be absent. When obliged to be away, the sight of a number of the "Home Missionary" would be to him as the sound of the trumpet to the war-horse. Too soon for his health, he would hasten back again.

Near the close of the year 1851, it occurred to some of his friends, and the thought came at length to be favorably entertained by himself, that a longer period of absence—a voyage across the ocean, and a tour of months, with entire freedom from his ordinary cares and labors—would be the most hopeful means of restoration. Dr. Robinson was about to sail for Palestine, with the design of further prosecuting his researches there, and he invited Dr. Hall to become his fellow traveler. Most delightful to him would have been the proposed tour—

"As far as the sepulchre of Christ,"

It would have been the realization of some of his fondest dreams. Only by a great struggle could he relinquish the thought of it. But considerations connected with his official relations interposed, and he bowed to the will of Providence. "I have given it up," he said to a friend, "and I feel better." It was another of his sacrifices to his single purpose. The derangement of his health still continuing, however, that European tour was the following year determined on, to some incidents of which I have already alluded. The design was facilitated by the praiseworthy generosity of certain friends both of the enfeebled Secretary and of the Society, and by his colleagues cheerfully assuming whatever additional duties his absence might impose upon them.

He sailed for Havre, July 10, 1852. From that city he crossed the channel to England; and after a brief stay in London, went to Liverpool, and thence northward through the beautiful lake country, to the Highlands of Scotland. Returning by way of Edinburgh to London, he visited some of the most interesting localities in the neighborhood of that city, and then made his way to Paris. From Paris, he passed, by way of Germany, to Switzerland, among whose Alpine wonders he made extensive excursions. In one of the mountain passes, the Tête Noire, he narrowly escaped with his life. The mule on which he rode, making a false step, rolled from the path with him, into the rocky bed of a river below. It was marvelous that the effect of the fall was only a few bruises and a momentary stunning. It was of God's goodness; that he might die among his kindred, and that religion might be honored by his last utterances. By way of Marseilles, and other cities on the Mediterranean, he visited Rome. After spending a short time there, he returned through France to England, and thence sailed for home; the whole period of his absence from the country having been less than five months.

He came back with but little apparent improvement in health; yet the hope was cherished that essential benefit might ultimately accrue from his tour. That hope was destined to disappointment. Month after month he struggled with his old infirmities, till on the 14th of October, he left the Home Missionary office for the last time. Oh, had he known that it was the last, what mingled emotions, too tender and deep for utterance, would have been concentrated in his farewell look! The illness which detained him at home, he trusted would prove but temporary. It



was soon discovered, however, by the medical skill which was so faithfully and lovingly exerted on his behalf, that disease had made its inroad upon the citadel of life. An affection of the heart, of a dropsical character, connected, probably, with the inflammatory rheumatism, that had so often and so severely afflicted him, gave decisive indication that his end was near. Having traced his life thus far, it only remains, now, that we gather around his dying bed.

He was ready to die—need I say it? Death to his thoughts was no remote event. He had kept his house habitually in order; his papers and his concerns generally, were in a remarkable state of preparation for his departure. It is said by one who traveled with him in Europe, that as they sat together on a lovely Sabbath in the valley of Chamouny, he “distinctly expressed the apprehension that he should not live long,” and while he manifested a truly christian reluctance to leave his cherished work in the family, and in the Home Missionary Society, at all unfinished, he expressed, also, “a strong desire and a full hope to be with Christ hereafter in his glory.”

The first full development of his feelings, during his last illness, was about a week after its commencement. He had been suffering not a little, but having found partial relief, he was sitting at the window, looking out upon the pleasant grounds around his dwelling. The flowers had nearly all passed away, and the autumnal wind was scattering the many-colored foliage upon the paths of the garden. His countenance wore a deeply serious expression, with perhaps a slight tinge of sadness. “Are you watching me?” said a friend, coming to him from the garden. “No;” he replied, “I was not watching you, I was *taking my leave of the leaves*.” Then, after a moment’s pause, he added, “I shall probably never see them fall again.” “Is it not delightful,” his friend replied, “to think of that brighter world, where the leaves do not fade nor fall, nor the flowers wither?” “No,” said he, “nothing *delights* me now. This suffering has exhausted my spirits.” A hymn he had loved to sing—“Jerusalem, my happy home”—was then mentioned to him. There was no specific response to this; but he soon remarked, as if he had been examining the foundation of his hope, “The most that I can say now is, that I have a calm trust in God. It has become the habit of my mind to trust him. I believe he will save me. I have been a poor, miserable, unfaithful creature. I am grieved that I have done so little to honor him; that, with the opportunities I have had for doing good, I have accomplished so little.” Here he wept like a child. Recovering his composure, he alluded to the condescending goodness of God, in having put him into the ministry, and called him into such a post of usefulness as “*the blessed Home Missionary work*.” He spoke with affectionate tenderness, as he was accustomed to do, of his beloved associates in the work. “Dear brethren!” he said, “I feel for them; they have to bear their own burdens and mine too, now.” He added, “I think my public labors are probably at an end.” “Do you really feel,” his friend replied, “that your Heavenly Father is about to call you to rest from your labors?” “I do not know,” he answered, for substance, “how that may be; nor do I feel solicitous to know. I leave all that, with all my interests, however great or dear, to the disposal of infinite wisdom and goodness.” The fullest evidence did he give, by remarks in this strain, that though his worn and languid frame was scarce capable of ecstasy, he had what is better, the most perfect and cordial submission to the will of God. In a few moments, he spoke again of his deep sense of unworthiness and guilt, and then of the “fullness of Christ.” Here he became eloquent; every trace of sadness disappeared; his eye kindled, and his soul seemed to dilate as he dwelt on the glorious theme.

No other conversation was had with him so extended as this. He continued to

suffer much, and in a variety of ways, especially from pain in the region of the heart, and difficulty of respiration. Yet he bore all with the most perfect patience. The last Saturday of his life, he exclaimed aloud, after a season of great bodily distress, "God of mercy and grace, thy will be done!" Toward the last, it was difficult for him to say much. Whatever he did say, however, was indicative of peace within. As texts of Scripture, or verses of hymns were often repeated to him, he would invariably respond by a look of intelligence, and by repeating the last words or line. The Sabbath but one before he died, his eldest daughter read to him, from the "Gems of Sacred Poetry," the hymn beginning:

"My times are in thy hand;  
My God, I wish them there.  
My life, my friends, my soul I leave,  
Entirely to thy care."

He gave his attention quite to the end, and then said, with emphasis, "I think I can say that."

On the morning of his last Sabbath on earth, as the day was breaking, a friend who had been sitting with him said, "Dear brother, it is the Sabbath's dawn. May the Sun of righteousness arise, with healing on his wings." He replied, "the Sabbath—the Sabbath—the sweet, blessed Sabbath!" His friend then repeated the lines—

"Welcome, delightful morn,  
Thou day of sacred rest!"

He added—

"Lord, make these moments blest."

As the sun was lighting up the East, the chair in which, from difficulty of breathing, he was obliged to sit, was drawn toward the window, that he might look out once more upon the loved face of nature. It was one of those serene and beautiful Sabbaths, that had often called from his lips the exclamation—

"Sweet day, so cool, so calm, so bright,  
The bridal of the earth and sky!"

A member of his family, not being aware of what had passed, said to him, "It is the Sabbath." "Yes," replied he, "It is a *smile of the Lord*." A person who had been passing the night in the family, coming to take leave of him, he shook her hand, and said, "Good morning; the Lord bless you!" Then looking around on all present, he raised his hands, and pronounced with animation and fervor, that beautiful benediction; "The Lord bless you, and keep you; the Lord make his face shine upon you, and be gracious unto you; the Lord lift up his countenance upon you and give you peace." To this he added, "Blessed Jesus, bless them, as thou only knowest how to bless. Blessed Saviour, give them that peace which thou only knowest how to impart;" with other petitions of the most affecting and heavenly character. These were his last audible supplications on earth.

His strength began soon to decline rapidly; and it was thought his departure was at hand. This was told him; but he evinced no emotion, and made no distinct answer. It is probable he then felt unable to answer. Later in the day, his wife said to him, "We think this is death. Do you not think so?" There was still no reply. Again, she said, "We think you are dying. Can you say, as you did yesterday, 'God of mercy and grace, thy will be done?'" Hours passed, and then, in one condensed utterance, the answer came. Calling her from the adjoining room,

and throwing his arm around her neck, he said, "Triumph in death! Triumph in death!" She asked, "Is it triumph in Jesus." "Yes," he answered, "in Jesus!"

He spoke no more, but lingered till the following day, the 31st of October. For the last hour of his life, a slight film had been gathering over his eyes, and a tear had started forth, and made its way partly down his cheek. Suddenly the tear dried, the film cleared away, his eyes became bright, as one present has expressed it,

"With more than reason's ray."

His whole countenance was radiant as with heavenly joy. Literally, it seemed, "his whole body was full of light;" and "he was not, for God took him."

He is before the throne, now, with White, and Baldwin, and Nitchie and others, his fellow laborers on earth; with many a glorified missionary, and many a ransomed soul, won to Christ by Home Missionary instrumentalities. "I saw him again, in my dreams, of late," said one of his dear surviving friends recently. "It was the same countenance, only the fullness and freshness of youth were there." That was not all a dream, blessed be God! The weariness and the painfulness of disease are all gone, and the lineaments of care and sorrow. He rejoices now in immortal youth, and immortal vigor. Rest thee, dear brother, in thy home above! Incited by thine example, we will toil on as thou didst—striving to keep ever the single eye; and when our work is done, we will go up, to cast with thee, our crowns at the Saviour's feet.

## Tidings from the Missionaries.

### CALIFORNIA.

*From Rev. Wm. C. Pond, North San Francisco.*

#### Declaration of Independence.

The Home Missionary for January contains an account of the formation of the Greenwich Street Congregational Church, in San Francisco, in connection with the labors of Rev. Wm. C. Pond. The church, at its organization, consisted of but *eight* members; and it was stated that most of the members of the congregation were poor, and had taxed themselves heavily for the erection of their house of worship; yet they were determined, at an early day, to relieve the Society of all responsibility for the support of their pastor. It is with much pleasure and gratitude to God that we are now permitted to announce the fulfillment of this purpose. In less than eight months from the commencement of this missionary's labors, a commodious church edifice has been completed, and the congregation have assumed the entire support of their own institutions.

This result is especially gratifying, not only because it relieves the Society from a large pecuniary outlay, but because the zeal and enterprise exhibited are omens of their future success. May this new light, kindled at our Golden Gate, not only be seen by the millions who are to gather on those shores, but send forth its radiance even to the realms of Pagan darkness, and shine more and more unto the Millennial day.

It is a fact more gratifying to me than it can be even to you, which constitutes this the proper time for my third report. My infant church has resolved at once to assume my entire support, and, accordingly, the draft already made for November is to be my last draft upon your treasury. It is with feelings of warm gratitude that I announce this to you. It is not yet eight months since the first effort was put forth in this field, but five months since the first service was held, and only three months since our little church was organized. It is the more gratifying to me, because the step is one to which the church were prompted by their own zeal and liberali-



ty. Although the necessity of a *speedy* assumption of our independence was, more than once, laid before them, an *immediate* assumption of it was more than I had dared to hope or even to ask. To the church belongs all the honor of the step.

It will not be without a hard struggle that they will maintain the ground they have taken. Their minister cannot live on less than he has been receiving, and they will not let him try to do so. But there are not many churches, East or West, as poor in worldly goods as this, that would undertake to meet, unassisted, expenses which, in the course of a year, will amount to more than three thousand dollars. And in this connection I may perhaps suitably say, that the loss to us of one of our members, by any providence, would throw us back upon your hands, unless his place were supplied. But there is no reason to expect his loss, and our hope is that God will spare him to us many years. His payment towards church expenses will be not less than one hundred and twenty five dollars *monthly*.

That which has especially operated with the church to move them to this step, is the hope that it may, in some measure, embolden you to send more missionaries to this State. No Christian, acquainted with this State, and zealous for the advancement of Christ's kingdom on this coast, can fail most earnestly to desire and pray that more laborers may be sent into this rich and perishing harvest. Large and important places, whose permanency is now quite unquestionable, are calling loudly for ministers, but in vain. In several places liberal offers have been made with reference to the erection of churches, if only men of the right stamp could be provided to take charge of these enterprises. But the men we have are all busy, and no others come. And thus California is neglected. With her isolated, and therefore perilous position, with her large and increasing foreign and *heathen* population, to be christianized or else to degrade us toward heathenism; with her growing importance, her rapidly increasing population, her prospect, continually being realized, of rapid progress toward a gigantic influence; California, which must be the center of capital for the whole Pacific coast, which must be the foreground of Christianity and of Republicanism for Asia and the Isles of the ocean; California must be neglected! Among three hundred thousand inhabitants, there are fourteen min-

isters, Congregational and Presbyterian (N. S.), engaged in the pastoral work! In the southern part of the State is a tract larger than all New England, without a single Congregational or Presbyterian minister in all its length and breadth. In the northern part of the State is another tract as large or larger than the State of Maine, without a single such minister in all its territory. And these vast tracts are not wastes. There are towns, already important and becoming more important constantly, in this neglected region. Where there are no large towns there is a sparse population, scattered through almost all the region, that ought not to be altogether left to perish, but sometimes, at least, should hear the word of life.

But who shall go for us? The little band of laborers are already over-burdened. They see more to be done, immediately around them, than they can do. It seems to me no wonder that christian patriots are ready to struggle hard, if they may thus send even one more laborer into such a field. Since I last reported, two have united with our church by letter, making our present number twelve. One has been examined with reference to being admitted by profession. This is the first conversion which can be traced instrumentally to this enterprise, and is an interesting case. God grant we may yet have to thank him for many such!

With many thanks for your generous assistance thus far, and with the hope and expectation that you may often hear from the Greenwich Street Church, in the way of repayment and donations, we take our leave of the A. H. M. S.

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## IOWA.

From Rev. Timothy Lyman, Lansing,  
Allamakee Co.

### Faith without Sight.

Since my last communication, I have been in this field, doing what I could under my great commission as missionary of the Gospel. Did I say, doing what I could?" I fear I have no right to say this. It was once said by Christ, of a poor but highly favored woman, "She has done what she could." I have often longed for this poor widow's commendation, as the greatest reward of all my toil

in this life. Would it not be happiness enough for us, if we could but know that our omniscient Lord thus regarded our work?

I have been much edified and strengthened in my work by some of the communications in the Home Missionary—editorial and otherwise—upon the *manner of development* in the kingdom of heaven, as *gradual* and often *unseen*. If I may judge from my own experience, your missionaries often need to refresh themselves, and strengthen their faith by such truths concerning the kingdom of God. Such considerations come to me as a fulfillment of prayer that my faith fail not. I have found, that if I give way too much to the natural desire of *seeing* one's progress, and *feeling* the movement that is carrying us on, I am liable to distressing doubts and hurtful discouragements. We must labor in hope, if we would labor effectually. I feel that neither God nor man is pleased with me, when I enter the pulpit (as I am ashamed to confess I sometimes do) with a mind darkened and depressed by doubts and fears, rather than glowing with the love of Jesus and a fervent, stirring faith in the promise, "Lo, I am with you alway." We need a faith and love strong enough to light up our path, and give us a quick, strong, and steady tread, when we are entering a dark cloud that promises to pour down torrents of opposition upon us.

I have almost unconsciously been led into this train of reflections, but it will enable you the better to judge of the circumstances which are calling upon me to fortify myself with these considerations. Your missionaries are, or ought to be, learners as well as teachers, and many of them have to learn "how to be abased, as well as how to abound." May the Lord teach us, that we may know how to teach others.

#### A Hard Field.

We have here more open and out-breaking sin to combat than in any place where I have ever lived. The mass are greatly governed by public sentiment, and we have not been able yet, in this place, to create a strong public sentiment against such acknowledged sins as drinking, gambling, and Sabbath-breaking; yet there are a few who will set their faces, as a flint, against such things. We are yet working at the disadvantage of having no house of worship; we have to rent a room as we can.

The Sabbath school that was organized when I came here, was mostly under the control of our Methodist brethren. The superintendent was a Methodist, but he invited other denominations to unite with them. I did what I could to advance the interests of the school and encourage others to engage in it. Often I spoke publicly in its behalf. But the school dwindled away by degrees. The superintendent could not find teachers, and a few weeks ago he gave it up in discouragement. Feeling that a school must be sustained, I have opened another under my own superintendence. This adds somewhat to my labors; but I am willing to do what I can for the youth. A few young men have formed a Bible class, which I hear. There has been, some of the time since I have been here, a great indifference about attending meeting. Of late there has been a marked increase in attendance, and we hope this new indication for good will be permanent. There is also, on the part of many citizens, we judge, a growing desire to have a church building erected. I think it will be best to try them soon, to see what can be raised. We feel, also, that we have gained something in the community by being better known. Western men are rather incredulous of the goodness of people until they have tried them, as, indeed, they have occasion to be. We feel that one part of our great work is, to establish a character whose excellence they cannot question.

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From Rev. J. R. Mershon, Marion, Linn Co.

#### Prompt Watching for Souls.

There are some peculiar sources of encouragement and discouragement to a minister in the West.

His heart is, now and then, greatly melted down, and encouraged by the ready reception of the Gospel by immigrants on their first arrival. From some cause, perhaps a removal from old restraints and hindrances, or a feeling of loneliness and destitution, induced by emigration, some will embrace the Gospel at once, on hearing it in this far off region. This is a fact calling for the strictest vigilance of the watchman of Zion. After the new-comer gets settled down, and his heart becomes engrossed with a new worldly enterprise, there is far less hope of impressing his mind.

But if he can be caught on the wing—if that all-sufficient and glorious rest, provided for the soul in the Gospel, can be pressed upon his attention while his feelings are tender, as he misses former objects of attachment, there is some hope of its immediate reception. Christians in the East, too, ought to remember this; and when their impenitent children or friends emigrate to the West, it should be their hope and prayer that a change of associations will render their minds more susceptible to the Gospel. On the other hand, the minister in the West is pained, and greatly tried, by seeing that so many professed followers of Christ were only kept in the line of duty by the restraints which were around them in the old settlements. In his labors with them he is too often forcibly reminded of Paul's testimony regarding backsliders, in Heb. vi. 4—6. Here, too, is a reason for special watchfulness on the part of eastern Christians and eastern churches. When church members are about to emigrate to the West, however active they may have been there, a little counsel and exhortation would not be likely to do any hurt.

The churches in the East, generally, ought to be very vigilant and strict in their inquiries after members who take letters of dismission to come West. Those members, and the church they leave, too often regard the giving of a letter as dissolving entirely the peculiar relation subsisting between them, and the mutual obligations it imposed; whereas it calls for *special watchfulness*, which should not be relaxed until it is known that the wandering member has entered into covenant with another church. And until the churches, generally, arouse to duty in regard to this thing, religion will continue to be scandalized by this deplorable looseness and backsliding of its professed votaries.

#### The First Church Bell.

A very large and splendid bell, costing \$350 at the foundry, has been sent us from Boston, two thirds of the purchase money being donated by merchants in that city, the rest by our own members. Its first notes in this community caused a very agreeable surprise in the inhabitants. It sends its solemn warning voice to the ears of several thousand souls; being heard over a district of country twelve miles in diameter, whose solitude, but a few years ago, was broken only by the yell of the savage and the cry of the wild beast. Many profess a sort of "feel-

ing at home again, under the sound of the church-going bell." It has a most happy effect in arousing the people to punctuality in public worship, and is itself a preacher, on each recurring Sabbath day.

From Rev. S. Waters, Mount Pleasant, Henry Co.

#### A "Burnt District."

Doubtless there are times in the history of these western churches, when "they serve, who only stand and wait;" and this is my only hope that I am at present doing any good.

The truth is, that my field is a very hard one. It is what western preachers term a "*burnt district*." When efforts have been frequently made in any place, until the people have become so accustomed to them, that they have lost all interest in them, and the extraordinary excitement has become an ordinary matter, that place is said to have been "*burnt over*," until every green thing has been consumed, and nothing further is to be hoped for, and no religious interest can be created among that people.

You of the East know but little of the wild paroxysm of nervous frenzy and excitement which is generally exhibited in these "*big meetings*," as they are here termed, conducted by some of our friends of other denominations. Many a victim of these efforts, when the heated state of his imagination is gone, and his nerves have returned to their usual tone, fancies that he has lost that religion which once he supposed he had found, and has "*fallen from grace*." He now supposes that nothing remains for him to do but to return "*to the weak and beggarly elements of the world*," until he may "*get religion*" again, in the midst of a like excited scene. It may be, that when the meeting is over and he has become himself again, he partially opens his eyes, and comes to the conclusion that all this excited feeling and religious experience are the product of heated nerves, and a brain deluded and bewildered. He thinks that the eyes of his understanding have been made the "*fools of the senses*"—of some mesmeric spell, and rejects the whole matter as a sham which has been practised upon him. And as the religion obtained in this way is the only kind which he has been taught to imagine genuine, when this is found, as he thinks, to be a cheat, the



whole is lost, and he becomes a Campbellite, and rejects all experimental religion, and deems immersion and an outward reformation to be all that the Scriptures demand, or else he turns a Universalist or an infidel, and casts the Bible utterly away.

We are to have a railroad pass through this place, extending from Burlington to the Missouri river; and we are hoping that, when this shall have been completed, a different class of people will come in, and that the present order of things will be greatly changed.

## WISCONSIN.

*From Rev. Lucius Foote, Delavan, Walworth Co.*

### An Old Fashioned Revival.

I am happy to inform you, that the Lord whom we serve, and whose we are, has begun to revive the drooping graces of his children, and give us some special tokens of his loving kindness. We are enjoying, by the grace of God, what may be termed an "old fashioned revival of religion." There began to be more seriousness and solemnity visible in our congregation on the Sabbath, about the first of last month. A very few of our members began to awake to the subject of *living* and *doing* more to glorify God and save souls. Occasionally an inquiry was made, whether we could not have a protracted meeting. I put them by, and said, "we are not ready for such a meeting;" and, "perhaps the Lord will give us a blessing without having a meeting." For a number of Sabbaths I endeavored to shape my subjects so as to throw my people, in their hopes and efforts, entirely upon the arm of the Lord. Nor did I increase at all the number of our meetings during the week. It was hard to make the members feel, that there could be any conversions to Christ, without *putting on steam*, and having, every day, meetings for preaching and public prayer. But I begged of them that they would not distrust the Holy One of Israel; nor by any means undertake to be his counselors. At one of our prayer meetings about this time, I requested that each professor of religion present would, by all means, during the week, take time and opportunity to converse personally with one or more impenitent persons of his acquaintance on the subject of the soul's

salvation, and report progress at our next meeting. I took one of my deacons the next day, and went out and made personal visits from morning to night, conversing with all whom we met. We found, upon our return, that the Lord had gone out before us, and somewhat "prepared the way" for us, instead of our preparing the way for him. We found, furthermore, that the feeling among the *impenitent* was, on the whole, in advance of that among the members of the church. We found, also, some difficulties among private members of the church that needed healing.

At our next meeting, I called for our members to report what they had done and said; when lo! no one out of all the church, save my wife, my deacon, and one other good praying man, had any report to make. The members saw and felt their guilt. The few who spoke, however, gave encouraging reports. I then mentioned a number of names of persons who were serious; some of these were present, and I asked them if they would unite with their pastor in requesting an interest in the prayers of Christians for themselves. A number did so, and the effect was very perceptible and good. Since then there has been a number of interesting cases of conversion, and others are inquiring. There is, furthermore, considerable seriousness in our Sabbath school, and two or three children begin to indulge hope. The work is noiseless, and our meetings are still and solemn. We hope that the work may continue in the same good old way, until the members of this church will learn, that souls *can* be converted, in the use of the common means of grace, when God pleases. Not that I have any serious objections to *protracted meetings*, when rightly conducted; but I have serious objections to that wretched notion in our churches generally, that they must have these meetings in order to have revivals; and when the meetings are well over, think that their work is now done, for one, three, or five years. Our churches need piety enough to labor for, and expect the continued outpourings of the Spirit of God, and then we should see additions, "daily," to the number of those who will follow Christ faithfully to the end. I am happy to say, that our only daughter thinks that she has recently chosen the Saviour as her eternal portion and friend.

Our Sabbath school is also now gradually increasing in numbers, as well as interest. We have recently purchased a new library, and obtained some 20

copies per week of the "*Well Spring*," to be circulated among the children. Last Sabbath was our communion. Two united with our church by letter, and one by profession. The contribution for our monthly concert this month was more than six dollars; this is an increase upon ordinary contributions at these seasons, showing that the hearts of the few who give have more love to the cause. The work of revival appears as yet confined, so far as I know, to our society. Pray for us, that the word of God may have free course and be glorified.

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*From Rev. J. D. Stevens, Monroe, Greene Co.*

#### Hopes and Fears.

The last quarter has been one of peculiar trial; of alternate hope and fear. We had strong hope that the temperance effort here would be followed by a genuine revival of religion.

On the other hand, we had our fears, that error, ignorance, and prejudice united, would form so great a barrier, that any special efforts would be unavailing. A "great meeting," as it is called, was commenced some four or five weeks since, which has just closed. The impression made upon the community is anything but favorable to a revival of genuine religion. Every such effort tends to increase the general indifference and unbelief, that so extensively prevail with the masses throughout this entire country. In the view of the more intelligent portion, all such efforts bring the ministry, and religion itself, into disgrace, and shield the unconverted from all conviction, and confirm them in their skepticism and impenitence.

If we had at our control a comfortable place for holding our meetings, Sabbath school, &c., and I could preach, at least once every Sabbath, in this village, something, I believe, might be soon accomplished. My labors have, hitherto, been so scattered over the country, that it really seems that I have labored in vain and spent my strength for nought.

#### Four Years' Work.

During the four years I have labored in this county, I have lost but one Sabbath from ill health. I have traveled about seven thousand miles; preached seven hundred times, and delivered twelve temperance lectures; attended twenty

funerals, ten weddings, 250 prayer meetings, and ten Bible meetings. I have gathered into the two small churches organized in this county, during the time, only 43 members, most of them by letter, or persons who had once been professors in other places; seven of this number have been dismissed to other churches, and two excluded.

Whether any of these were converted under my ministry, or what number of them are true Christians, the final day will decide. A Sabbath school has been sustained here nearly the whole time since I came into the county. A number of others have been commenced, but not constantly sustained. This would go down at once, if I should leave. The members of my family have mostly sustained it.

#### Darkness and Destitution.

Here is a district of country some sixty miles or more in extent, each way, with a population of more than 20,000, with no other minister or church of our denomination. Not one fourth of this mass of immortal beings attend upon the stated means of grace. The Sabbath is scarcely known. The youth and children are growing up in ignorance and vice. The adults are rapidly ripening for perdition. Most of the members of these two churches live widely separated from each other, are poor, not alone in this world's possessions, but in all the christian graces, and can have but little saving influence. Other denominations around us are no better, to say the least. There is but little of the "*living epistle*," or the real heaven of the Gospel here. Not only ministers must be supported, but missionary schools must be sustained here, as much as in foreign countries, if the Gospel ever exerts its saving power upon this community. We want a score of missionary teachers, and missionary men and women, to come into this county, to be laborers together with Christ, and with the blessed Spirit of God, to be light and salt to save the masses here from eternal death.

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*From Rev. A. C. Lathrop, Neenah, Winnebago Co.*

#### Work for the Maine Law.

The missionaries of this Society in Wisconsin appear to have done good ser-

vice by their vigorous efforts to secure a vote of the people in favor of a Prohibitory Liquor Law, at the recent election in that State. Very many of them report efforts, put forth almost incessantly for weeks together, to enlighten the people of their several districts on this subject, and induce them to vote aright. The business of lecturing, in villages, and sparsely settled neighborhoods, in behalf of this good cause, is left, in the new States, almost entirely to ministers of the Gospel. If they fail to do the work, it is not done at all. It was a critical time in Wisconsin, when this question came before the people, and the missionaries were wise in employing their best energies *then* for the triumph of the right. Their earnest christian efforts, no doubt, contributed largely towards the favorable issue of the struggle.

In the following letter is given an account of the prolonged labors of one man in this service. Another missionary from the same State writes as follows:—"In addition to filling my regular appointments, I have been engaged in lecturing through the county in favor of a Prohibitory Liquor Law. As this was an important crisis in the temperance cause, I felt called upon to devote more than usual attention to the subject." Honor to whom honor is due, in this matter.

I spent the greater part of the month of October lecturing on the Maine Law, through the length and breadth of my field, out of town, and in the vicinity, speaking nearly every night of the month, and on to the Ides of November, in almost every school district, village, and neighborhood in the northern towns of the county. Though a toilsome, it was a pleasant, work. I was well received at every place. Crowded houses gave good attention.

Other lecturers were, to a limited extent, on the same field. The results were favorable beyond expectation, as the county gave a large majority in favor of the law. I also scattered some hundreds of Maine Law tracts among the people.

#### A New Sanctuary.

Four weeks from Thursday next, we expect, *Deo volente*, to consecrate our

sanctuary to the Triune God. When I came here, it was in an unfinished condition, and used as a village school house, and a town hall for all sorts of gatherings, as well as for a sanctuary. It was also encumbered with a debt of \$300. Now it is nearly completed, and will, when finished, be a substantial, neat, convenient temple of worship. It is built of beautiful brick. We have been aided, in the construction of our sanctuary, by the Congregational Church Building Fund to the amount of \$208. Our house, when completed, will be free from debt. One of our deacons, a cripple, partially blind, and far from being what is called rich, has assumed the debt. He is a pillar in the church in every sense, without whom I should almost despair of its prosperity, speaking after the manner of men.

#### A Church in the Wilderness.

Last Sabbath, New Year's day, I preached at Hortonville, a little town on the edge of the vast pinery region. There is a little church of twelve disciples there. They were organized two years ago, and have had Congregational preaching but three times since. Most of the last year, they have been without any preaching whatever. This place is about twenty miles away. I have arranged to go there once in four weeks. It would have been gratifying to you, to see with what eagerness they listened to the word, the heaving sigh, the beaming eye, the trickling tear, giving evidence that they were hungry for the bread of life. It is pleasant to preach to such a people.

Here is a vast field that should be occupied by a missionary. New London is on the Wolf River, seven miles beyond Hortonville, and Mukwa ten miles. During the winter, there are hundreds of lumbermen and raftsmen that need to be looked after, in connection with the settlers.

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From Rev. J. W. Walcott, Menasha, Winnebago Co.

#### Pre-occupancy by the Truth.

The field, occupied for three years by the writer of the following communication, a sense of duty has constrained him to abandon, and it is now without a supply.



Menasha is growing rapidly, and is likely soon to be a place of importance. It is to be hoped, that the church established at this place may not be left long without the services of a faithful minister. The intermission of the regular means of grace for a few months, often proves exceedingly disastrous to the feeble churches in our new settlements.

Menasha has been, in some respects, a hard field of labor. It had an unusually large number of "frontier families." Most of them were poor, and unable, if disposed, to do anything for a minister's support. The very severe depression in business matters had its effect in crippling the energies of the church and society, both as to ministerial support, and providing a house of worship. The want of a church edifice, the absence of efficient business men in the church and society, and the want of a healthful, moral, and religious influence on the part of the proprietors, have been serious hindrances to the success of ministerial labor. The intemperance and Sabbath-breaking, and the errors of professed friends, which had been transplanted here, all helped to increase the difficulties in the way of building up good society. Yet the place had not been burned over, and sown to error, as many other western villages have been. The evils to be met were rather the bad habits, and erroneous opinions, which had been thrown together here, than errors disseminated after the attempt to organize society.

Notwithstanding all the obstacles which have presented themselves to the growth and prosperity of religious institutions among this people, there was one advantage worthy of notice. There had been no error preached here. In less than one month after the first tree was felled on this village plot, one of your missionaries proclaimed to the people the Gospel of Christ, and with the exception of an occasional Sabbath, they have enjoyed the preached word since that time. A morbid appetite for excitement and error had not been formed. The missionary, early supplying the demand for preaching among the first settlers, gains the ground by pre-occupancy, and forestalls error. It costs less to maintain truth, and defend it, in a rising village, than to subdue the errors which would have sprung up in its place.

An interesting society has grown up

at Menasha, the importance of which is constantly increasing with the increasing business facilities of the place.

I close my labors in connection with the A. H. M. S., with many thanks for the partial support it has afforded me in preaching the Gospel to the needy.

## ILLINOIS.

*From Rev. O. Andrewson, Norway, La Salle Co.*

### A Sailor Converted.

I am happy to inform you of the sincere conversion of a sailor, who had spent his days, with the prodigal son, far off from his father's house, and had been a stranger to the life of God in Christ Jesus, and abhorred and shunned the house of God and the association of his people. He finally came to see his lost condition, and after that, he felt himself unworthy to come to meeting, and was trying to find a way to find peace in a solitary and retired place; but his condition became very critical. He came to meeting again, and it so happened that I then preached over the text, "Come unto me all ye that labor and are heavy laden, and I will give you rest." By showing whom Christ meant with these words, I, or rather the truth, won access to his heart, and the next day he came to me for further inquiry upon the case. He unfolded to me his whole history, and among the various subjects, he confessed that he never could sin with peace or a quiet conscience. I asked him if he knew any reason for that, but he could not give any. I asked him if either of his parents, still living in Norway, were religious, and just as I put the question, he screamed and jumped on the floor, and said, "O mother! mother! mother!" and while the tears rolled freely, he continued crying, "mother! how she prayed for me while a child; while growing up, when I left the parental roof, and sure as she lives," said he, "she continues praying for me." The case was plain. No wonder he could not sin with undisturbed peace and a quiet conscience. He is now rejoicing in the Lord.

Six or seven more are preparing to join the church, being young people whose hearts have been worked upon, partly in the Sabbath school, and partly by attending preaching. Some others have been revived of late, and have formed a

new determination to take up the cross and follow more faithfully the Lord in the path of duty.

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*From a Missionary in Winnebago Co.*

**Reading Meetings.**

On the last Sabbath, at my appointment in the afternoon, a man and his wife were present, from a neighborhood about nine miles distant. He told me that since I had preached in his neighborhood, about two months ago, he had commenced *reading meetings* on the Sabbath, which were well attended and solemn, and that he had come over to get another appointment, for an evening meeting, at least. So I promised to go in two weeks. That famishing region needs all the time and labor of a man, who can preach as he runs.

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*From a Missionary in Western Illinois.*

**One Working Man.**

The Sabbath school at one of my preaching stations is still well sustained by teachers and scholars. The energy of the superintendent, of whom I spoke in my last communication, has kept the school in existence, even under the most trying circumstances. The school will, I think, be continued through the winter. I never have realized before, how much good *one* devoted man can do in an irreligious community. If one sinner destroyeth much good, one righteous man doeth much good. And I feel sure that the light of eternity alone will disclose how much good, and in what different ways, has been done by the superintendent of this school. He labors assiduously for no reward, except what God gives, and for no end, except that of doing good. He needs, and we hope he will have the prayers and sympathies of God's people to strengthen him in his work.

**Intemperance and its Fruits.**

Intemperance is on the increase. The effect of the law passed by our legislature has been to establish, by "authority of law," a place where whisky can be sold by the drink. The consequences are truly disastrous. Men will drink, and drinking, of course they get drunk. Then their poor families have to suffer,

both from poverty and from personal abuse. With such influences, and such practices around me, you will not wonder that so little is reported as the result of my year's work. Sabbath breaking, quarreling, profane swearing, &c., necessarily accompany intemperance, and these moral diseases are infectious. Old and young get drunk, swear, break the Sabbath, and think that these things make them men. I have been able to find but three persons, all females, who were willing to come out on the side of the Lord. And yet I have never seen a settlement, where the people so regularly, and so generally attend preaching; nor where outward attention has been better. I have been kindly treated by them, both in public, and when I visited their families. They have not, it is true, contributed a large amount towards my support; yet what has been raised was paid so cheerfully, that I am sure what was contributed was the offering of willing minds. And the contributions have given me greater pleasure on that account.

You see, therefore, that your missionary has a truly great work before him. Here I am, all alone, except that God is here. During the year, I have enjoyed the labors of but two ministers of our order, and but one of these on the Sabbath. Then my heart is pained every day at things I see and hear. When I attempt to preach, how cold seem my warmest exercises. My faith droops often. At times, I am appalled at the magnitude of the work before me. But then I think, or endeavor to think, of God. I endeavor to rise above earth. I strive to look, by faith, into the eternal world; then my hopes revive, and my zeal grows a little more warm. In your efforts for the evangelization of this western world, do not forget to invoke the blessing and the guidance of God upon your missionaries. They need your sympathies; they need your prayers; they need the anointing of the Holy Ghost.

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**INDIANA.**

*From Rev. Philip Bevan, Swanville, Jefferson Co.*

**Special Efforts.**

Since my last report, we have held a series of meetings at both of the places in which I labor, and from them both I feel thankful to be able to communicate

a favorable report. At the Mount Lebanon Church, for want of assistance, we were not able to make a protracted effort. Our meeting and communion season lasted only about three days; but at Mount Vernon we continued our meeting ten days.

The Mount Lebanon congregation is growing more interesting than ever. When I first preached there, the hearers appeared restless and inattentive, often rising from their seats, and leaving the room. But now, the most careless confess themselves interested in the subject of religion, listen with earnest attention, and always remain till the close; indeed, several young men are inquiring the way to Zion, with their faces thitherward. This church has been a great blessing to the neighborhood. It brings together, at stated intervals, most of the families in the vicinity, and the attendance is steady and increasing, and this would never have come to pass but for the aid of your Society.

At Mount Vernon, the church held daily meetings for prayer, conference, and preaching; Christians were very much quickened, and awakened to a livelier attendance on the various means of grace, and induced to resume neglected duties, particularly the weekly prayer meeting. Many sinners appeared to be "pricked in their hearts," and five youthful persons have given themselves to the Lord, and united with his church. I think that, in both these churches, God has greatly blessed his word to all the people, and a foundation for future and more extensive good has been laid.

## OHIO.

*From Rev. Henry Bushnell, Marysville, Union Co.*

### Precious Fruits of a Revival.

I am cheered from time to time by seeing the destitutions around me supplied, and at home, by the love of a kindly sympathizing people, who remark, that the year past has been a growing year to the graces of the church. It is good to see growth in symmetrical piety; that is quite as important to our ultimate strength and usefulness as increase of numbers. The revival of last winter shows its fruits to-day in ripening christian character. Its blessed results are becoming more apparent, instead of

being lost. It led a youth from scenes of dissipation and profanity, where he joined in many vices with the vile, to the Academy, where he is studying for the ministry. It led another in middle life to revive a desire to be in the ministry which he had cherished in younger days. He went to Lane Seminary for the purpose of studying, but was obliged to turn back again by a failure of health. It led a sister to consecrate herself more unreservedly to the Lord, and her consecration has since been put to the test; for she is now upon the ocean, on her way to Africa, to bear to the benighted the "glad tidings." Here is truly a work of grace, the value of which we may not count by the numbers it has added to our church. If to-day we rejoice in progress made and still making, when shall it cease? Next year; or with our death; or ever?

## TENNESSEE.

*From Rev. W. E. Caldwell, Cleveland, Bradley Co.*

### Labors among the Negroes.

We have thought it best for the people of color who have been attending our Sabbath school, to have a school especially for them in the Sabbath afternoon. We have two good reasons for this change. One is, that we cannot have a sufficient number of teachers to attend to them and the whites at the same time. Another is, that it will suit the blacks much better; for their owners can spare them better at the school hour in the afternoon than in the forenoon. And, besides, I have no doubt that they will learn much better when thus separated, than in a mixed school. They are very attentive, and learn well. We have about thirty in the school; eight of them are in a Bible class, and read with some degree of fluency.

Last night I preached to a congregation of about 200 blacks, and never had a more attentive, orderly congregation in my life. It has been my plan to preach to them once a month. During the other Sabbath afternoons and evenings of the month, I preach at different points in the surrounding country. Such solemnity usually pervades our assemblies, as indicates that God's Spirit is impressing the hearts of the hearers by the messages I deliver.



## Miscellaneous.

## Death of a Missionary.

Rev. HENRY E. EASTMAN, who had been for several years a faithful missionary of this Society, was, a few months since, transferred by death, as we have reason to believe, to the higher service of redeemed souls in Heaven. For four years he had served Christ in the ministry at Somerset, Hillsdale Co., Michigan, and there, among the people whom he loved, it was the will of God that he should die.

He was prostrated by a fever in August last, at a time when all the members of his family, and many in the neighborhood, were suffering from the same disease. So long as he had strength, even after the first attack, he was actively employed in the care of his family, and in his Master's business; but from the sick bed, when once he was laid upon it, he never afterward arose. His disease was typhoid fever; for six weary weeks he suffered, and then his spirit passed peacefully away. "Through his whole protracted illness," says an intimate friend, "he enjoyed a remarkably tranquil state of mind. Though strongly desirous of recovering to carry out his plans for the good of others, for himself, he felt that 'it would be sweet to rest in the bosom of the Saviour.' In view of leaving his family in dependent circumstances, he said to his wife repeatedly, 'Do not be troubled, the Lord will provide for you and the children;' and a short time previous to his death, 'Trust in the Lord, believe his promises.' To his weeping sons he said, 'Give your hearts to God—trust in Jesus, will you!' When asked by one of the brethren how he was, he replied, 'Happy in the Saviour.' For the last year he seemed ripening for Heaven, though we had not thought he would so soon drink from the fountain, whose streams had become so delicious to his taste. He often remarked that he never before enjoyed such delightful views of divine truth, and in reference to the Bible, that he turned from all human productions to this great source of wisdom."

We have ample testimony to the excellence of his character, and the usefulness of his life. Rev. S. Stevens, his successor at Somerset, says, "He was a good man and ardently devoted to the work of the ministry; and he exemplified the religion which he professed and preached. He possessed in a high degree the confidence and affection, not only of the church, but of the community at large; indeed, such were his amiable and inoffensive traits of character—his humility and prudence—that he had no enemies." His labors had not been without good results, and at the time of his death there was the promise of fruit in the field where he had faithfully wrought. He has left a widow and two sons, bereft of their best earthly friend, but having still the one eternal Friend, who is the God of the widow and the fatherless.

The Presbytery of Marshall, to which Mr. Eastman belonged, adopted a series of resolutions respecting his death, which we subjoin.

*Resolved*, That the Presbytery of Marshall learn the decease of the Rev. Henry E. Eastman, lately a member of this body, with unfeigned sorrow, and that in this event we recognize the hand of Almighty God removing one of our members by death, thus admonishing us that our lives are in his hands, that our days for this life are rapidly diminishing, and that we shall soon be called to give up our account to our final Judge.

*Resolved*, That we return our thanks to the Great Head of the Church for the grace given to our brother in a life of piety and usefulness, and that we remember him as a *brother beloved in the Lord*, intelligent, earnest and faithful, and an example to us of single-hearted devotedness to the cause of Christ.

*Resolved*, That we deeply sympathize with the family of the deceased in their bereavement, and commend them to him who hath said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and that we sympathize also with the Presbyterian Church in Somerset in the loss of a faithful pastor, and pray that they may speedily receive one who shall break unto them the bread of life.

### Principles of Missionary Action.

The following statement of "Principles of Missionary Action," is extracted from the 20th Annual Report adopted by the Society, in May, 1846. They are regarded as no less important than at the time of their adoption, and we republish them for the purpose of bringing them anew to the attention of Auxiliaries, Agencies, and Committees of Missions, co-operating with the Society, and of its patrons and friends generally.

The Committee would allude, briefly, to several principles of missionary action, which they regard as vital to the happiest influence of this Institution, and worthy to be commended anew to the special consideration of its Auxiliaries and Agencies, and of the Committees of Missions who correspond with it.

In enlarging, the past year, the number of congregations and missionary districts partially supplied, more than they have been able to increase the number of missionaries, the Committee have not overlooked, nor been less deeply impressed with the importance of aiming at the establishment of a *permanent ministry*. To give, ultimately, to every church the undivided labors of a pastor, is the end which this Society seeks to attain. And the itinerant labor, which it designs to encourage, is that only which is introductory to such a result. In new and sparsely settled communities, or where churches consist of but few members, and have almost no means of aiding even in sustaining the ministry, and there is little prospect of a rapid increase, the best provision for their wants that can at first be made is, undoubtedly, by means of that general exploration and those occasional services, which shall awaken desire and hope, and prepare the way for more frequent ministrations. But this should by no means be regarded as a fixed arrangement. Rather, every church in such a district, which begins to acquire strength and put forth promise, should be encouraged and aided to secure, without procrastination, the regular administration of gospel ordinances; and if there are those which exhibit no signs of ever being able to do this, it is desirable that they should become so consolidated and allied to each other, that two or three together may enjoy the privilege which neither could hope for alone.

In churches, too, where the Gospel is

regularly preached, the Committee feel it to be of the first importance, that the appropriations of the Society should be so made, as to be an encouragement to the institution of the *pastoral relation*. Churches which depend upon stated supplies, and are unwilling to enter into engagements for a longer period than a year: and ministers who are not disposed to cast in their lot with the people whom they serve, and take upon themselves all the responsibilities of a permanent connection, are not of that class, as the Committee suppose, which it is the special design of this Institution to aid.

And to facilitate the institution of the pastoral relation, great care should be exercised by those who, in behalf of churches and ministers, seek and recommend the aid of the Society, that only such ministers be introduced to our feeble churches, or have given them encouragement of receiving missionary assistance, as possess the requisite qualifications for the pastoral office in these circumstances, and are willing to remain permanently with the churches, if their labors should be acceptable. Especially should it be regarded as indispensable that, whether a pastor or a stated supply, *the missionary should reside with his people*, and be wholly devoted to their spiritual improvement. Applications in behalf of *non-resident ministers*, or ministers devoted mainly to *teaching*, to *agriculture*, to anything aside from the appropriate duties of the sacred office, should, in the judgment of the Committee, be declined.

It should be borne in mind, also, by all, that it is the *church*, and not the missionary, that is the *beneficiary* of the Institution. The laborer is worthy of his hire. And such laborers only as are worthy of it, can this Institution consistently employ. If there are those in necessitous circumstances, whose infirmities unfit them for the full service which the prosperity of a church demands, they should receive commiseration and kindness; but to yield them that relief which their condition requires, does not come within the objects contemplated by the founders of this Society.

The Committee are deeply impressed, also, with the importance of special care, that no church be placed or continued on the list of beneficiaries, whose condition is not *manifestly necessitous and hopeful*; so much so, that it may, without unseemliness and incongruity, receive of the charities of churches and individuals, many of whom give, not of their abundance, but of their penury. There is a

tendency among churches which have been the longest and most liberally aided, to be among the last to relinquish their hold on charitable assistance. A grant from the Missionary Society is calculated on as a matter of course, and the question then is, how shall we supply the deficiency? The improvement of farms, the building of literary institutions, and even charitable donations scarcely less to individual objects than the amount they ask for, are sometimes regarded by churches as sufficient apologies for seeking missionary aid. Appropriations, in such cases, the Committee cannot doubt, would be justly regarded as a perversion of missionary funds. A life annuity to any church, it is no part of the design of

this Institution to insure. Nor is it its design to aid a church, for the purpose of enabling it, indirectly, to accomplish other objects than the support of the Gospel, however good and important those objects may be in themselves. Its design is, to aid and encourage the really feeble and needy, on such conditions, and to such an extent, and for so long a time only, as shall be most wisely adapted to bring them, in the shortest practicable period, to the dignity and happiness of self-supporting churches. And the success of the Institution is indicated by the number of such churches that spring up under its fostering care—by the number which it thus gets off from its list, rather than the number it takes on.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of January, 1854.*

*Not in Commission last year.*

Rev. Charles Galpin, Excelsior, Min.  
Rev. Joseph Mather, Rock Creek and Lebanon, Io.  
Rev. Erastus Chester, Newton Falls, O.  
Rev. Benjamin Walker, Mecca, O.  
Rev. J. W. Lane, Centerville, N. Y.

*Re-appointed.*

Rev. M. B. Starr, Albany, Eugene City and vicinity, Oregon.  
Rev. Richard Hall, Cottage Grove and Point Douglas, Min., and Prescott and vic., Wis.  
Rev. G. H. Pond, Oak Grove and vic., Min.  
Rev. H. W. Cobb, Tipton, Iowa.  
Rev. J. C. Cooper, Hillsboro and Salem, Iowa.  
Rev. J. Summers, Benton and vic., Iowa.  
Rev. J. S. Emery, Paris, Wis.  
Rev. H. H. Benson, Geneva, Wis.  
Rev. Dana Lamb, Rosendale and Springvale, Wis.  
Rev. S. Bristol, Green Lake, Dartford and vic., Wis.  
Rev. J. H. Lewis, Lodi, Leeds and Lowville, Wis.  
Rev. C. E. Rosenkrans, Columbus, Wis.  
Rev. Calvin Warner, Elk Grove, and Boner Branch, Wis.  
Rev. A. S. Allen, Dodgeville and Wyoming, Wis.  
Rev. C. Boynton, Mineral Point, Wis.  
Rev. L. Clapp, Wauwatosa, Wis.  
Rev. C. C. Cadwell, Burlington, Wis.  
Rev. J. C. Sherwin, La Crosse, Wis.  
Rev. Z. T. Hoyt, Hastings, Mich.

Rev. H. O. Werth, St. Louis, Mo.  
Rev. T. Lippincott, Chandlerville and vic., Ill.  
Rev. W. Herritt, Fredericksville and Pleasantville.  
Rev. H. C. Abernethy, Rock Creek and vic., Ill.  
Rev. H. H. Hayes, Rock Island, Ill.  
Rev. L. B. Esbjorn, Andover, Ill.  
Rev. J. V. Downs, Crystal Lake, Ill.  
Rev. J. Fairchild, Franklin and Highland, Ind.  
Rev. J. M. Ladd, Mizpah, Ind., half the time.  
Rev. Benjamin Welles, Bristol and vic., Ind.  
Rev. J. Schlosser, Baltimore and Walnut Creek, O.  
Rev. H. W. Palmer, Kingsville, O.  
Rev. Thomas Evans, Youngstown and Briar Hill, O.  
Rev. G. C. Judson, Sullivan, O.  
Rev. H. B. Howe, Wilkesville, O.  
Rev. J. McCutchan, West Mill Grove, O.  
Rev. Asher Bliss, Corydon, Pa.  
Rev. C. Ransom, Moriah, N. Y.  
Rev. Foster Lilly, Hume, N. Y.  
Rev. C. Holcomb, Ontario, N. Y.  
Rev. G. S. Northrup, Strykersville, N. Y.  
Rev. D. Russell, Canadea, N. Y.  
Rev. A. H. Parmelee, Addison, N. Y.  
Rev. C. Kenmore, Rose, N. Y.  
Rev. W. L. Andrews, Ossian, N. Y.  
Rev. W. R. Downs, Hornby, N. Y.  
Rev. J. Chichester, Bennington, N. Y.  
Rev. W. Hunter, Springwater, N. Y.  
Rev. J. A. Prime, Buffalo, N. Y.  
Rev. W. J. McCord, Jefferson, N. Y.  
Rev. R. R. Demming, Burke, N. Y.  
Rev. Thomas Riggs, Constable, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of January, 1854.*

**MAINE—**

Waldo, North Ch., Mon. Con. Coll., by H. Davidson, 5 00

**NEW HAMPSHIRE—**

Hanover, Ladies' Benev. Soc., by Mrs. C. O. Blaisdell, 85 00  
Lyme, Rev. E. Tenney, in part to const. Roger M. Tenney a L. M., 10 00  
Lyndeborough, Legacy of Amariah Blanchard, by William Jones, Ex'r, 200 00

**VERMONT—**

Rutland, legacy of Fayette Dikeman, by P. A. Dikeman, Ex'r, 50 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, Treas., 8,000 00  
Conway Cong. Ch., Juv. Miss. Soc., by S. Clark, 2 09  
Cummington Village, W. H. Guilford, 10 00

East Hampton, Payson Cong. Ch., by H. G. Knight, An. Coll., \$79 89; Mon. Con. Coll., \$38 70, 168 59  
Hadley, legacy of Moses Beach, by George Allen, Ex'r, 100 00  
Hampshire Missionary Society, by E. Williams, Treas., 19 14  
Chesterfield, 19 14  
Hadley, First Parish Gen. Benev. Soc., 54 18  
Hatfield, 22 50  
Northampton, 1st Parish, Asahel Lyman, to const. himself and Mrs. Lucy Lyman, L. M., Edwards' Ch., Benev. Soc., 60 00  
\$74; Ladies, \$37, 105 00  
Southampton, Ladies, 46 49  
Whately, Second Parish, 42 24  
Worthington, Ladies, 42 00  
Other sources, 8 45 400 00  
Lenox, Oliver Peck, in part to const. Mrs. G. W. Platner, of Lee, a L. M., 10 00



Pittsford, First Cong. Ch. and Soc., by G. C. Burnap, collected by Walter Tracy, \$18 25; Hon. H. H. Childs, \$69; Miss James, \$4 75; O. R. Barber, \$15 76; H. G. Davis, \$51; T. Clapp, Jun., \$34; Rev. S. Allen, \$10 50; I. S. Page, \$3 50; I. Peck, \$71 80; Sundries, \$7 25; of which \$80 is to const. Thomas Colt a L. M.,	285 81	Greenville, Pr. Ch., Individuals, \$5 75; Young Ladies' Bible Class, \$3 43; Mon. Con. Coll., \$45, by Rev. T. F. White,	54 18
North Amherst, Cong. Ch., to const. Mrs. Harriet B. Fisher a L. M.,	42 00	Hudson, Charles Paul, \$10; Mrs. Rose, \$1, Jamestown, Cong. Ch., by A. Hazeltine,	11 00
Northampton, Thomas Pomeroy,	10 00	Lenox, Mrs. Lydia Hall, in full to const. Mrs. Harriet N. Hall, Carlisle, Mich., a L. M.,	10 50
Sheffield, Anonymous,	1 00	Lumberland and Barryville, Cong. Chs., by Rev. F. Kyte,	10 00
Southfield, Cong. Ch., bal. of Coll., by Rev. O. Lombard,	1 00	Maine, Cong. Ch., Mon. Con. Coll., by Rev. W. C. Boyce,	9 84
Springfield, George Merriam, to const. Wm. Merriam and Lewis Merriam, of Greenfield, Rev. John Fiske, D. D., of New Braintree, Rev. S. G. Buckingham, of Springfield, and Homer Merriam, of Troy, N. Y., L. D.,	500 00	Martinsburgh, First Presb. Ch., Coll., in part, by Rev. R. J. Cone,	8 48
West Springfield, Mrs. L. M. Cooley,	10 00	Milton, Sumner Coleman,	10 00
		Molra, Cong. Ch., by Rev. G. C. Strong,	10 00
		Moravia, Cong. Ch. and Soc., by Rev. R. S. Eggleston,	18 26
		New York, Mrs. R. M. Hunt, to const. Henry W. Hunt a L. M., \$30; M. Merrill, \$14; W. B. B., \$10; a friend, by Rev. J. P. Lestrade, \$5,	16 00
		Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher,	59 00
		Brick Ch., John Adams,	9 25
		Mercer St. Ch., Coll., by R. Lockwood, \$205 05; E. Wainwright, \$50; W. G. Bull, \$100; R. Lockwood, \$50; G. B. De Forest, \$100; H. M. Scheffelin, \$25; I. R. Fowler, \$10; S. A. Scheffelin, \$25; W. L. King, \$50; J. G. Nelson, \$30; J. N. Phelps, \$50; A. Averill, \$30; R. H. McCurdy, \$30; a Lady, \$10; G. W. Rule, \$5,	30 00
		Church of the Pilgrims, Mon. Con. Coll., by R. P. Buck,	770 05
		St. Bartholomew's Ch., a Lady,	66 64
		West Presb. Ch., by A. Boynton,	2 50
		Oswego, A. B. Merriam,	80 00
		Poughkeepsie, First Presb. Ch., Mon. Con. Coll., by James Bowne,	5 00
		Ridgebury, Sarah W. Arms, avails of refreshments sold during the Holidays,	85 00
		Rochester, S. Hamilton,	5 00
		Rye, E. H. Burger,	150 00
		Wadham's Mills, Cong. Ch., by Rev. C. Spooner,	15 00
		Walton, First Cong. Ch., by Rev. J. S. Pattengill,	17 50
		West Coventry, Mrs. Eliza A. Hoyt, in part to const. James P. Hoyt a L. M.,	6 00
		Williamsburgh, First Presb. Ch., Mon. Con. Coll., by C. F. Tuttle,	10 00
			63 24
RHODE ISLAND—			
Little Compton, legacy of Abigail Almy, by I. B. Richmond,	100 00	NEW JERSEY—	
CONNECTICUT—			
Missionary Society, by E. W. Parsons, Treas.,	1,000 00	Morristown, a Lady, by Rev. O. L. Kirtland,	6 00
Bethel, Anonymous,	5 00	Newark,	
Cong. Ch. and Soc., to const. Rev. W. Nye Harvey a L. D., by J. H. Seeley,	108 55	Park Presb. Ch., by S. P. Smith,	37 80
Bethlehem, Fem. Cent Soc., by Mrs. Abby Church,	5 00	Second Presb. Ch., Young People's Miss. Soc., to const. Miss Harriet Petit a L. M., by C. P. Ward,	100 00
Brantford, Lyman L. Squire, to const. Miss Jennette Melissa Squire a L. M.,	20 00	PENNSYLVANIA—	
Clinton, Benev. Assoc., to const. Andrew J. Hurd a L. M.,	46 63	Susquehannah, Brandt and Schlager,	5 00
Danbury, First Cong. Ch., Sab. Sch. Miss. Assoc., by L. C. Hoyt,	100 00	MARYLAND—	
Durham Center, Anonymous,	5 00	Cumberland, Ellen Duncan,	10 00
Greenwich, a friend,	20 00	VIRGINIA—	
Middle Haddam, Rev. James Kilbourne,	2 00	Mount Carmel, Presb. Ch., by Rev. W. A. Taylor,	10 75
New Haven, in full of legacy of Ruamah Canada (\$1,191 60 in all), by H. Olmsted,	41 60	GEORGIA—	
Ladies' Durand Soc., to const. Mrs. Catherine W. Jarman a L. M.,	80 00	Athens, Luther Clark,	10 00
Yale Theological Seminary, W. S. C.,	1 00	TENNESSEE—	
North Stonington, Cong. Ch. and Soc., by D. R. Wheeler,	41 00	Newport, Rev. W. H. Smith,	5 00
Norwich, First Soc., Mrs. Thomas Lathrop, by Rev. H. Arms,	20 00	KENTUCKY—	
Pomfret, legacy of Frederick Averill, by L. and W. W. Averill, Exrs.,	50 00	Newport, Ger. Ch., by Rev. F. A. Fischer,	5 00
Ridgefield, First Cong. Ch., Sab. Sch. Miss. Soc., by S. S. Olmsted,	14 40	OHIO—	
South Woodstock, Edward D. Perry,	8 00	Cincinnati, Zion's Ger. Ch., by Rev. F. Scheidt,	10 00
Ladies' H. M. S., to const. Mrs. Lucy T. Colton a L. M., by Mrs. C. A. Perry,	30 00		
Stonington, Aux. H. M. S., by Miss L. A. Sheffield, to const. Miss Evelina Smith a L. M.,	80 00		
Waterbury, E. S. H., to const. Samuel Holmes, of New York, a L. M.,	80 00		
Willington, Cong. Ch., by Rev. D. Bancroft,	25 00		
Winsted, Cong. Ch. and Soc., by George Alvord,	29 04		
NEW YORK—			
"Thank Offering," \$40; M. H. S., \$5,	45 00		
Alleghany, First Cong. Ch., by Rev. J. K. Warner,	20 00		
Amber, S. C. Hemenway, in full to const. Willis Hemenway a L. M.,	6 00		
Amity, Presb. Ch., by Rev. William Timlow,	23 00		
Brooklyn,			
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	78 44		
Canandaigua, legacy of Susan Hart, by S. H. Andrews, Exr.,	100 00		
Centerville, Green Co., Presb. Ch., by Rev. A. H. Lilly,	8 50		
Coventry, First Cong. Ch., by J. Kershaw,	13 60		
Floyd, Welsh Cong. Ch., by M. Brayton,	9 26		

Cochecton, Second Presb. Ch., by Rev. H. Calhoun,	20 00
Greenwich, Moses E. Mead,	2 00
Jersey, Mon. Con. Coll., by Rev. C. M. Putnam,	2 50
Marietta, David Putnam,	200 00
Perrysburgh, First Presb. Ch., by Rev. J. H. Newton,	60 35
Ridgeville, by Rev. W. B. Stow,	5 00
Warren, Samuel Chesney a L. M., by E. Spear,	50 00
Wilkesville, Presb. Ch., by Rev. H. E. Howe,	10 65

## INDIANA—

Received by Rev. R. Hawley,	1 00
Poland, J. B. Ness,	10 56
Bowling Green, Presb. Ch.,	2 00
Cristie's Prairie,	3 07
Putnamville,	
Jay County, First Presb. Ch., by Rev. James Boggs,	5 00
Logansport, Presb. Ch., Mon. Con. Coll., by Rev. M. M. Post,	25 00
Newport, Presb. Ch., by Rev. John Hawkes,	28 00
Orange, Electa S. Watkins,	3 00

## ILLINOIS—

Byron, Cong. Ch., by Rev. R. M. Pearson,	21 00
Chicago, Second Presb. Ch., by S. L. Brown, to const. A. M. F. Colton, Egbert L. Jansen, Joseph Meeker, Alfred Baker, Nathaniel Page, Samuel P. Pomeroy, E. Willard Smith, Mrs. Mary Ann Hubbard, Miss Frances M. Kimball, Mrs. Jerusha Metcalf, Miss Mary Williams, Miss Emily Montgomery, Mrs. Catherine Burton, and Miss Julia Rosetter, Life Members,	424 20
Crete, Cong. Ch., by Rev. L. C. Gilbert,	12 89
Marseilles and Nettle Creek, by Rev. James Longhead,	5 25
Moline, Cong. Ch., Mon. Con. Coll., by Rev. A. B. Hitchcock, \$21; Dea. E. Gilbert, \$2,	23 00
Northville, Presb. Ch., by Rev. Nahum Gould,	11 80
Ottawa, First Cong. Ch., by J. G. Nutting,	60 95
Shabbona Grove, Cong. Ch., by Rev. Asa Prescott,	7 50
West Vigo, Cong. Ch., by Rev. J. Chapman,	10 00
Wilmington, First Presb. Ch., by Rev. J. G. Porter,	15 00
Winslow, Presb. Ch., by Rev. J. N. Powell,	3 00

## MICHIGAN—

Benton, Cong. Ch., by Rev. J. W. Smith,	5 00
Blissfield, First Presb. Ch., \$10 28; Second Presb. Ch., \$9 77,	20 00
Dexter, Cong. Ch., by Rev. R. Robinson,	13 00
Dover, Presb. Ch., by Rev. Paul Shepherd,	5 00

## MISSOURI—

Bates County, Col. George Douglass,	5 00
Hermon, Presb. Ch., by Rev. F. Birkner,	10 73
Received by Rev. G. A. M. Renshaw,	20 00
Mount Zion, Presb. Ch.,	5 00
Springfield,	
Newark and New Providence, Presb. Chs., by Rev. T. H. Tatlow,	16 00
St. Francisville, Presb. Ch., by Rev. Wm. Porter,	12 50
Troy, Francis Parker,	15 00
Presb. Ch., by Rev. E. P. Noel,	11 40

## WISCONSIN—

Blake's Prairie, Cong. Ch., by Rev. Ira Tracy,	8 03
Fairplay, Presb. Ch., by Rev. Richard Hassell,	4 00
Green Bay, Presb. Ch., Mon. Con. Coll., by D. Butler,	25 00

Lancaster, Cong. Ch., by Rev. S. W. Eaton,	17 00
Prairie du Sac, Swiss Presb. Ch., by Rev. J. H. Spengler,	2 32
Sun Prairie and Windsor, Cong. Chs., by Rev. C. W. Matthews,	4 25
Waupun, First Cong. Ch., by Rev. S. H. Ashmun,	26 11

## IOWA—

Davenport, Cong. Ch., Mon. Con. Coll., by Rev. E. Adams,	2 00
Dubuque, Cong. Ch., by Rev. J. C. Holbrook,	11 00
Marion, Cong. Ch., by Rev. J. R. Mershon,	12 00

## MINNESOTA—

Little Falls, by Rev. G. H. Pond,	80 00
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## NEBRASKA—

Fort Leavenworth, E. A. Ogden, U. S. A.,	10 00
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## OREGON—

Oregon City, First Cong. Ch., Mon. Con. Coll., by Rev. G. H. Atkinson,	5 00
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\$9,946 11

JASPER CORNING, *Treasurer.**Donations of Clothing, &c.*

Conway, Mass., Juv. Miss. Soc., Cong. Ch., by Sarah Clark, a box,	15 96
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*Receipts of the Western Agency, at Geneva, N. Y., from Sept. 18, 1853, to Jan. 19, 1854. Rev. J. A. MURRAY, Secretary.*

Addison, by Rev. A. H. Parmelee,	50 00
Akron, by H. D. Jackson,	6 98
Albion, First Presb. Ch.,	100 08
Aurora, W. H. Bogart, to const. Rev. Elihu Barber, of Union Springs, a L. M., \$30; Presb. Ch., Coll., in full to const. Rev. Wm. R. Chapman and Mrs. Emily B. Chapman L. M., \$42,	72 00
Barre Center, Ladies' H. M. S., by Miss R. S. Wilson,	21 00
Bennington, by Rev. I. Chichester,	12 50
Buffalo,	
Ladies' Miss. Soc., to const. Mrs. — Hotchkiss, Mrs. — Remington, and Miss — Lightbody L. M., by Mrs. G. L. Hubbard,	100 00
La Fayette, Ch., by Mr. Sears,	60 00
Byron, to const. Mrs. Hubbard Rice a L. M., by Rev. J. Partington; also a box, valued at \$48,	45 00
Cayuga, Henry Willard, in part to const. Mrs. A. A. Willard a L. M., \$10; J. H. Daniels, in full to const. Henry Everitt Daniels a L. M., \$10; Miss E. McIntosh, to const. Mrs. Tabitha McIntosh a L. M., \$30; Mrs. P. Willard, \$10; others, \$17 50,	77 50
by H. Willard,	12 00
Clarence, by Rev. L. Hamilton,	45 50
Corning,	41 62
Dansville, First Presb. Ch., by D. J. Wood,	1 00
Dryden,	28 00
Dunkirk, by Rev. L. Hamilton,	
East Bloomfield, Ladies' H. M. S., to const. Mrs. Harriet Porter, Miss Mary Ann Norton, Miss M. S. Dibble, and Miss Lamyra Paul, L. M., \$120; Benjamin Gauss, \$10; others, \$36 49, by Myron Adams,	226 49
Eden, Family Missionary Box, by John Peck,	10 00
Elmira, in full to const. Rev. David Murdoch, D. D., and Mrs. Elizabeth B. Murdoch L. D.,	104 46

Geneva, Charles A. Cook, to const. Miss Anna Maria Cook a L. M., \$50; Mrs. Perez Hastings, \$10; W. T. Scott L. M. in full, \$5; Rev. J. R. Boyd, in full to const. Mrs. J. B. Boyd a L. M., \$10; G. P. Mowry, \$20; others, \$91 26,	186 26
Genoa, King's Ferry, a friend, by Moses Lyon,	10 00
Gowanda, by Rev. L. S. Morgan,	7 50
Griffin's Mills, by Rev. R. M. Sanford,	11 00
Groton, legacy of Mrs. Lydia S. Rawlee, by Reuben Darling, Ex'r,	50 00
Holland and South Wales, by Rev. N. C. Robinson,	5 60
Holly, Presb. Ch., by W. Alling,	20 65
Hornby, by Rev. W. R. Downs,	25 00
Horseheads, Presb. Ch., by Rev. C. C. Carr, to const. himself and Mrs. Carr L. M.,	80 00
Howard, by Rev. E. Benedict,	9 00
Hume, by Rev. Foster Lilly,	25 00
Ithaca, Mon. Con. Coll., by W. T. Hopkins, \$64 06; I. Mack, \$1,	65 06
Lakeville, by Rev. E. M. Toof,	11 00
Livonia, Lad. Sew. Soc., \$7 55; bal. by Rev. B. G. Riley, \$9 45,	17 00
Lyons, John Gilbert, \$10; bal., \$5, by Rev. Charles Hawley,	15 00
Mecklenburgh, by Rev. E. T. Ball,	9 00
Medina, M. P. Hopkins L. M. in full, \$10; others, \$24 04,	34 04
Millport, by Rev. R. McMath,	7 50
Mount Morris, Orin Hall, \$10; Coll., \$20; in full to const. Rev. D. Chichester a L. M.,	80 00
North Bergen, by David Fancher,	13 00
Nunda, Coll., in full to const. Mrs. Caroline G. Sanborne a L. M.,	20 75
Oakfield, by Rev. J. B. Jervis,	25 00
Oak's Corners,	8 37
Ovid, to const. Rev. L. Hamilton a L. M., by Arad Joy,	60 00
Owasco, Mrs. Throop Martin,	2 00
Owego, Sab. Sch., to const. Francis Armstrong a L. M., \$30; Mon. Con. Coll., by Dr. Hay, \$39 83; Mrs. Lovejoy, in full to const. James Lovejoy a L. M., \$10; others, \$62 50,	142 83
Cong. Ch., Coll.,	19 72
Pen Yan, Presb. Ch., Coll., by E. B. Jones,	85 69
Perry Center, in part to const. Jason Lathrop a L. M., by Rev. Thomas M. Hodgman,	25 00
Prattsburgh, legacy of Mrs. Martha Waldo, by Rev. B. C. Smith, \$65; J. H. Hotchkiss, in full to const. Mrs. J. H. Hotchkiss a L. M., \$10; others, \$28 40,	108 40
Pultney, Presb. Ch., by Jacob Backman,	21 00
Richmond, First Cong. Ch.,	13 88
Rochester—	
First Ch., A. Gardner,	50 00
Third Ch., Mrs. Ray,	10 00
Washington St. Ch., O. Hastings,	15 00
Rock Stream, \$15 50; Eddytown, \$8 04; in full to const. Rev. Oris Fraser a L. M.	23 59
Rushville, by Rev. L. M. Glasban,	6 00
Scipio Square, by Rev. Moses Thatcher,	12 09
Silver Creek, by G. W. Tew,	10 84
Sodus, Ladies' Miss. Soc., in part to const. Mrs. Genet Gurnee a L. M., \$8; others \$10; by Rev. W. W. Collins,	18 00
Springwater, by Rev. W. Hunter,	6 00
Strykersville, by Rev. G. S. Northrop,	50 00
Trumansburgh, Joseph T. Bradley, L. M. in part, \$10; others, \$76; by Rev. D. H. Hamilton,	86 00
Varna, by Rev. Alvah Lilly,	14 28
Vienna, Phelps,	40 35
Waterloo, Ger. Evan. Ch., by Rev. Dr. Wil- lers,	5 00
West Dresden, by Rev. D. A. Abbey,	25 00
	\$2,484 48

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of December, 1853. BENJAMIN PERKINS, Treasurer.*

Adams, Rev. R. Crawford's Soc.,	22 50
Andover, Mr. Cooper,	2 50

Beverly, Dane St. Ch., Ladies and Gent.,	90 50
Boston, T. S.,	8 00
Brantree, Rev. Dr. Storrs' Soc., Quarterly Coll.,	20 00
Brighton, Evan. Ch. and Soc.,	87 16
Brookline, Howard Ch., and Soc.,	235 80
Cambridge, Shepard Ch., Coll., \$174 25; Mon. Con. Coll., \$61 75,	286 00
Charlestown, Winthrop Ch. and Soc.,	370 43
Dartmouth, Rev. Mr. Mandell's Soc., to const. Clarissa C. Bailey and Charlotte Baxter, L. M.,	50 00
Franklin, legacy of Olive Pond,	25 00
Grafton, Miss E. M. Merriam, dec.,	2 00
Hampden Co., H. M. Soc., H. Brewer, Jun., Treas., of which \$200 is a legacy of Gideon Burt, late of Longmeadow, and \$60 is to const. Reuben Boies and Mrs. Sally Boies L. M.,	354 00
Lowell, Appleton St. Ch.,	60 00
Malden, Ladies' Benev. Soc.,	18 00
Marshfield, Rev. Mr. Alden's Soc., to const. Charles Sampson a L. M.,	31 85
Newburyport, Rev. Dr. Dimmick's Soc., Mon. Con. Coll.,	29 84
Newton, Rev. Dr. Gilbert's Soc.,	128 48
Northboro, Evan. Cong. Ch., to const. Dea. Alpheus Adams a L. M.,	40 00
Salem, Rev. Dr. Emerson's Ch. and Soc.,	293 87
South Abington, Cong. Ch. and Soc.,	103 88
South Dennis, Rev. Mr. Thacher's Soc., to const. Capt. Seth Collins a L. M.,	62 00
South Weymouth, Fem. Fr. Soc., Rev. Mr. Terry's Ch.,	24 25
Wellfleet, South Cong. Soc.,	5 15
Wenham, Cong. Ch. and Soc., to const. Mrs. Mary D. Cook and Mrs. Juliet Friend L. M.,	71 00
	\$2,361 21

*The Connecticut Missionary Society acknowledges the receipt of the following sums. E. W. PARSONS, Treas.*

Abington, Cong. Ch. and Soc., by Rev. H. B. Smith,	23 68
Collinsville, Cong. Ch. and Soc., by Rev. C. B. McLean,	10 65
Enfield, Ladies' Sew. Soc., to const. Charles C. A. Brigham a L. M., by Mrs. A. Parsons,	44 00
Everett Fund, by L. Foote, Treas.,	200 00
Exeter, by Rev. John Avery,	14 25
Harvinton, by L. Headley,	15 31
Litchfield, bequest of Jemima Vail, Church and Soc., in addition,	25 00
South Farms, in addition,	10 00
Publishing Committee of Proceedings of Centennial Convention,	1 52
Manchester, Coll.,	36 56
Middletown, Fourth Ch. and Soc.,	8 43
Milton, Cong. Soc.,	44 00
New Hartford, Truman Curtis,	12 00
Newington, Enean Soc., \$5 01; Young Men's H. M. S., \$29,	10 00
North Mansfield, by Rev. H. Hooker,	34 01
Pomfret, H. M. S., \$143; Ladies' Sew. Soc., \$30,	44 00
Somers, bequest of a deceased Lady to const. Mr. James H. Walker, of Hardwick, and Miss L. N. Warner, of South Hadley, Mass., L. D., by Daniel Sexton, Ex'r,	178 00
South Glastenbury, by Rev. F. W. Chapman,	200 00
South Killingly,	18 00
Torrington, Cong. Soc.,	15 00
Wapping, Second Cong. Soc., Coll.,	83 12
Warren, by George Starr,	15 86
West Avon, Ch. and Soc., by Rev. W. S. Wright,	77 25
Wethersfield, Coll., \$3; Ladies' Sew. Soc., by Miss E. B. Williams, Treas., \$50,	51 00
Windsor, Ladies' Sew. Soc., to const. Mrs. Charlotte B. Loomis a L. M., by Rev. T. A. Leete,	53 00
	80 00
	\$1,214 64



# THE HOME MISSIONARY.

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Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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**Vol. XXVI.**

**APRIL, 1854.**

**No. 12.**

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## Christ, a Home Missionary.

THE Being, before whose eye, in the wilderness of temptation, were brought all the kingdoms of this world, with all the glory of them, might, had he so willed it, have traversed all those kingdoms in his own personal ministry. Clothing himself, had he chosen it, with those same miraculous gifts which he reserved for his kingly ascension, then to be showered down on his Pentecostal Church, he might have visited land after land, declaring to every tribe of mankind, in their own dialect, the truths he came to reveal. He might have been the first to carry the Gospel to Imperial Rome, and hunting the hoary profligate and dissembler Tiberius to his guilty retreat at Capreæ, he might have reasoned before the crowned ruler of the world, of righteousness, temperance, and judgment to come, until he, too, like an inferior ruler in after times, had trembled on his throne. He might have anticipated the labors of his servant Paul, by bearing the news of the unknown God, and the resurrection, to the philosophers of Athens. To the Roman people he might have declared himself as that great Deliverer, of whom their Virgil had already sung; and the sages of Greece might have been compelled to own in him that Heavenly Teacher for whom their Socrates had longed. And the nations of the East, now intently looking for the advent of a king, whose dominion should be a universal one, might have learned from our Lord's own lips the spiritual and eternal nature of that kingdom they justly but blindly expected. And thus having filled the whole world with the echo of his fame, as a preacher of repentance and of faith, he might have returned to Jerusalem, out of which her prophets might not perish, there to consummate the atoning sacrifice of which he had testified.

We say, Jesus Christ might thus have carried abroad the word of salvation to

many nations. Instead, however, of doing this, he confined himself in his personal instructions to the bounds of Palestine, one visit to the coast of Tyre and Sidon excepted, and even of this it is most probable that he taught in that region only the Jews there scattered. In his occasional retirement from the violence of his enemies, he neither wandered to Arabia and its roving hordes of the race of Ishmael, on the south; nor did he travel into the country of that powerful people, whose territories skirted Judea on the east, the Edomites, who were the kindred of Israel, as being the posterity of Esau. When the appeals of distress were made to him by those of another race, he himself drew attention to this restriction as being laid upon his own ministry, declaring that he was not sent but to the lost sheep of the house of Israel—was not *sent*, or in other language, his commission as a *missionary* preacher went no further. To their relief he confined well nigh all his miracles. With the devotedness of a true patriot, he labored for the good of his own, although his own received him not. And to the end he persevered in this course.

In the last week of his mortal career, when to his divine prescience the awful scenes of the betrayal, the mockery, the scourging, and the crucifixion were already present, as a vivid reality—when, seated with his disciples on the sides of Olivet, he looked, with them, upon the city with its battlements and turrets, its long drawn terraces, and its gorgeous temple, spread out on the opposite heights, but saw what their eyes could not see, and heard what their ears could not hear—when, in the garden that lay at his feet, his prophetic eye already discerned the bloody agony soon to bedew it, and viewed, in the palaces of Herod and Pilate rising before him, all the scenes of ignominy and torture he was soon there to encounter—when along the streets, now sending up but the hum of cheerful industry, his prophetic ear even now heard resounding the yells of the multitude, as they rushed from the place of judgment to the hill of Golgotha—even with these sights and sounds around him, from the thought of his own overwhelming baptism of anguish, he could turn aside to weep over favored but guilty Jerusalem, with as ardent an affection as had ever filled the heart of a Hebrew, when his eye caught the first glance of its turrets on his yearly pilgrimage, and he hailed it in inspired song, as the city of the great King, seated on the sides of the north, beautiful for situation, and the joy of the whole earth. And after he had wrought out the great work of redemption, and gave his apostles, before his ascension, charge to bear his Gospel among all nations, however remote, and however barbarous, he yet added the restriction, that their labor should begin at Jerusalem.

With such a sanction of your endeavors, what motives are needed to impel you? His example to guide, his presence to uphold, and his Spirit to prosper you—if the Lord be thus for you in the splendor of his example, for you in his promises, and for you in his wonder-working Spirit, who can be against you? Whether we look to the advantages which our nation presents for such labor, or to its peculiar necessities, to our duty as Christians, or our interests as men loving their country, to the general obligations of the church, or our own personal and special privileges and responsibilities,—on every hand are teeming incitements to energy and liberality, to perseverance and courageous devotedness.

1. Do we speak of the *advantages* which our wide-spread land presents for labor of this kind? We cannot forget, that here are none of the impediments of an adverse government and an alien nation, suspicious of your missionaries as foreign emissaries—impediments with which the laborer abroad must ever contend. From the St. Lawrence to the Gulf of Mexico, and from the Atlantic to the Rocky Mountains, and yet onward to the coasts of the Pacific, a broad and goodly land is open

—or opening before you,—not the land of strangers, but your own native soil, blest with free institutions, and a government springing from and accountable to the people. Its free institutions invite the free and glad labors of the Missionary. The national appetite for knowledge, and the many endowments and appliances for the diffusion of knowledge, promise you aid, in bringing before the national intellect the only knowledge that is of unmingled truth and immutable value. The land is inhabited by a people, not divided and isolated, as are the possessors of equal spaces of territory in the old world, by the varieties of dialect and languages, which make man seem as a barbarian to his neighbor, separated from him but by a river, or a range of mountains. The language of your forefathers, the language in which your household bibles are written, is that which its cities, and its hamlets, and its farm-houses alike acknowledge—which its colonists are carrying into the depths of the forest, and the seeds of which its adventurous mariners are scattering along every shore smitten by their keels.

To make yet more plain your duties, and to render the wise and beneficent purposes of his providence yet more easy of translation to the reason and conscience of this people, God has made their country the point of attraction to the oppressed or the needy of other lands, and the eyes of many and distant nations are fixed upon you. Our Heavenly Father has made us a national epistle to other lands. See that you read a full and impressive comment to all lands, of the power of christian principle, and of the expansive and self-sustaining energies of the Gospel, when left unfettered by national endowments and secular alliances. The evangelical character of our land is to tell upon the plans and destinies of other nations. See to it, that the men who quote your democracy and your enterprise, your energy and your increase, be compelled by glaring evidence, which they may not dispute and cannot conceal, to add, that for your freedom and all its better fruits, you are indebted to the religion of the Saviour borne throughout the length and breadth of your land.

And last among the advantages with which God has endowed you, and bound you, as it were, to this work, let me name the amount of uneducated or perverted mind, which he is daily quarrying from the mines of European superstition, and from the place where Satan's seat is, and casting down upon our shores to be inserted into the rising walls of your republic. At home, it was comparatively beyond your reach. The jealousy of priestly and of kingly rule guarded it from your approach. God has brought it, disencumbered, to your shores. Will you meet it with the Gospel?—will you follow it to its western homes with the Missionary? Your prayers have ascended to God in behalf of those perishing in the darkness of false religion in other lands. Your prayers have been answered, as God is wont to answer even his own people, in the mode and the hour they were perhaps least prepared to expect the boon; and while your souls thought only of the subjects of your petitions as dwellers on a foreign shore, He has in his wondrous working made them already the denizens of your own land; and the crowds, to whom you had hoped to send the Foreign Missionary, have already besieged your doors to ask the easier and the cheaper care of your Home Missions. Their souls are evidently as valuable here, as they would have been if sought out by your messengers on their native soil, and there won to the faith of Christ. You know not but that, although transplanted to this soil, they may still retain a hold so strong on the affections, and an influence so controlling on the character and destinies of the kindred and countrymen they have left behind, that, converted here by the labors of your Home Missions, they may become the allies, or the channels, or themselves the chosen instruments of your Foreign Missions to the lands whence they came.



It was thus, in the declining ages of the Roman empire, that the hordes of Paganism, disgorged from their own native seats upon the imperial territories, became themselves christianized by the nation they had invaded, and evangelized the paternal tribes they had quitted. Let us, then, regard the emigrants around us, not as invaders, but as the exiles of a country, of which they or their children may yet become the evangelists. Let us count wisely and gratefully the number of the deathless spirits who have thus been ushered, under the most favorable circumstances, into our borders. Many of them have been the nurslings of a corrupt or careless hierarchy; and, torn from the breasts of European error, they are now committed by the hand of Providence to the fostering care of your Sabbath schools, and Bible classes, and the pioneer churches planted and watered by the care of your Missionaries.

2. As to the advantages, so to the *necessities* of our case we need ever to look. We may not forget, or hold negligently the civil privileges, the envied but the fragile inheritance, which our fathers have bequeathed us. The strangers day by day wafted to your shores become your fellow sovereigns. They choose with you the law-makers. They interpret and modify, sustain or subvert your Constitution. If not converted, under God, by you to the faith, they will, with the characteristic energy of evil, sacrifice your dearest earthly interests to their passions, their superstitions and their crimes. Your written constitutions, your declarations of right and of national independence, your books of statute law and of precedent, contain in themselves no inherent principle of vitality. They operate and have life, but in proportion as that life is infused into them by the feelings and conscience of the nation. The reign of violence has passed; men talk now of the reign of written constitutions. But parchment and paper cannot give freedom, or uphold it when given. Ours is a government of public opinion, and each day the channels by which that public opinion may act upon the laws, tribunals and treaties of the nation, seem shortening and widening, turning each day a fuller and more direct and more rapid stream upon the ostensible rulers, and the written laws of the nation. In the formation of this sovereign principle of opinion, your new-found fellow-citizens wish to share, and cannot but share, even did they not wish it. If not educated and sanctified, they will only lower and dilute the tone of public morals, already, alas, too evidently declining; and a vitiated public opinion will send its reeking corruption into your senate-chambers, your halls of justice, your schools, your warehouses and your homes, until licentiousness and profaneness and violence, like the curse of Egypt, be found a croaking and slimy plague infesting the whole land.

Nor may we hide from ourselves the fact, that unfriendly influences of the most seductive character are busy—that the work of natural corruption is not left to its own natural course, but superstitions which have in other lands and ages held the widest sway, are assiduously engaged in the work of education and proselytism amongst us;

“And bold with joy,  
Forth from his dark and lonely hiding-place,  
(Portentous sight) the owlet Atheism,  
Sailing on obscene wings athwart the noon,  
Drops his blue-fringed lids, and holds them close,  
And, hooting at the glorious sun in heaven,  
Cries out, “Where is it?””

And yet, amid these dangers, that self-gratulation "which goeth before a fall," as surely in a nation as in the individual, is so evident, as to be imputed to us as a national foible. Privileges singular and great, we indeed have; but the only light in which it is safe to view them, is that of the corresponding obligations they impose. Signal mercies, if misused, must provoke judgments as signal; and American Christians, if unfaithful to their high trust, will be made examples of God's sore indignation. And among the difficulties of our situation, felt not, indeed, except by the church, let us remember the demands of the Foreign Mission field, each day increasing. To meet these, the Home Mission enterprise must be sustained by the churches at home, until, made by its influence united, intelligent and devoted, they become the camp and armory, from which shall be sent forth yet other and more numerous levies of conscripts for the foreign service of the Church of Christ.

3. The *motives* which urge you to the work, in view of these considerations, will naturally suggest themselves to all, and are alike varied and powerful. Self interest and the love of kindred furnish them. The more aged among us cannot but desire to transmit to the coming generations, unimpaired, the immunities and blessings they received themselves from those who went before. To the young men of our churches, we might speak of the peculiar interest which, as the future inheritors of the land, they have, to escape the evils of ignorance and irreligion, and to avert, if it may be, the storm that will descend on the quiet graves of their fathers, but which they, still surviving, must buffet for themselves, or be swept before its violence. We might appeal to your love of man as such, or to your love of country, and ask on these grounds your alms and your prayers in this good work. But if the Roman patriot could say of the paramount force and engrossing character of that high motive—love to our country,—“Dear are the charities of home; dear are parents, and dear are our children; but our one country, yet dearer, combines all the charities of us all,”—I would speak to you, brethren, of a higher love, blending with and absorbing as well this as all minor charities. As lovers of your country I might urge, and as lovers of your kind I might require you—but by a love which sanctifies and itself surpasses all others, I beseech you—as the lovers of Christ, or rather let me say as the beloved of Christ, whom he has loved to the death, has ransomed and is sanctifying, give to this work your prompt aid, your prayers and your efforts. And while some give of their substance, and some add their counsel, and all their prayers, are there not yet others here, who are girding themselves to a costlier offering, and who are prepared to become themselves a whole burnt-offering upon the altars of the church, and as a living sacrifice to spend and be spent in the personal labor of bearing the Gospel to the destitute?—*Rev. Wm. R. Williams, D. D.*

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## Aspects of the Missionary Field.

### CALIFORNIA.

*From Rev. S. S. Harmon, Sonora.*

#### Increasing Congregations.

In the Home Missionary for January, portions of a letter from Mr. H. were published, giving some account of a third most calamitous fire in Sonora, by which their

church erection enterprise was greatly hindered. In the following letter, our readers will find an interesting report of hopeful signs and actual progress in this field.

I still continue to hold a service, one Sabbath P. M. at Shaw's Flat, and the next at Jamestown. I have also a service on Friday night at Columbia, once

in two weeks, and every second Thursday night at Algerine Camp. The attendance in each of these places is good—a small increase at almost every meeting. There ought to be a service at Jamestown every Sabbath—yes, two of them, and also at Columbia. The appointments in these places I have been able to fulfill regularly from the first. I continue my morning and night service at Sonora on the Sabbath. Here, too, notwithstanding we have changed our place of worship three different times, there is an increase in attendance from Sabbath to Sabbath. We have the gratuitous use of the new Court House, which will seat, comfortably, over 250. Last Sabbath was our communion, and though none connected themselves with the church, yet I was pleased to see the house nearly full. In the evening every seat was full.

While our attendance has been increasing, it has not diminished the audiences at the other churches. When I came here last Spring, neither of the other churches was more than one quarter full on the Sabbath. They evidently expected that the opening of a third Protestant service would diminish their numbers; but it has not proved so; their numbers have been greatly increased. So great is the encouragement in this way, that a Baptist brother has just arrived in town to start a church of his order. He will preach for me to-morrow, the first relief I have had of the kind since I came to Sonora. We have a weekly prayer meeting at my house. It is quite well attended, and we all feel that it is indeed a Bethel. On the whole, I feel very much encouraged. We feel that the Lord is with us.

#### Indications of Progress.

The banking-houses of Sonora, Columbia, Springfield, Shaw's Flat, and Jamestown, have entered into a mutual agreement to keep their houses shut, and to buy no more gold on the Sabbath. Handbills to that effect have been posted all over the country, and the first Sabbath of the new year was fixed upon as the commencement of this arrangement. Sabbath came, and with it came the closed banking-houses, and the members of two of them presented themselves before God and worshipped with us. Others might have been present at the other churches. The firm of Page, Bacon & Co. set the example more than six months ago, in fact ever since they opened a house here. This, I am told, has been

their uniform practice. We hope the merchants will be induced to follow this example ere long. Two of their number have already done it. When I first came to this city, there were dog, bull, and bear fights almost every Sabbath. I have heard of nothing of the kind for the last three or four months.

At that time also, there were three gambling saloons, all crowded; now there is but one. At a meeting, of a business character, called a few nights ago, a notorious gambler undertook the defense of his craft, but was indignantly hissed down. The friends of temperance in Tuolumne Co. are now agitating the subject of the Maine Law. A petition to the Legislature now in session at Benicia, asking a Prohibitory Law, is now being circulated, having a very respectable list of signatures.

Our mountain city has nearly recovered from the recent destructive fires. Several substantial brick buildings, fire-proof, have taken the place of the former ones. We are blessed with a lyceum and a singing school. Both are quite respectable. The teacher of the singing school is the leader of our choir—a pupil of Lowell Mason. We have had almost uninterrupted sunshine since the middle of April. The mining operations are almost suspended for want of water. As a consequence, business is very dull, and money, though we literally tread on gold, is very scarce. Here the invariable condition is, "No water, no money."

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## MINNESOTA.

*From Rev. Royal Twichell, Anoka, Benton Co.*

#### Labors Interrupted by the Indians.

Mr. Twichell is stationed on the Mississippi, at the mouth of Rum River, twenty miles north of St. Anthony's Falls. Beyond this point, toward the northwest, no Home Missionary has yet been sent. There, on the extreme borders of civilization, for more than a year, he has been laboring in the service of this Society.

I have recently suffered a serious interruption in my labors, by the Winnebago Indians. A difficulty, originating between them and the Ojibwas, filled them with fear, and they left their homes at Watab and Long Prairie, sixty and a



hundred miles above our place, and in great haste and excitement came down to Itasca, only seven miles from us. Afterward they came within three miles and pitched their lodges, and set up their fortifications. Here they remained ten or twelve weeks, till a council was called by our Governor to settle their difficulties. During this time they were roaming about in parties; and, finding white men more savage than they, who would furnish them with liquor, they became intoxicated, and committed serious depredations wherever there was opportunity. My dwelling being at the ferrying place on Rum River, and half a mile from any neighbor, it was not safe for me to be absent from home, and the people in the neighborhoods where I had preached had to watch their premises in many instances, so that it was difficult to have religious services among them.

#### Helpers Welcomed.

In the midst of all the darkness that has been round about us, I hope there is now some light breaking in upon us. The Lord, in his providence, has seen fit to direct hither Aaron and Hur, for my help and comfort. A number of persons—members of my old church and congregation, have come into this region, and next week I hope to see them all at my own house, when they will unite their hearts and efforts for the purpose of building up Christ's church and kingdom in this place. We may have to commence our church organization with no more than five or seven members; but if they are truly of Christ's flock, God will add to their number of such as shall be saved.

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### WISCONSIN.

*From Rev. C. W. Munroe, Appleton, Outagamie Co.*

#### The Missionary's Beward.

It is with more than usual gratification that I pen my quarterly report; for "the Lord hath done great things for us, whereof we are glad." The last three months have been to me the most precious season since I entered the ministry. Souls have been born again. At our communion season last Sabbath, we received into christian fellowship fifteen—eleven by profession of their faith in

Christ; five of these last are heads of families.

There has been very considerable religious interest in the place for the last two months. The interest commenced among the Methodists, at the close of their last quarterly meeting. I did not think it expedient to hold extra meetings while theirs were in progress, especially as we had no suitable place for holding them; but rather to co-operate with our brethren, at least until our house of worship should be finished and dedicated. I had the privilege of taking some public part in their work, but my labors have been mostly pastoral—preaching "from house to house," and I feel that in these labors I have been greatly blessed. My own soul has received a blessing, and I have reason to believe that I have been the instrument which the Lord has condescended to use in blessing others.

#### The House of God Completed.

Last Thursday we dedicated our new temple to the worship of Jehovah. It is a building acknowledged by all to be tasteful and commodious. We should have been glad to have the forthcoming work on church architecture, for the selection of a plan by which to finish the inside. But we have been highly favored by the architect of the new college building, who gratuitously drafted plans for us, according to which we have finished the edifice, to the wonder and admiration of many of our backwoods countrymen.

#### An Interesting Sabbath.

The past Sabbath was a most interesting and solemn day to us. Besides the addition to the church of one third of our whole number, the rite of baptism was administered to four adults and two infants; one of our brethren officiated for the first time as deacon, and we all together sat down at the table of our Lord, for the first time as a church in his consecrated house. The room was well filled with communicants and spectators; some of these latter seemed deeply impressed by the scene before them, even to the shedding of tears. As for the church, the season will not easily pass from memory.

Rev. J. Porter, of Green Bay, was, and is still with us. As an old pioneer, his heart is gladdened by what his eyes see, and what his ears hear, on the spot where, but five or six years since, his horse's feet followed the Indian trail. He has preached several evenings to atten-

tive and, amid all the circumstances, large congregations. We have evidence that the Holy Spirit is still hovering over our village, and still striving with souls; and we try to have faith that many more will submit to the sceptre of king Jesus.

#### **The Missionary Installed as Pastor.**

I must not omit to mention one other circumstance most interesting to this people, and to myself personally. In answer to an unanimous invitation from the Church and Society, I consented to become their pastor, and was, consequently, installed by a Committee of the Winnebago District Convention, on the evening of Thursday last. The occasion was one of very deep and general interest; the services were appropriate and impressive. Our hope, and trust, and prayer is, that the Good Shepherd will own and bless the new and intimate relation, thus sacredly assumed, to both pastor and people, and get to his holy name increase of glory thereby.

*From Rev. Dana Lamb, Springvale,  
Fond du Lac Co.*

#### **Settlement of Pastors.**

It is gratifying to observe indications of an increasing desire, on the part of missionaries and their people, to have the pastoral relation formed as early as possible, in the history of the new churches at the West. There is so much that is unstable and fluctuating in western society, and so much that is evil growing out of this shifting habit, that we cannot think it a matter of small moment when we hear, as in the preceding and following letters, of the settlement of pastors in the new villages of the West. The policy of the American Home Missionary Society in this respect is well known to all our readers. We are glad to be able, from time to time, to present facts like the following, which show that the aim of the Society is becoming realized.

During the past quarter I have attended the annual meeting of our General Convention at Madison, the capital of our State. The meeting was most deeply interesting and harmonious. Besides that meeting abroad, I have attended an installation at Beaver Dam, and assisted in the settlement of the first pastor in

Dodge County. Last August we installed the first pastor in Fond du Lac County. Recently the first pastor was settled in Sheboygan County, at Sheboygan; and we think there is a growing interest in regard to the settlement of pastors over our churches. We expect at least two more, soon, within the limits of the Winnebago Convention. It is a subject I have felt a deep interest in, and I have recommended it, wherever there was a prospect that the pastoral relation could be established with hope of permanency. I introduced a series of resolutions on this subject, at the last meeting of our General Convention. We hope soon to see many permanently settled pastors among our infant churches.

#### **Labors and Fruits.**

My labors are abundant, as I have two Sabbath day stations for preaching, and four Sabbath evening stations. My two parishes extend over the territory of two townships, each six miles square. Our church meetings, preparatory lectures, communion seasons, and funeral services, are double what they would be in one parish.

At our communion at Rosendale, on the last Sabbath, we received ten to our church, eight by letter and two by profession; the two, a young man and his wife, were the fruits of our little revival last winter. After one year's experience they came forward, with much stability of christian character and unshaken purpose, to live the christian life henceforth. There are others still indulging hope; one young man, in particular, who would have joined us on the last Sabbath, but he had not sufficiently recovered from a fever to be present. There are others who have not yet received their letters, who will soon join the Rosendale Church. They have their meeting-house frame up, and it will be finished early on the opening of Spring. The Springvale Church are also now making preparations to build a meeting-house the next season.

*From Rev. J. B. Preston, Berlin, Marquette Co.*

#### **Hindrances and Encouragements.**

I had hoped, by this time, to be able to speak confidently in relation to the erection of a church the ensuing season; but this I cannot now do. I know we are not permitted, when adverse circumstan-

ces seem to surround us, and difficulties and hindrances to be in our way, to draw the conclusion that our Heavenly Father is against us, and that he would not have us go forward; if so, Job might have sunk under his trials, and Moses might have retraced his steps to Egypt. Trials are needful to test our faith in the promises of God, and our fidelity in his service.

Unforeseen obstacles now meet us. A railroad is surveyed to our village; books are opened, and all are awake, anxious for the road, and stock in it. We know it will prevent many subscriptions for a church; still, we cannot yet relinquish the idea of making a strenuous effort to accomplish the object. The brethren in the church are united, and are resolved though poor, to make great sacrifices, which will have to be done, if we go forward. We do desire to build a sanctuary for God, that he may dwell among us.

As a church we have enjoyed our usual prosperity, and are enabled to labor together harmoniously for the building up of the Redeemer's kingdom. We are encouraged to labor on, and sow the seed, knowing that "in due season we shall reap, if we faint not." Although the results are not as we might wish, still, we are not left without evidence that our labors are not in vain in the Lord. At our last communion season, eight were added to our number, seven by letter and one by profession. We hope to be strengthened by this addition.

#### Rapid Improvement.

Last week I attended the installation of Rev. C. E. Rosenkrans at Columbus, 52 miles distant. I was struck with the improvements of the country, in the fencing of farms, building of school houses, substantial dwelling houses and barns; indeed, much of it has the appearance of a country long settled.

Columbus is a pleasant village, increasing in population and thrift. What is particularly interesting is, the hold the Gospel and its institutions have upon the inhabitants. As I listened to the recital of the labors and toils of your beloved missionary there, and saw some of the results, in a neatly-finished house of worship, and the installation of the pastor of their choice, to guide them in the way of life, I could not but feel, that the day is not far distant, when Wisconsin, yea, the Great West, will rise up and call the A. H. M. S. blessed,

for its agency in producing such glorious results.

From Rev. Sherlock Bristol, Dartford,  
Marquette Co.

#### Cheered and Strengthened.

On Saturday last, I received your kind and sympathetic letter, in connection with a renewal of my commission for the current year. Such words of sympathy and confidence are invested with a peculiar power, when read by a missionary, toiling amid many discouragements, on the western frontier,—laboring to build up churches in lands of which it may be said,

"The sound of the church-going bell,  
These valleys and rocks never heard;  
Never sighed at the sound of a knell,  
Nor smiled when a Sabbath appeared."

Yesterday I felt their force warming my heart, as I drove through the drifted snow, across the prairie, to meet a distant appointment, the thermometer being ten degrees below zero, and myself in imminent danger of being frozen. Truly, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

#### Furnished for Greater Usefulness.

In your letter you express the hope that the people of this township will raise seventy-five dollars towards my support. I feel gratified in being able to say they have raised, already, *one hundred and upwards*, and with this, and the aid you have granted, I am enabled to purchase a horse, and as a consequence, have nearly doubled my preaching appointments. I verily believe that I shall be able to do one-third more work, with less wear upon the constitution, than would have been possible, had my salary been so small that I could not keep a horse. Of all places on earth, none so imperatively demand that a missionary should have a horse, as at the West, so sparse is its population, so distant and scattered its villages. It is quite enough for a minister to preach, and fulfill the other duties of his calling here, without having, in addition, to do the proper work of a horse. I am thankful for the relief which your last brings in this respect.

#### Bright Prospects.

On the whole, the prospects are cheering. This is shown in increased attend-



ance upon public worship, in enlarged subscriptions for the support of the Gospel and other kindred causes, in increased regard for the Sabbath and the Bible, in the lessening influence of skepticism and allied errors, and in churches rising in every direction, dedicated to the worship of God. It is my hope and expectation, that we shall be able to raise forty or fifty dollars for the A. H. M. S. this year, and in three years sustain the preaching of the Gospel, unassisted, in the field which I now occupy.

## ILLINOIS.

*From Rev. John Peck, Rockville, Kankakee Co.*

### A New and Promising Field.

I was pleased to learn that I am not expected to occupy so large a field as I did the past year. I was then the only Presbyterian minister laboring in our new county. I feel that I now have plenty to do in the field assigned me in Rockville and vicinity. I now have four regular preaching places. The two most important are in Rockville. There is a disposition manifested to attend regularly upon the preaching of the word; and this encourages strangers, who are coming to sojourn with us, to fall in with the established order of things.

The field I occupy is new, and changes are rapidly going on. Many are coming in from other places, and it is of vital importance that they should be brought under gospel influences. I trust that the seed, thus early sown, will yield an abundant harvest.

### Western Growth.

Our county, Kankakee, contains about six hundred square miles. It is about twenty miles north and south, and runs from the Indiana line to the west line of Iroquois County, making thirty-two miles east and west. It is organized into six towns. Its population is, probably, not far from six thousand. The county seat, called Kankakee City, located on the Illinois Central Railroad, contained, seven months since, no buildings, except such shanties as were requisite for the laborers on the railroad. There are now nearly 100 buildings—five stores well filled with goods; a number of lawyers, physicians, land agents, insurance agents, carpenters, shoemakers, &c. Besides, there are

the agents in the employ of the Railroad Company. There is preaching at the depot twice every Sabbath—the Presbyterians holding meetings every week, and the Methodists once in two weeks. There is a select school in successful operation, with an ample supply of scholars. The above statistics I take from our county paper, the Kankakee Gazette, and I suppose they are nearly correct. You will see from them how rapid is our progress, and how important is the work in which you are engaged.

*From Rev. R. M. Pearson, Byron, Ogle Co.*

### Dependent no longer.

The question was raised at our annual church meeting, of attempting to support the Gospel, without asking further aid from the Home Missionary Society. The answer was, "We will try."

There was one difficulty which seemed to arise in the minds of some, in case the church assumed my support. What I receive from the Society, is *cash*, is paid quarterly, and goes very far toward meeting current expenses as they arise. To be deprived of this, and be obliged to depend upon subscriptions, might subject me to much perplexity and embarrassment. Some thought, if we had no aid from the Society, my salary ought to be raised to 450 dollars. But this difficulty, I feel, is not so great as to authorize me to draw upon the Society, if it is possible for me to get along without it. *And this experiment we are to make.*

And so, after being connected ten years with your Society, and enjoying, so far as I know, your confidence and approval, and being encouraged in my labors by your sympathy, counsel and prayers, that connection is to terminate, for the present at least, with this report. The thought to me, in one respect, is a sad one; it seems hard to reconcile myself to the thought, that I can no longer be your missionary, having a common interest in the prayers of God's people for a blessing upon your missionaries, and upon their labors. But the path of duty is too plain to be mistaken, and I must say, "The will of the Lord be done." I know you will still feel an interest in my labors, because you feel a lively interest in every thing connected with the kingdom of Christ in this western country. There is, however, some consolation in the thought of separation.

The funds we might receive, can, and will be given to others more needy, and where, perhaps, they may do more good.

#### Ten Years of Missionary Labor.

As I look back over the ten years of my labors in this county as your missionary, I regret that I can see so little fruit of my labors—small indeed, compared with what I hoped to accomplish when I came here. Still, I feel that good has been done, and it rejoices my heart to know that so much has been effected toward laying the foundations of society, on a permanent basis, in this region. Your Society has done a noble work for our State, and especially for the north part of it; and eternity alone will show the grand total of results.

May the work you have been enabled to do here, by God's blessing, be done for those States and churches that are springing into life still further west! You will still have our sympathy, prayers, and coöperation, and we shall rejoice in the privilege of doing for others according to our ability, as others have done for us. Freely we have received, freely we hope to give to others, as the Lord may prosper us.

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*From Rev. L. P. Esbjorn, Andover,  
Henry Co.*

#### Sowing in Tears.

The last quarter of this year has passed away, under enjoyment of the grace and blessing of God. Notwithstanding my domestic bereavement, of which you are already informed, I have been enabled to continue my work in the service of the Lord among my dear people, in the usual way, preaching every Sabbath, teaching in the Sabbath school, exhorting publicly and in private, visiting the sick, &c. No extraordinary work of God has been seen, but several instances of the effective working of the Holy Spirit by the word, have cheered my heart. The church has increased to the number of about 200 members, several of whom are at considerable distance. The sickness, which I mentioned in my last report as prevailing among the inhabitants of this neighborhood, has continued during this quarter also; and, although the mortality has not been great, yet there has been more suffering and poverty among our scattered people, than it is possible to de-

scribe. There have been many cases, where every person in the family has been sick, so that none of them could help the others; and, in two instances, father, mother, and children have been lying in distant cabins on the prairie for three days, unable to take care of themselves or their animals, none knowing of their distressing situation.

More than four months ago, my horse strayed or was stolen away while feeding on the prairie, and I have not yet been able to find him. This circumstance has been so much more distressing to me, because I had suffered a similar loss a year ago, and this horse was purchased with money benevolently given to me by the church members and some other dear friends; and I have thus been unable to go around among my suffering people, as much as I desired. God has been pleased to lay many burdens upon me, but he also has graciously given strength to bear them. Praise be to his holy name.

During the fall, the church in Moline, Rock Island Co., has lost her preacher. Since that time I have twice visited them, and administered the means of grace to their hungry souls. My intended visit to our people in Geneseo I have not been able to effect for want of a horse. To Victoria, Knox Co., I have been once, urgently called by several countrymen, who do not like the religion prevailing in that place. I found that a church might easily be gathered there, if they could be provided for. Some sincere souls, among whom I entertained myself, are hungry for "meat." Notwithstanding our difficulties, we have plastered our church, and are making strenuous efforts to finish it with seats, pulpit, &c.

#### Aid still Needed.

Inclosed I send an application for renewed aid, written in the usual simple way, by one of our simple-hearted people, and literally translated by me. Had it not been for the prevailing sickness, we certainly would have been able to help ourselves. But, as things now stand, it is impossible. When the father is sick, two, three or four months of the best time for earning money on railroads, or by working for farmers, and the mother, if she be any better, has two or three sick children to take care of, and the physician and the druggist take some ten, twenty or thirty dollars, then there is little left in the cabin of the poor stranger. But there is a merciful Father in heaven, to whom the sufferers learn to

cry, more than ever, and who has children willing to help, and do good without getting weary, knowing that in due season they shall reap if they faint not.

#### Application for Aid.

The missionary by whom the foregoing letter was written, has been laboring for four years among the Swedes in Andover, Ill. The Evangelical Lutheran Church, of which he is pastor, has recently applied for further aid from this Society. There is a beautiful christian simplicity in the spirit and style of this application, which will make it interesting to our readers. It was written by the officers of the church in their own language, and is given below in a literal translation.

We, the undersigned, hereby render our most obliging thanks for the more than great help we have had, and for your christian love to the poor fellow-travelers on the journey to eternity. We also have the greatest reasons to be thankful to our all-good God for his fatherly care. First, he has given us an instructor who feeds his flock with the pure and unadulterated word, and who, with the greatest diligence and carefulness, endeavors to lead his people on the right way, even in the faith in the merits of our Saviour, not clothing himself in sheep's clothing, as some others do. Moreover, by the help of others, we have been happy to enjoy that grace, that we have not been as sheep without a shepherd. We feel nearly ashamed to beg help for another year; but as "asking is free," and the want is pressing upon us, you will kindly permit us to ask. Almost every one of us has been unable to earn anything for half this summer, or longer, on account of sickness. On the contrary, we have had to buy medicine for fever and ague, with much money. God knows how we feel sorry to be in necessity again to ask for aid, since we have been helped along so many times. Hence we beg your kind pardon, hoping that you will not be displeased, but do all in your power to help us, for the sake of God and our souls. Besides, we, according to the promise of the Father of us all, cast all our care upon him, for he knows all our wants before we pray him, and consequently careth for us. Finally, we send a cordial salutation, most respectfully signing ourselves,

Yours in Christ Jesus.

## INDIANA.

*From Rev. John Fairchild, Franklin, Johnson Co.*

#### A Good Work Begun.

I have just spent three months of missionary labor with the Second Presbyterian Church of Franklin, and the Highland Church. Owing to the scarcity of ministers, these churches had been much neglected, having had only transient, or partial supplies for several years. Consequently, when I began to labor among them, the congregation had become much scattered, several valuable members had gone to other churches, and all seemed discouraged. There has, already, been a very happy change in these respects. The congregations have been gradually increasing from the beginning. The number of members in the Franklin church has been doubled, and two valuable members have been added to the session. The Sabbath school, long dead, has been resuscitated, and is flourishing; a weekly prayer-meeting is kept up, and is well attended. I have preached three times on each Sabbath, besides occasional preaching during the week.

I am laboring, by every prudent method, to extend the religious influence of these churches, that I may extend their usefulness. I urge the doctrine upon the membership, that every professor of religion should live devotedly and earnestly for Christ, and that every member of the church should know his appropriate work, and endeavor to do it promptly and conscientiously. There is now, I think, a hopeful feeling, in the place of a desponding one, in the minds of all the brethren. Contributions have been taken up for the Church-Erection Fund, for the Bible Society, and for the Sabbath School Union.

#### Education and Temperance.

We have also done something for the cause of education and of temperance. The subject of free schools is receiving much attention in the larger towns of this State, and many valuable schools have been established within the past year. A Baptist College is located in Franklin, having been recently endowed in part, and, in a measure, newly manned. It now promises to subserve the common interests of education in this part of the country, as well as the interests of the denomination by which it is managed.



The temperance sentiment of this State is fast ripening into a settled purpose, to prohibit, by law, both the manufacture and the sale of intoxicating drinks. There will be a strong effort to induce the next Legislature to pass a stringent prohibitory law.

#### More Laborers Needed.

There is, in this State and throughout the West, a great want of competent evangelical ministers. As a consequence, many important fields are lying uncultivated, or are left to fall into the hands of those who sow thorns instead of wheat. Those of us, therefore, who are laboring to build the religious institutions of this new world "upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone," feel much solicitude, as we look out upon many broad fields around us, "white already to the harvest," which we cannot gather. O Lord, send more laborers into the harvest.

We, who are on the ground, are sure that the work of the Home Missionary Society was never more needed in the West than at present. Much of the healthy growth and the prosperity of the country is due to the efficient operations of this Society. But we, who have been for many years careful observers of the progress of the work, feel that it has now reached a point in its history of critical interest. The churches *must* enable the Society to do much more than it has done, in order to meet the calls of Providence. It is my prayer, that the churches may see and feel this, and by their increased beneficence, enable the Home Missionary Society to fulfill its high trust.

### OHIO.

*From Rev. N. T. Fay, Montgomery, Wood Co.*

#### Conflicting Elements.

During the past quarter my congregations, both at this place and at Scott, have been marked by a fuller and more constant attendance. Yet there are many very injurious influences, operating upon the minds of this community, to prevent the dissemination and progress of the truth.

The families first established in this region, had almost no religious views,

or modes of worship in common with each other. These differences in religious opinion and practice became more and more marked, and, finally, gave rise to a spirit of intense bigotry and sectarianism. There are now frequent spells of apparent quietness, when these unhallowed fires smoulder and almost die out; but ever and anon, the wrathful elements are all astir, and belch forth their huge volumes of smoke and flame.

Just at this time there is some commotion. A new Campbellite preacher is trying his skill, in an effort to restore to life and activity a few remaining fragments of a former church. In another portion of this field, a preacher is at work, trying to make the people believe that "hell is the grave," and inculcating other strange and lying dogmas. But these influences are gradually losing their force; not, we think, because the elements of bigotry and sectarianism cease to exist, but because, under the light of divine truth, which brings to view the cross of Christ, all theories which engender debates, strifes, anger, clamor and evil-speaking, appear to be both unprofitable and wicked. With the Bible in our hands, and the love of Christ in our hearts, we turn our eyes upward, and clearly discern the day-star which ushers in the glorious rising of the Sun of Righteousness. We shall then rejoice together, as we gaze upon, and feel his healing beams, which, as this heavenly orb rises higher and higher, will ever continue to impart more light and more love.

#### Rejoicing in the Missionary Work.

The work allotted to the Home Missionary is a blessed work. I review, with thankfulness, those providences which led me to be a Home Missionary. Here I stand, in the most highly-favored position. The wants of my country press upon me. There are dark spots to be enlightened, in the land consecrated to God by the prayers, and tears, and blood of the Pilgrims. When these are all illuminated, and the light shines on every mountain top and in every valley, the Home Missionary may change his name, as he crosses the ocean to point the nations to that source of light whose beams shed glory on his native land. It is for the illumination of the whole world, that we traverse these prairies, and penetrate these forests.

While engaged in these labors, the Church seems dearer to us; for, in our behalf, her most sincere and earnest prayers are offered. Our food and rai-

ment are provided for us by those who love Christ; not by the rich only, but by the poor as well, who make sacrifices for Zion's sake, while they sigh and weep over her desolations. This is God's work; and while occupied with it, we feel that we are near to Heaven. When the Home Missionary dies, it will be but a short and bright journey to the Father's house on high.

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*From Rev. Warren Taylor, Berlin, Jackson Co.*

#### Building on the Ruins of Error.

At the time of my last report, I regarded Bloomfield as the most unpromising part of my field; but I am permitted to see a decided improvement in that quarter. I commenced my labors there on the ruins of a congregation of feet-washing Campbellites, which had fallen to pieces, because it never had vitality to hold it together. Disgusted with their old teachers, they wanted something new, and, I presume, would have welcomed a Universalist just as heartily as they did me. I have preached to them the truth in simplicity, saying nothing about their old teachers, or old religion; they have listened with eagerness, and the result is that, by the efforts of one man who was once a Methodist, two members of their old society who, I hope, are real Christians, and a Presbyterian female—a mother in Israel—a Sabbath school and weekly prayer meeting have sprung up spontaneously, and are both well attended. I look and pray for more precious fruits.

#### Persecuted for Righteousness' Sake.

On the score of difficulties, I have my share. A candidate for the Legislature, understood to be opposed to the Maine Law, lost his election. As I publicly advocated this law, and the adoption of measures to procure its passage in this State, this man is relieving the bitterness of his disappointment just now, by rallying his forces, and directing his batteries against me. But I trust the truth will not be greatly hindered.

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*From Rev. Lysander Kelsey, Wheelersburg, Scioto Co.*

#### Preaching and Singing.

During the past quarter I have been able to fill all my appointments. I now

preach regularly at four different points, and occasionally at others. Formerly I have been in the habit of preaching three times every Sabbath, and also Saturday night, at as many different places, many miles apart. This I think my voice would allow me to do, if I could be relieved from singing. But I must commence and lead the singing usually, or we should have none. I find it as hard on the organs of speech to sing the three hymns, as to preach the sermon, and our sermons must not be read in a dull voice. Our people of the West demand a volume and energy of voice and manner, far beyond what is expected in the East, else we cannot gain and hold their attention. The tremendous strain on the organs of the voice, in preaching and singing, at a Saturday evening service, and three Sabbath day appointments—equal to eight sermons in twenty four hours—can be easily understood; not to speak of the physical labor of sometimes riding, in the mean time, from twenty five to forty miles, over hill and dale, and through soaking rains and swollen streams. This latter I can do, and my general health remain unimpaired. But my throat will not allow me to preach so often, and do the singing also.

#### A New and Needy Field.

There is a small town about twelve miles above me on the Ohio river, where I have preached occasionally, and where, I think, we ought to have a church. It is one of the most beautiful pieces of bottom land, of the many such on the beautiful Ohio. It is about eight miles in length, and will average two miles in breadth. It has been settled for fifty years, and is highly cultivated. It contains probably 1,000 inhabitants, and is, almost all of it, given up to infidelity. I have often wished that, unoccupied by other fields, I was free to enter that, sword in hand. Satan there is strongly intrenched, and it would be a hand-to-hand conflict. A man could do little or nothing in such a place, without living among them, and giving the field almost his entire time. It is far from being like a settlement, where the people have been accustomed to the Gospel in the older States, and are anxious to have it in their new home. Most of the people have been born and reared here, and under infidel influences, and know but little of any other. A man could not have an audience by leaving an appointment to preach, but he would have to go out and gather his audience, to a great ex-

tent. But western infidelity, as bad as it is, I do not think is as stubborn as that of the East, and other enlightened communities. It will yield, and does yield, under a faithful application of the power of the Gospel, as hundreds of communities can witness. Yet how can I enter that field, effectually, with my present wide territory to occupy besides?

### MICHIGAN.

*From Rev. W. P. Esler, Eagle, Clinton Co.*

#### Gathering the Lambs.

Through the kind providence of God, the labors of the past quarter have been performed without interruption. Last Sabbath was our communion day. It was a season of much interest to this people. Six new members were admitted to the fellowship of the church. They were received on profession. Five of them are heads of families, and the other is a young man of much promise. There was, also, a whole family of five children dedicated by their parents to Christ and his church in baptism. This reminded us of the primitive days of the church, in which whole families were disciplined. But it reminded us also of the spiritual destitution of this people, before they were visited by your missionary. Several cases of this kind have previously occurred on this field. The occasion of this is found in the fact, that these people have not had the church, with her ministers and her ordinances, but have been as sheep without a shepherd, exposed to all the moral contamination of a new country. Yes, the children of the church at the East emigrate to the West, and settle often in the backwoods, as was the case with this people; large families grow up around them unbaptized, and strangers to the covenant of promise. The number of such families is, alas, very great! Oh, who is to feel for, pray for, and search out these scattered, wandering sons and daughters of the church? Who can fully estimate the value of the Home Missionary Society in its labor of love, in reclaiming these prodigals, and in seeking out these long lost and neglected sheep of Christ's fold?

#### An Urgent Appeal.

A great work has, indeed, been accomplished by this Society. But a much

greater work is yet to be done; and this work must be done soon, or it can never be done so well, and with so small an outlay of the means at the disposal of the church. Hundreds and thousands of places are now actually destitute of the stated preaching of the Gospel; and the church is in duty bound to occupy these destitute places with an evangelical ministry. It will not be long before these destitutions will be occupied by ministers of a very different kind, the propagators of a religion that is false, pernicious, and, I might add, infernal; by those who turn the light of the world into error, delusion, and darkness; whose system tends to damage the soul, and lay conscience dead by an infinity of pompous ceremonies. And are there not men enough in the church to save those for whom I plead? Is there not an abundance of surplus wealth, possessed by the church, to send laborers into this great harvest? Can any one spend his time, talents, or wealth in a nobler cause? It is a cause in which the loftiest seraphs before the throne of God would rejoice to be employed—a cause for which the everlasting Father gave his only Son—a work for which the Holy Spirit moves upon the moral chaos of society, to reduce confusion to order, and to animate the dead with life.

*From Rev. A. L. Payson, Schoolcraft, Kalamazoo Co.*

#### Gradual Improvement.

As a congregation, we have entered upon a new year, under circumstances more favorable than those of any past year. In looking back from our present stand-point, we can see that there has been a gradual change for the better. On the part of the congregation, there was never, perhaps, so much interest manifested for our continuance, as now. Since my residence here, I have visited often the families not connected with us, but of a faith directly the reverse of that which we think the Bible teaches. By one means or another, several have been induced to attend our church. Some five or six families are now regular attendants, and have taken pews; others are more or less regular. A few weeks since a family hired a pew, who have seldom, heretofore, attended church at all.

Although the Gospel has not produced all those saving and benign influences upon the heart of the church and people that we could desire, it has not been



altogether ineffective. It is evident, good to some degree has been accomplished. There is, at present, less open Sabbath breaking; less hostility and bitterness against the church and religion; more of the community are now found in the sanctuary on the Sabbath; and we hope, by a patient continuance in well-doing—by holding forth the truth in its clearness and power—that inroads will gradually be made upon the kingdom of darkness, and that the dreadful errors which have been embraced by so many among us, will, sooner or later, be seen and given up. We certainly have reason for gratitude to God, that we have been enabled to exert so favorable an influence upon the minds of those who, heretofore, have entirely kept aloof from us.

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## NEW YORK.

*From Rev. J. S. Stone, Redford, Clinton Co.*

### Church Organized.

I am glad to inform you that, since my last report was made, we have organized a little church here. I trust it is, indeed, a church of Christ, a vine of his own right hand's planting, to be nourished by his care, and watered with the dews of his grace. It has been my desire, since I came here, to see this object accomplished, and there has been some consultation with the brethren about it, but it was thought best, on some accounts, not to organize last year. But, at the commencement of this year, most of them felt it to be their duty and privilege to unite together as a church, that they might enjoy the ordinances of God's house. On the 24th of October, a meeting was called, at my house, of those who were interested, and, after some consultation, it was determined to organize a Presbyterian church. We then made choice of three brethren for elders, and one for deacon, and appointed the third Sabbath in November for the public services of organization.

On the day appointed, an appropriate sermon was preached by Rev. A. D. Brinkerhoff, of Chazy, and the organization took place in the forenoon. In the afternoon, the elders and deacon were ordained, Rev. D. Dobie, from Plattsburgh, and two of his elders being present to take part in the services. After the ordination, the little flock, consisting of ten members, sat down at the table

of the Lord, together with our friends from abroad, and our Methodist brethren who were present. The occasion was one of deep solemnity and interest to us all, and we separated, feeling that it had been good for us to be there. Thus a new responsibility is thrown upon me in the care of this church. The Lord give me grace and wisdom, that I may be a faithful shepherd of his sheep.

### The Dying Backslider.

Two weeks ago I was sent for to visit a sick woman at Goldsmith's Mills, in the borders of Franklin Co., some twelve or fourteen miles up the north branch of the river. I found a little settlement of about 150 or 200 individuals, but entirely destitute of religious privileges and of religion; the only professor I could hear of, was the woman who sent for me. She said she had lived there seven years, and all had lived like heathen together. The only difference between Sunday and other days was, that the Sabbath was a day for hunting and sport, and for settling accounts. I found her in the last stages of consumption, just on the threshold of eternity, and in a most fearful state of mind. She had allowed herself to be drawn away by the surrounding influences, and, for a long time, had lived nearly as others lived; and now, when the hour of trial came, she was in darkness, and almost in despair. Oh, how fearful a thing is death to the backslider! I spent three or four hours with her, and endeavored to point her to the Saviour as her only hope. She had been an Irish Presbyterian, and seemed to be ignorant, in many respects, of the way of salvation; but she listened eagerly to my instructions, and, I hope, not without benefit. After spending as much time with her as I could, and commending her to God in prayer, I left her, and a day or two after I heard of her death.

Almost innumerable are such sad cases of spiritual declension even to the verge of apostasy, which come to our knowledge through the reports of missionaries, both East and West. Do not these numerous instances force upon us the suspicion, that the piety which will not bear transportation, and which cannot abide the exposure of an unchristian community, is almost unworthy of the name? A serious question is this, worthy the solemn consideration of every church, and every member of the church.

## Miscellaneous.

## Responses.

In the Home Missionary for January, an appeal was made to the friends of the American Home Missionary Society, to furnish the means of fulfilling its pledges to the missionaries, and of raising the standard of missionary support. The responses which have been received, afford substantial evidence that the views expressed, and the method of relief indicated, in the articles referred to, are generally approved. This approbation is expressed in such ways as the following. A friend in the country, after making a liberal contribution, to meet this exigency, undertook a voluntary agency among his neighbors, by which more than \$100 were raised, as a special donation to the Society. More recently, the following note was received, at the office of the Society, from a source unknown:

"The inclosed check for Two THOUSAND DOLLARS—a donation to the American Home Missionary Society—is from one who has read the articles in the *Home Missionary* for January, on "Missionary Salaries," and "The Treasury," and who feels sympathy for the poor missionaries who are struggling to sustain their families on inadequate means. He wishes to see the wrong to them and to the church of Christ, from the turning aside of young men from the ministry, abated, by providing a more adequate remuneration."

These, and other similar responses, are especially gratifying, from the fact, that statements have been made in some of the religious papers, which show that the exact position and responsibility of the Society, in relation to this matter, are not understood by all; and a method of meeting this exigency has been proposed, which, we think, has not been well considered. It has been suggested, that the American Home Missionary Society might safely raise the standard of missionary salaries fifty per cent. at once, and that, in case the churches should fail to furnish the means for the increased expenditure, the number of missionaries should be so reduced as to allow this rate of compensation.

It should be borne in mind, that the step here proposed would involve an *additional expense of nearly \$200,000, annually*, or more than the present entire income of the Society. The accumulation of an enormous debt would inevitably follow, unless, as suggested, one half of the missionaries dependent upon the Society should be dismissed. But the question arises, whether the unexpected withdrawal of all missionary support from so many laborers, in order to increase the remuneration of the rest, would, on the whole, diminish the present amount of suffering; or whether the exclusion of five hundred men from the work of the ministry, at a time when such a famine of the word prevails, would be a sacrifice acceptable to the church and to the Chief Shepherd. We believe it would not be wise, at present, and that it will not be necessary to adopt either of these desperate expedients. It is true, that unless relief be speedily provided, many now laboring in the ministry, and others on the way to it, will be compelled to turn aside to other avocations. But we trust that the church, seeing her danger and duty, will relieve the present distress, and avert the threatening calamity. Hence our reiterated statements and appeals on this subject.

But we must again repeat our statement, that the remedy for this evil is not altogether with the contributing churches, and this Institution. The efforts of the Committee are greatly hindered by a lack of sympathy and coöperation on the part of the assisted churches. As a general fact, their ability to sustain the ministry has been greatly increased by the same causes which have created a necessity for higher salaries; and they should be required to bear a part of the additional burden. Besides, the Executive Committee do not fix the salary of the missionary. Between him and his congregation the contract is made, and the rate of compensation determined, the Society being called in, subsequently, to aid in securing him the stipulated amount. The Committee may, and very frequently do, propose an increase of salary, and offer to furnish whatever is

necessary of the additional sum, but to advance the minister's salary, by a grant from the treasury, without the application or approval of the people themselves, and while they do not contribute, as God has prospered them, for the same object, would be a violation of the principles on which the Society's appropriations are made, a real damage to the church relieved.

The Executive Committee, as we have stated before, feel deeply the importance of raising the general standard of missionary support, and are laboring diligently to secure this result. Material progress has already been made; and they are grateful to God for the encouragement they have received in this undertaking. But it is a difficult, and must be a gradual work, if it is to be so accomplished, that the churches aided shall be brought up to the full measure of their responsibility, the funds of the contributing churches judiciously expended, and the missionaries experience the needed relief.

#### The Chinese in California.

The advent of these strangers to our shores, devolves upon the churches of this country a new responsibility. They are to constitute a permanent and important element in the population of the Pacific States. Though it required an extraordinary attraction to draw them away from their Central Flowery Kingdom, to these distant shores, and though many of them expected to return to their native land, yet most of them will, doubtless, remain. Those who do return will carry back such a report of the land, as will stimulate others to make the same adventure; and as new facilities of intercommunication are opened, increasing multitudes will follow in their steps. The 30,000 Chinese now in California, we must regard as only the first wave of a swelling and returnless tide of Asiatic immigration, which is destined soon to break over all our Pacific coast.

Shall we leave them to erect the temples of paganism, and bow in idolatrous worship on this christian soil; or, recognizing the beneficent purpose of God in their coming, shall we meet them with the messages of the Gospel, that they may

find, and send back to those whom they have left behind, a treasure more precious than gold that perisheth?

The Executive Committee are not unmindful of their responsibility in regard to this work. They have hoped to find at least one laborer, qualified by acquaintance with the character and language of the Chinese, whom they might enlist for this service. Their efforts have, as yet, been without success; but they do not despair of being able ere long to dispense the bread of life, through the agency of this Institution, to "these from the land of Sinim."

Among the Chinese residents in California are several young men who were educated at Hongkong, under the direction of Rev. S. R. BROWN. They, of course, exert an important influence over their countrymen. One of them, ACHICK, is the writer of the famous letters to Gov. Bigler, and is the "Head Man" of his countrymen. Through his correspondence with his former pupils, Mr. Brown has peculiar facilities for gaining correct information, and forming a correct opinion, respecting the condition and prospects of the Chinese population in California. The following extracts from a recent communication from him will be read with interest:

Few of the Chinese immigrants have brought their families with them. They generally expect to return to China, after they have made their fortunes; but many of them will, after all, live and die on this continent. As time advances, I presume whole families will emigrate to this country. I have a letter from a pious young man at Hongkong who tells me that he intends, as soon as he has learned his trade, the printer's, to bring his wife and children to California or Oregon, that he may spend the rest of his days in a land of religious and civil liberty. It is a singular fact, that all the Chinese come to this country, since gold has been discovered here, rather than go to a colony under the British flag. They have formed a more favorable opinion of Americans and American institutions, than of John Bull and British rule. They therefore crossed the Pacific, expecting to be better treated than they would be in a British colony. I regret greatly the reception they have met with in California. Achick says they are now satisfactorily protected by our government, but what they most complain of, is the *prejudice which classes*



them with negroes. The meanest Spaniard or Mexican is called a white, but, says he, "*we are called colored people.*" Now, both for the sake of the Chinese immigrant himself, and for the impression he will make upon his countrymen at home, it is greatly to be desired that the Christian Church should show her true character and disposition. He is in a more favorable position here to receive the Gospel than in his native land, if he is taken seasonably, before inhospitable worldlings have chilled his kindly feelings, and hardened him against the approach of the christian missionary. One man is not enough to perform this mission of mercy, in behalf of the church. There should be several, in my opinion, full of love to the souls of the Chinese, and acquainted to some extent with their language, employed as speedily as possible, to go and give them the right hand of welcome, and direct them to the *durable riches*.

These Chinese immigrants will, doubtless, leave an indelible impression upon the future history of California. It can not be otherwise. Upon China itself they will exert a powerful influence. Never was there a period in the history of that country, when a colonist from it could exert such an influence upon his native land. He will not hereafter be regarded as an outlaw, and the lawful prey of government officials and others, because he has expatriated himself for a time. When he returns home, if ever he does, he will no longer be afraid to tell what he has seen and heard abroad, lest he shall lose his hard earnings by the hand of rapacious violence, under the cloak of law. Let him be treated with courtesy and kindness here, and the way is open to his heart, as much as is the case with other men. In his separation from his country and family, he will appreciate the kindness of the Christian who approaches him with sympathy and love, and who, while he enters into his circumstances with a fellow feeling for him, avails himself of that opportunity to turn him from dumb idols to the living God. I know the feelings of the Chinese, and I am persuaded that the right man, approaching them in the right way, may do much good among them in this land of their sojourn, and, perhaps, adoption.

I hope and pray that the American Home Missionary Society will soon find a suitable man to send forth on this mission. Let America thus extend her hand across the Pacific, and welcome the peo-

ple of teeming Asia to the hospitalities, the privileges, and the hopes of this new world, while with the other she points to God, the giver of all.

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Rev. John Codman, D. D.

*Memoir of John Codman, D. D., by William Allen, D. D., late President of Bowdoin College; with Reminiscences, by Joshua Bates, D. D., late President of Middlebury College.*

This work is a joint tribute of affection, from its two distinguished authors, to the memory of their departed friend, and a worthy memorial of his eminent services and worth. Dr. CODMAN spent his entire professional career in the quiet duties of the pastoral office, in a country parish. In such a life there can, of course, be but little of striking incident, and to some it may seem that there can be but little worthy of record. Yet the attentive reader of these pages will concur, we think, in the sentiment with which Dr. Allen introduces his portion of the Memoir.

The important relations which the late Rev. Dr. Codman sustained to our churches, the eminent services rendered by him to the evangelical faith, the unsullied purity of his character, and the warm and grateful love of his church and people, demand that a life thus devoted to the service of Christ should be fully and faithfully delineated. Such a biography belongs to the ministry of which he was an ornament and a model, and to the community who honored him while living and deeply lamented him in death.

A considerable portion of the volume is occupied with a detailed account of the controversy, with which his congregation was agitated in the early part of his ministry. It arose from his peremptory refusal to exchange ministerial labors with those who had avowed Unitarian sentiments. His decided action on this subject led to a division in his own congregation, and was one of the chief instruments which effected the general separation between the Orthodox and Unitarians in that State. This, it will now be admitted by all, was an im-

portant, but most delicate and difficult achievement. "It is doubtful," says Dr. Bates, "whether there was any other minister, possessing such qualifications, and surrounded by such favorable circumstances of location, wealth and friends, in all the region, as to have been able to accomplish it with success. But God seems to have raised him up for the express purpose, and to have furnished him with all the means and facilities for the arduous work; to have given him his birth at the proper time and in the proper place; to have endowed him with the best adapted talents; and so to have controlled the course of his education, and ordered all the circumstances of his settlement in the ministry, as best to qualify him for the work, and enable him to perform it in the best manner."

To the services of Dr. Codman in the various departments of christian benevolence, too little prominence, as we think, is given in the Memoir. The friends of Home Missions, in particular, will ever hold him in grateful remembrance for his valuable counsels, and munificent contributions to this Institution, and to the Massachusetts Auxiliary. Of the latter, he was one of the most liberal supporters, and for twenty years presided over the deliberations of its Executive Committee. Immediately after the organization of the National Society, he constituted himself a Life Director by his own donation, and at its first Anniversary was elected one of its Vice Presidents, which office he held until his decease.

In the second year of the Society's existence, it became evident, that some organ of communication between the Institution and its patrons would greatly increase its usefulness, and the Executive Committee, encouraged by the liberal offer of \$500 from Dr. Codman, commenced the publication of the *Home Missionary*. He ever manifested a deep interest in the Society's welfare, rejoicing in its growing resources and influence, and, in its seasons of embarrassment and depression, extending to it his prompt and liberal aid. His own voice is silent in death; but through the lips of many a herald, sent forth into the missionary field by his agency, he, being dead, yet speaketh.

### Home Missionary Influence.

We give below an interesting communication from a western missionary, who is personally acquainted with the facts in the case, and with the individuals to whom the story relates.

While writing my report, my mind was called to this question, Has the American Home Missionary Society done all that its friends claim for it? The answer came immediately—yes, and more than all. The history of one young man, with whom I was acquainted, proves it.

In the early settlement of Illinois, two missionaries of this Society came among us and preached. They found this young man among the wild people of the prairies and the forests. They admitted him to the church, and advised him to study for the ministry. One of them came to his boarding place every day and instructed him, there being no schools in the neighborhood. A year or two after, in 1830, a company of Home Missionaries founded Illinois College. This young man went there to college, but could only take with him one suit of clothes, and 75 cents in change; he had not a relation in the world able to assist him, neither had he talents sufficiently brilliant to attract, and thereby get friends. While overcome with discouragements, a Home Missionary came to him and said, "Don't be discouraged, we will see you through." That young man worked his way through college, and graduated in 1836. Being in debt, he taught school five years, paid off all his debts, and saved money enough to pay his way at Lane Seminary. While teaching, he prepared several young men for college, three of whom I know to be now Home Missionaries among the destitute. This man is yet a Home Missionary himself, and can call more than one hundred new born souls his spiritual children. He is yet poor and often discouraged, but when a quarterly draft is met so promptly by the Home Missionary Society, he lifts his head, and feels that God has means.

Brethren, this is only one example; think of the good done by that first Home Missionary, who found this young man in the forests, and encouraged him to study for the ministry. He is only one of hundreds who are doing the same work. Don't be discouraged when the treasury is low. God has means.

## Notice.

*To Missionaries and Churches seeking the assistance of the Society.*

As important particulars are often omitted in the applications of churches for aid, thereby causing special correspondence and delay in the action of the Society, we would call attention to the fact, that specific directions in regard to applications

are given on the third page of every Commission. They are published, also, in the Annual Reports of the Society, and on the cover of most of the numbers of the *Home Missionary*; and we would express our earnest desire that these directions may be followed, as strictly as practicable, by those who have occasion to ask the assistance of the Society.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of February, 1854.**Not in Commission last year.*

Rev. Oliver Dimon, Keosauqua and vic., Iowa.  
 Rev. Huntington Lyman, Cascade, Lyndon, Onion River, and Winoski, Wis.  
 Rev. I. Delamater, Sharonville, O., half the time.  
 Rev. Edwin Black, Newport, Ky.  
 Rev. R. Williams, Shiloh, N. Y.  
 Rev. John Floyd, Nelson Flats, N. Y.  
 Rev. R. C. Dunn, Jamesville and De Witt, N. Y.  
 Rev. A. Schroder, West Leyden, N. Y.

*Re-appointed.*

Rev. R. Twichell, Anoka and vic., Min.  
 Rev. Williston Jones, Cedar Rapids, Iowa.  
 Rev. H. N. Gates, York, Delhi, and South Fork of Maquoketa, Iowa.  
 Rev. J. E. Upton, Postairn's Grove, Spring Rock and Walnut Grove, Iowa.  
 Rev. G. C. Beaman, Croton, Dover, Tuscarora, Baler's neighborhood, Finley's neighborhood, and String's Prairie, Iowa.  
 Rev. E. R. Snow, North Rochester and Waterford, Wis.  
 Rev. F. G. Sherrill, Oak Creek and Caledonia, Wis.  
 Rev. S. H. Ashmun, Waupun, Wis.  
 Rev. Anson Clark, Brookfield and Lisbon, Wis.  
 Rev. J. H. Kasson, Baraboo, Wis.  
 Rev. J. H. Spengler, Prairie du Sac, Wis.  
 Rev. Evan Owens, Dodgeville and vic., Wis.  
 Rev. S. W. Eaton, Lancaster, Wis.  
 Rev. C. W. Munroe, Appleton, Wis.  
 Rev. James Hall, Troy, Wis.  
 Rev. C. Morgan, East Troy, Wis.  
 Rev. Ira Manley, Grandville and vic., Wis.  
 Rev. C. W. Matthews, Sun Prairie and Windsor, Wis.  
 Rev. S. A. McEwen, Argyle, Darlington and Willow Springs, Wis.  
 Rev. Ira Tracy, Blake's Prairie, Wis.  
 Rev. James Nail, Dearborn, Mich., half the time.  
 Rev. E. T. Branch, Salem, Mich.  
 Rev. W. W. Atterbury, Lansing, Mich.

Rev. D. B. Campbell, Prairieville and Middleville, Mich.  
 Rev. Aaron Rowe, Hartford, Lawrence and vic., Mich.  
 Rev. R. Robinson, Dexter, Mich.  
 Rev. A. L. Payson, Schoolcraft, Mich.  
 Rev. M. Harrison, Decatur, Mich.  
 Rev. I. S. Twombly, St. Charles, Mo.  
 Rev. E. P. Noel, Troy and vic., Mo.  
 Rev. F. Birkner, Hermann and vic., Mo.  
 Rev. Nahum Gould, Northville, Ill.  
 Rev. J. H. Baldwin, Waltham, Ill.  
 Rev. J. G. Porter, Wilmington, Ill.  
 Rev. Stephen Peet, Batavia, Ill.  
 Rev. J. V. Downs, Virginia, Ill., half the time.  
 Rev. Josiah Wood, Murphysboro' and Carbondale, Ill.  
 Rev. T. N. Hasselquist, Galesburg, Knoxville and vic., Ill.  
 Rev. J. R. Smith, Edgington, Ill.  
 Rev. W. H. Rogers, Noblesville and Stony Creek, Ind.  
 Rev. B. F. Cole, White Lick, Ind., one fourth of the time.  
 Rev. F. E. Sheldon, Zoar, Ind., half the time.  
 Rev. J. E. Conrad, Shiloh and Franklin, Ind.  
 Rev. R. Hawley, Putnamville, Bowling Green and Christie's Prairie, Ind.  
 Rev. W. L. Buffett, Perrysville, Ind.  
 Rev. R. Wilkinson, Pomeroy, O.  
 Rev. I. D. Cornwell, Hancock, N. Y.  
 Rev. H. W. Lee, Hamilton, N. Y.  
 Rev. W. B. Tompkins, Columbus, N. Y.  
 Rev. P. Montague, Pierrepont, N. Y.  
 Rev. D. Van Valkenburgh, Exeter, N. Y.  
 Rev. Edward Cope, Mount Upton, N. Y.  
 Rev. L. Pomeroy, Bainbridge, N. Y.  
 Rev. A. L. Crandall, Willet, N. Y.  
 Rev. J. A. Canfield, Chaumont, N. Y.  
 Rev. Rufus Pratt, Russia, N. Y.  
 Rev. Felix Kyte, Lumberland and Barryville, N. Y.  
 Rev. E. H. Squier, Lewis, N. Y.  
 Rev. C. Spooner, Wadham's Mills, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of February, 1854.*

## NEW HAMPSHIRE—

Received by Rev. B. P. Stone,  
 New Hampshire Missionary Society, to const. Rev. Amos W. Burnham, of Rindge, Rev. Jacob Cumming, of Hillsboro' Bridge, Rev. Daniel J. Noyes, D. D., of Hanover, Rev. Asa P. Tenney, of Concord, and Rev. Isaac Willey, of Goffstown, Life Directors, 500 00

Brookline, Calvin E. Shedd, in full to const. Emily T. Shedd a L. M., 12 00  
 Haverhill, Mrs. Mary P. Webster, to const. Mrs. Nancy L. Peabody a L. M., 30 00  
 Lyndeborough, Cong. Ch. and Soc., to const. Dea. Wm. Jones and Dea. John C. Goodrich L. M., 63 00



Pittsfield, Dea. J. L. Thorndyke, in part to const. Sarah Thorndyke a L. M.,	26 00
C. A. S., to const. Miss Jane M. Spalding, of Montpelier, Vt., a L. M.,	80 00 661 00
Amherst, Richard Boylston, L. D. in full,	40 00
Derry, John Bradley, Jr.,	20 00
Dunbarton, from the Estate of Mrs. Sarah B. Brown, dec.,	8 75
Mason, legacy of Mrs. Mary T. Perkins, by Thomas H. Marshall, M. D., Ex'r,	1,000 00

## VERMONT—

Thetford, in part of legacy of William Kingman, by R. E. Hosford,	514 00
Woodstock, Charles Thomas, by J. Steele,	2 00

## MASSACHUSETTS—

Home Missionary Society, by Benjamin Perkins, Treas.,	4,000 00
Anonymous,	2,000 00
Cambridgeport, in part of legacy of Charles Valentine, by H. M. Chamberlain, Ex'r,	400 00
Conway, on account of legacy of William Avery, by Joseph and Maria Avery, Ex'rs,	229 55
On account of legacy of Calvin Bartlit, by Phineas Bartlit, Ex'r,	200 00
East Falmouth, Rev. A. C. Childs,	5 00
Hampshire, Miss. Soc., by E. Williams, Treas.,	
Goshen, Asahel Billings, to const. Benjamin White a L. M.,	30 00
Northampton, Mrs. Susan Adams, \$25; Dr. Benjamin Barritt, \$25,	50 00
Westhampton, Gent., \$60 50; Ladies' Circle of Industry, \$26,	86 50
Williamsburgh, First Cong. Soc.,	56 45
Other sources,	287 05 460 00
Hatfield, on account of legacy of Pliny Day, by Rufus Cowles, Ex'r,	200 00
Lanesboro', Cong. Ch. and Soc., by Rev. C. Eddy, to const. Benjamin G. Pratt a L. M.,	33 50
Lenox, Eldad Post, \$10; others, \$74 50,	84 50
Sturbridge, bal. of legacy of Mrs. Delphia Allen, by Rev. H. Beebe, Ex'r,	367 75
Whately, Cong. Ch., a Member, to const. C. N. Seymour a L. M.,	30 00
Williamstown, Mrs. Louisa P. Hopkins, avails of land, in part,	100 00
First Cong. Ch., Mon. Con. Coll., by Rev. H. R. Holington,	20 00

## CONNECTICUT—

H.,	50 00
Branford, Miss Sarah Linsley L. M.,	30 00
Brooklyn, Cong. Ch., by E. Newbury, Coll., \$94; Friend, \$8,	102 00
Darien, a female friend,	2 00
Essex, a friend,	6 00
Glastenbury, J. B. Williams, to const. Solomon Williams, of Manchester, a L. D.,	100 00
Hartford, a mite from a friend,	5 00
Madison, Gent. Miss. Soc., by J. T. Lee,	75 27
Middletown, Fem. H. M. S., to const. Rev. James B. Crane a L. M., by Julia A. Russell,	30 00
North Cong. Ch., by Evan Davis,	86 00
New Hartford, a few Young Ladies, by L. T. Yale,	6 00
North Cong. Ch., by Rev. T. A. Spencer,	23 00
New Haven, J. Y. Leonard, in part to const. Miss H. S. Leonard a L. M.,	10 00
Officers and Students of Yale College, by Prof. C. A. Goodrich,	238 00
First Cong. Ch., A. Walker, by J. Ritter,	30 00
North Branford, a friend,	30 00
Northford, Ladies' Benev. Soc., to const. Rev. A. C. Pierce a L. M.,	30 00

North Stamford, by Rev. S. Willard,	21 00
South Cornwall, First Cong. Ch., by J. Calhoun,	20 00
Stamford, Mrs. Rachel Fox, \$15; George Fox, \$15,	30 00
First Presb. Ch., by George Elder, to const. Mrs. J. L. Corning a L. M.,	32 00

## NEW YORK—

Albany, W. H. Ross,	500 00
Andes and Middletown, by Rev. W. E. Holmes,	14 25
Arkport, Jarvis P. Case,	2 00
Barre, Cong. Ch., by Rev. B. Fancher,	8 00
Brooklyn, Miss Elizabeth Wolcott, \$5; a friend, \$20,	25 00
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	100 00
Buffalo, in part of legacy of Jabez Goodell, by H. Shumway, Ex'r,	8,000 00
Canterbury, a friend,	5 00
Cazenovia, Presb. Ch., by Rev. G. S. Boardman,	100 00
Clymer, Ref. Dutch Ch., by Rev. J. W. Dunnewold,	16 00
East Palmyra, Rev. E. A. Platt,	50
Hancock, Cong. Ch., by Rev. I. D. Cornell,	14 00
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	10 00
Hudson, Presb. Ch., Individuals, by Chas. Paul,	115 00
Hunter, Presb. Ch., by Rev. J. B. Fish,	8 00
Mount Hope, Cong. Ch., by Rev. A. Downs,	10 00
Mount Sinai, Cong. Ch., to const. Charles Miller a L. M.,	55 82
New York, legacy of S. S. Howland, by C. H. Russell, Ex'r, \$2,500; Rev. W. Patton, D. D., to const. George and William Badger L. M., \$60; Henry O. Huggins, to const. Rev. Wm. S. Huggins, of New Haven, Ct., a L. M., \$30; David Gould, \$20; a friend, \$30; do., \$20; do., \$10; do., \$3; do., \$1; Root, \$3,	2,677 00
Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester,	3 15
Fourteenth St. Ch., by W. D. Porter, \$636 08; H. N. Beers, to const. Mrs. H. N. Beers a L. D., \$100,	736 08
Mercer St. Ch., B. F. Butler, \$75; Rev. W. H. Bidwell, \$50; O. Bushnell, \$25; Mrs. E. H. Blatchford, to const. Miss Grace Vernon Blatchford a L. M., \$30,	180 00
Church of the Puritans, Mon. Con. Coll., by E. M. Kingsley,	13 00
University Place Presb. Ch., Coll., \$100; to const. E. D. Morgan and Mrs. E. D. Morgan L. M., \$100; F. H. Wolcott, \$100,	200 00
North Argyle, legacy of John Lester, by John Graham, Ex'r,	25 00
Oneida Lake, J. O. Smith,	5 00
Plattekill, Rev. Loring Brewster,	2 00
Port Jefferson, Cong. Ch., by Dr. L. W. Sutton,	10 00
Poughkeepsie, Rev. T. S. Wickes,	50 00
Ridgebury, a friend,	2 72
Presb. Ch., by Rev. C. S. Arms,	30 00
Southold, Presb. Ch.,	5 00
Troy, First Presb. Ch., Coll., in part, by B. Hatch,	50 00
Valatie, Presb. Ch., Miss. Soc., by James Biddell,	30 00
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	5 00

## NEW JERSEY—

Bloomfield, James C. Baldwin,	15 00
Caldwell, legacy of Miss Joanna Harrison, by J. F. Harrison,	50 00

## PENNSYLVANIA—

Philadelphia, Clinton St. Ch., John Borland,	25 00
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## KENTUCKY—

Harmony Presbytery, by Rev. B. Mills, 175 00

## OHIO—

Dresden, Rev. S. P. Hildreth, 3 50  
 Graham's Station, Presb. Ch., by Rev. W. H. Bay, 18 85  
 Milton and Liberty, by Rev. F. Muzzy, 5 00  
 Radnor, Presb. Ch., by Rev. E. Evans, 18 46

## INDIANA—

Bedford, Rev. J. M. Bishop, 10 00  
 Indianapolis, Ger. Ch., by Rev. C. Riehle, 5 00  
 Orland, Cong. Ch., by Rev. J. Patch, 13 25  
 Winchester, Presb. Ch., by Rev. A. Loose, 12 50

## ILLINOIS—

Concord, Cong. Ch., by Rev. W. E. Catlin, 59 00  
 Farmington, I. R. Simpson, 5 00  
 Greenwood, Presb. Ch., by Rev. I. A. Hart, 10 00  
 Lysander, Cong. Ch., by Rev. J. Wilcox, 8 00  
 Mendon, Cong. Ch., by Rev. A. H. Fletcher, 33 95  
 Okaw, Ger. Ch., by Rev. C. Witte, 5 00  
 Payson, Cong. Ch., by Rev. Z. K. Hawley, 15 00  
 Perry, Presb. Ch., by Rev. John Ballard, 25 00  
 Pinckneyville, Vergennes, and Plum Creek, Presb. Ch., by Rev. E. R. H. Wylie, 13 40  
 Quincy, First Cong. Ch., to const. Rev. John D. Potter a L. M., 50 00  
 Saratoga and vicinity, \$21 38; Rev. Albert Day, \$5, 26 38  
 Twelve Mile Creek, Coll., \$10; Mon. Con. Coll., \$16 50, by Rev. G. S. Johnson, 20 50  
 Udina, Cong. Ch., by Rev. N. C. Clark, 5 00  
 Vermillion, Cong. Ch., by Rev. R. C. Bristol, 26 00  
 Wythe, Cong. Ch., by Rev. G. J. Barrett, 25 00

## MICHIGAN—

Adrian, First Cong. Ch., by L. G. Berry, 60 00  
 Allegan, First Presb. Ch., by Rev. C. M. Morehouse, 25 00  
 Cooper and Alamo, Cong. Ch., by Rev. B. F. Munroe, 5 00  
 De Witt and Victor, by Rev. John Scott, 11 00  
 Genesee Co., legacy of Joseph S. Fenton, by W. N. Fenton, Ex'r, 100 00  
 Jonesboro, Presb. Ch., \$19; Schoolhouse Coll., \$6, by Rev. H. L. Stanley, 25 00  
 Long Lake, Presb. Ch., by Rev. J. B. Jewell, 10 00  
 Palmyra, Presb. Ch., by Rev. J. Cochran, 20 32  
 Portland, First Cong. Ch., by Rev. H. Root, 5 50  
 Prairieville, Presb. Ch., by Rev. D. B. Campbell, 5 75  
 Tallmadge, Cong. Ch., by Rev. R. Reynolds, 7 00  
 Washtenaw Presbytery, by W. C. Voorhies, Treas., 3 00  
 Ann Arbor, 8 00  
 Webster, Presb. Ch., to const. Peter Sears a L. M., and in full to const. Mrs. C. G. Clark a L. M., 45 50  
 Ypsilanti, Presb. Ch., 5 00 58 50

## MISSOURI—

Parkville, Presb. Ch., by Rev. G. S. Woodward, 30 00  
 Rock Hill, Presb. Ch., by Rev. J. A. Darrah, 20 00

## WISCONSIN—

Appleton, Cong. Ch., by Rev. C. W. Munroe, 1 38  
 Center, Cong. Ch., by Rev. J. Jameson, 5 42

East Troy, First Presb. Ch., by Rev. C. Morgan, 14 00  
 Rosendale and Springvale, Cong. Ch., by Rev. Dana Lamb, 10 75  
 Shopiere, by Rev. M. Wells, 75

## IOWA—

Colesburgh, Cong. Ch. Ladies' H. M. S., in full to const. Rev. E. B. Turner a L. M., 10 00  
 Columbus City, Cong. Ch., by Rev. D. Knowles, 5 10  
 Garnavillo, Cong. Ch., by Rev. O. Littlefield, 35 00  
 \$25,455 00

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Dunbarton, N. H., estate of Mrs. Sarah B. Brown, dec., by S. Kimball, a box, 110 84  
 New York, Allen St. Presb. Ch. Sab. Sch., a bundle of books, 20 00

## Receipts of the Central Agency, N. Y., to 1st March, 1854. J. E. WARNER, Treasurer.

Augusta, Cong. Ch., 75 00  
 Chaumont, Presb. Ch., 25 00  
 Clinton, Cong. Ch., 69 50  
 Collamer and Bridgeport, 25 00  
 Columbus, Cong. Coll., 10 00  
 Constantia, Cong. Coll., 12 50  
 Coventryville, Presb. Ch. Coll., 23 50  
 Eaton, Cong. Ch., 15 00  
 Exeter, Cong. Coll., 20 00  
 Gloversville, Cong. Coll., of which, \$30 by J. V. Place, L. M.; and \$100 by S. B. Place, to const. Rev. Homer N. Dunning a L. D., 425 00  
 Greene, Presb. Ch. Coll., of which, \$6 from the friends of Home Missions, 16 00  
 Holland Patent, Presb. Ch., 17 07  
 Madison, Cong. Ch. Coll., 5 50  
 Mexico, Presb. Ch., 10 00  
 Mount Vernon, Presb. Ch. Coll., 50 00  
 Nelson Flats, Cong. Ch., 3 00  
 New Hartford, Presb. Ch. Coll., 41 27  
 Poolville, Cong. Ch. Coll., 25 00  
 Redfield, Mr. Amos Johnson, for Minnesota, 15 00  
 Rome, Presb. Ch. Coll., in part, 88 00  
 Sherburne, Cong. Ch. Coll., of which, \$30 is to const. Rev. Oliver Bronson a L. M.; and \$30 by N. E. and S. B. Rexford, to const. Mrs. Cynthia M. Rexford, of Jamesville, Wis., a L. M., 70 56  
 Smyrna, Cong. Ch., by Z. W. Elmore, Esq., of Sherburne, to const. Dea. Andrew B. Knapp a L. D., 100 00  
 Stow's Square, from Mrs. Hannah Bailey, 5 00  
 St. Lawrence Consecration, N. Y., by Rev. Philo C. Pettibone, Treasurer for Home Missions, 214 77  
 Waterville, Presb. Ch. Coll., \$60 of which to const. E. A. Walters and John Haven Life Members, 70 88  
 Ladies' Benev. Soc., \$30 of which to const. Mrs. E. E. Williams a L. M., 81 56  
 Westernville, Presb. Ch. Coll., 16 56  
 \$1,480 67  
 Utica, Young Ladies' Benev. Soc., a box, 96 00

REV. MARCUS HICKS acknowledges the receipt of the following sums from Ohio.

Cincinnati, Tabernacle Ch., 41 34  
 Circleville, Second Presb. Ch., 10 50  
 Columbus, Second Presb. Ch., in part, 200 32  
 Third Presb. Ch., 40 00  
 Welsh Ch., 20 00

Higginsport, Presb. Ch.,	9 80
Georgetown, Presb. Ch.,	57 03
Ironton, Presb. Ch., in part,	36 00
Jersey, Presb. Ch., \$25; S. W. Ward, \$3,	28 00
Lockland, Presb. Ch., in part,	7 15
Newark, Second Presb. Ch., bal.,	13 96
Portsmouth, Presb. Ch.,	126 18
A friend,	5 00
	<hr/> \$595 23

REV. CALVIN CLARK acknowledges the receipt of the following sums from Michigan.

Adams, Cong. Ch.,	14 00
Albion, Presb. Ch., in part,	18 70
Battle Creek, Cong. and Presb. Ch.,	75 53
Concord, Presb. Ch., in part,	8 02
Kalamazoo, Presb. Ch., in part,	82 35
Cong. Ch., in part,	21 75
Litchfield, Cong. Ch.,	10 20
Marshall, Mrs. Philo Dibble a L. M., \$30;	
Ira Nash, \$20; C. Clark, \$15; Coll.,	
\$123 04, to const. Rev. James H. Trow-	
bridge a L. D., and Mrs. Lucy W. Chris-	
holm a L. M.,	193 04
Parma, Presb. Ch.,	7 94
Raisin, Cong. Ch.,	4 69
Springport and Tompkins,	9 00
	<hr/> \$440 22

REV. D. CLARY acknowledges the receipt of the following sums in Wisconsin.

Beloit, Rev. M. P. Squire, D. D.,	25 00
Presb. Ch. Coll.,	20 00
	<hr/> \$45 00

Receipts of the New Hampshire Missionary Society from Aug. 29, 1853, to Jan. 31, 1854. REV. B. P. STONE, Secretary.

Ackworth, Cong. Ch. and Soc.,	72 00
Antrim, Presb. Ch. and Soc.,	18 00
Boscawen, East Cong. Ch. and Soc.,	40 00
Bristol, Cong. Ch. and Soc.,	17 19
Canterbury, Cong. Ch. and Soc.,	19 25
Center Harbor, Cong. Ch. and Soc.,	7 55
Charlestown, Cong. Ch. and Soc.,	18 00
Chichester, Cong. Ch. and Soc.,	8 69
Concord, West Cong. Ch. and Soc.,	18 50
South Cong. Ch. and Soc.,	77 24
Derry, First Ch. and Soc.,	30 00
Dunbarton, Cong. Ch. and Soc.,	9 76
Durham, Cong. Ch. and Soc.,	21 81
Farmington, Cong. Ch. and Soc.,	26 00
Franklin, Cong. Ch. and Soc., \$24, Dea. Hiel	
Proctor a L. M.,	54 00
Fishersville,	5 26
Gilmanton Center,	8 45
Great Falls, Cong. Ch. and Soc., \$42 02;	
Rev. J. B. Cook, \$3,	45 02
Greenfield, a Lady,	5 00
Haverhill, Cong. Ch. and Soc.,	82 00
Holla, legacy of Elizabeth R. Jewett,	244 18
Cong. Ch. and Soc.,	26 77
Londonderry, Presb. Ch. and Soc.,	20 00
Lyme, Cong. Ch. and Soc.,	47 82
Meredith Bridge, \$29 25; Rev. J. K.	
Young, \$5,	34 25
Merrimack, a friend,	2 00
Moultonborough, Cong. Ch. and Soc.,	17 03
Nashua, First Cong. Ch. and Soc.,	56 78
Northampton, Cong. Ch. and Soc.,	7 68
Orfordville, Cong. Ch. and Soc.,	5 00
Pittsfield, Cong. Ch. and Soc.,	48 50
Plymouth, Cong. Ch., and Soc.,	82 61
Sanbornton Bridge, Cong. Ch. and Soc.,	25 00
Shelburn, Cong. Ch. and Soc.,	10 00
South Merrimack, Cong. Ch. and Soc.,	15 00
Temple, Cong. Ch. and Soc.,	14 45
Thornton, Wm. G. Brown,	1 00
Windham, Presb. Ch. and Soc.,	41 06
Wolfboro, Cong. Ch. and Soc.,	7 00

## Cent Societies.

Andover,	2 50
Canterbury,	7 25
Chestertown,	8 00
Concord, South,	49 00
Gilmanton Iron Works,	11 00
Goffstown,	2 61
Great Falls,	50 00
Londonderry,	2 50
Lyme,	3 12
New Ipswich,	18 00
Northampton,	23 00
Northwood,	8 00
Pembroke,	10 91
Windham,	17 65
	<hr/> \$1,421 89

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of January, 1854. BENJAMIN PERKINS, Treasurer.

Amesbury, Rev. Mr. Paine's Soc., to const.	
Thomas P. Merrill a L. M.,	89 78
Ashburnham, Cong. Ch. and Soc.,	81 53
Barnstable West, Cong. Ch. and Soc.,	15 84
Belchertown, Benev. Assoc.,	70 00
Berkshire and Columbia H. M. Soc., L.	
Church, Treas., Lee Cong. Soc., of which	
\$30 is from Wm. Bartlett, to const. Rev.	
N. Gale a L. M.; and \$30 is from Edward	
A. Bliss, L. M.,	267 00

Boston, viz.:

Mount Vernon Ch. and Soc., Annual	
Collection,	1,091 03
Bowdoin St.,	781 50
Salem St.,	186 06
Phillips,	829 70
Maverick,	52 53
Braintree, Mon. Con. Coll., in Rev. Dr.	
Storr's Soc.,	50 00
Cambridgeport, a lad in the Sabbath School,	82
Carver, Ezra Lucas,	2 00
Cleveland, Ohio, F. E. Churchill,	5 00
Clinton, Cong. Ch. and Soc.,	37 75

Dorchester—

Second Ch. and Soc., of which \$30 is to	
const. James Means a L. M.; and \$40 is	
from T. D. Quincy, to const. Mrs. Wm.	
Wales a L. M.,	285 00
Neponset H. M. Circle, to const. Mrs. So-	
phia Hildreth a L. M.,	47 50
Danvers, Second Ch. and Soc.,	226 00
Dracont, Evan. Cong. Soc.,	17 00
Foxboro, Cong. Ch. and Soc., of which \$10	
is from Miss Susan Payson, \$59 60; Third	
Dist. Fem. Benev. Soc., \$3 16,	66 76
Hadley North, Friends to Home Missions	
to const. Sherman Sabin a L. M., \$30; Sab.	
Sch. Class of Mr. Ayers, \$3,	38 00
Hamilton, Rev. Mr. Mordough's Soc.,	87 00
Lancaster, Rev. Mr. Packard's Soc.,	81 00
Manchester, England, A. S. Thornton,	150 00
Mansfield, Miss Betsey Fisher,	5 00
Newton, Miss Susan Cushing,	5 00
North Weymouth, Rev. Mr. Emery's Soc.,	56 00
Rehoboth, Cong. Soc., to const. Rev. Charles	
P. Grosvenor a L. M.,	34 00
Scituate, Rev. Mr. Wright's Soc.,	29 17
South Reading, Fem. Cent Soc.,	30 00
Stoneham, Ladies' Benev. Soc., to const.	
Mrs. Mary J. G. Stevens a L. M.,	50 00
Stoughton, Ladies' Benev. Soc., to const.	
Mrs. Sarah M. Perry a L. M.,	30 00
Sudbury, Ladies' Miss. Soc., to const. Mrs.	
Abigail H. Thompson, Mrs. Olive P.	
Howe and Mrs. Relief L. Spear L. M.,	100 00
Templeton, Rev. Mr. Sabin's Soc., \$65; a	
friend, \$5,	70 00
West Attleboro', Cong. Ch. and Soc., \$23 09;	
Fem. H. M. S., \$9 53,	37 62
West Brookfield, in part of legacy of Mrs.	
Elizabeth Ellis,	20 00
West Medway, Rev. Dr. Ide's Soc., to const.	
Mrs. Mary O. Metcalf a L. M.,	48 88

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\$4,268 47















